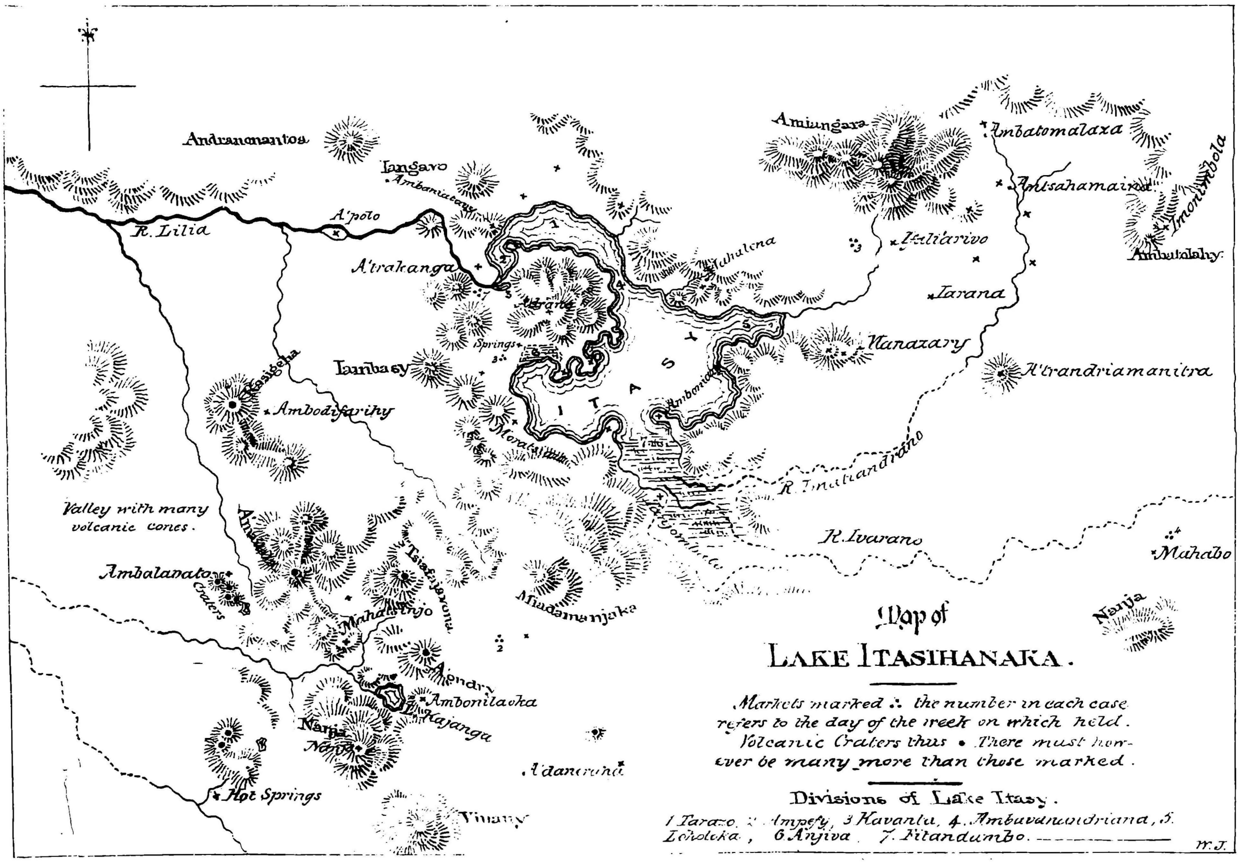

Map of
LAKE ITASIHANAKA.
Markets marked ∴ the number in each case refers to the day of the week on which held.
Volcanic Craters thus • There must however be many more than those marked.
Divisions of Lake Itasy.
1 Tarazo, 2 Ampefy, 3 Kavanta, 4 Ambuvanandriana, 5 Lohaloka, 6 Anjiva, 7 Fitandambo.
W. J.
Andranomantoa
Langaro
A'polo
R. Lilia
A'trakanga
Amiangara
Ambatomalaza
Antsahamaina
Ambatolahy
Iarana
Manazary
A'trandriamanitra
Iambasy
Ambodifarihy
ITASY
Springs
Valley with many volcanic cones.
Ambalanato
Craters
R. Ivarano
Mahabo
Nanja
Miadamanjaka
Ambonilaoka
Hot Springs

THE

ANTANANARIVO ANNUAL

AND

MADAGASCAR MAGAZINE.

RECORD OF INFORMATION ON THE TOPOGRAPHY AND NATURAL PRODUCTIONS OF MADAGASCAR, AND THE CUSTOMS, TRADITIONS, LANGUAGE, AND RELIGIOUS BELIEFS OF ITS PEOPLE.

EDITED BY

JAMES SIBREE, JUN.,

Missionary of the L. M. S., Author of "Madagascar and its People."

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ERRATUM

In the accompanying map of Itasy for Miadamanjaka read *Ambohitrimanjaka*, and call the town immediately to the south of that mountain, *Miadamanjaka*. The word Ifaliarivo should be *Ifalimanarivo*.

THE

ANTANANARIVO ANNUAL

AND

MADAGASCAR MAGAZINE.

OUR OBJECT AND AIMS.

IN presenting the first number of this magazine to our readers it seems fitting that a few words should be said as to the circumstances which led to the proposal to issue such a publication, and also as to the object and aims we have in view.

With regard to the former of these points, the facts are briefly these: At the Four-monthly meeting of the missionaries of the London Missionary Society and the Friends' Foreign Mission Association, which was held at Antananarivo on August 10th of this year, a most interesting paper was read by Mr. J. S. Sewell, on a journey recently made by him and the Rev. W. C. Pickersgill to the Sakalava country to the west. Mr. Pickersgill then followed in a speech describing many striking incidents of their journey which had not been mentioned by Mr. Sewell; and a lively discussion took place. Seeing the great interest excited by the paper read and the information given orally by our friends, I ventured to make a suggestion that we should try and prepare, say every Christmas or New Year's Day, a pamphlet or magazine containing accounts of any journeys made during the year in new or previously little-known parts of this country; together with papers on the philology, traditions, natural history, botany, geology, and physical geography of Madagascar. This suggestion was so cordially received, that I prepared a circular pointing out the different subjects which might be taken up in such a publication, and asking for the co-operation of those who were interested in the matter. The responses to this request are embodied

in the following pages; and I am encouraged to think that if all missionaries resident in Madagascar will help as they have opportunity there will be no difficulty in finding ample material of an interesting character for at least an annual issue of this publication; or we might possibly get out a number once in six months.

"Our object and aims" were pointed out in the circular already mentioned; but in order to place them on more permanent record, as well as to give a few hints to those who may not have seen that paper, I make no apology for transferring to these pages the chief points referred to.

We must all I think have often felt how limited is our knowledge of the great island where we live and labour. With the exception of the capitals of the two central provinces and their immediate neighbourhood, and the roads from the coast east and north-west, and in two or three other directions, a vast proportion of this country is still a *"terra incognita"* to us. A glance at M. Grandidier's map of Madagascar—probably the most correct map of the country yet published—shews large portions of the island as blank spaces completely unknown to Europeans; probably one half of Madagascar is still unexplored. Within the last year or two, however, journeys have been made in new districts, and interesting accounts of them have been published.* It is probable that in future years there will be a still greater increase in our knowledge of the Geography of the country; and it seems desirable that there should be some permanent record of such research. Even the bare Itineraries of such journies would be valuable, giving names of villages, hills, and streams on the route, and distances traversed; especially if accompanied by observations by the aneroid barometer, so that approximate sections of lines of country might be laid down.

In the course of our daily work and intercourse with the people we all of us occasionally meet with interesting facts connected with the History, Manners, Habits of Thought, etc. of the Malagasy. Such items of information, if carefully noted and recorded in such a publication as this, would in time form a valuable addition to our knowledge of the inhabitants of Madagascar. From intelligent English-speaking natives we might perhaps get papers, or materials

* See "List of Books, Pamphlets and Papers on Madagascar," towards the end of this Annual; *From Fianarantsoa to Manandjara; From Fianarantsoa to Ikongo; To Antsihanaka and back; The Sakalava.*

for papers, on some subjects of which we yet know accurately very little, such as: Fànompòana (government and feudal service), Tribal Relations, and the Government of the country, especially as regards the inferior and subordinate officials.

It is most desirable that any Traditions, Legends, Fables, or Folk-lore* that may be met with should be preserved, as throwing valuable light on the origin of the different tribes. The relation of these to each other also deserves careful investigation. Now that missions have been established in provinces as far north as Antsihànaka, and as far south as Ambòhimandròso in the Bètsilèo, with possibilities of others in yet more remote districts,—not to mention the Mission stations in Imàmo, Vàkin' Ankàratra, and Vònizòngo,—we may hope to have information which will throw valuable light upon the connection between the different races inhabiting Madagascar. New Proverbs should also be noted down, and variations on proverbs previously known.

In Philology it would be of great service in perfecting our knowledge of Malagasy to record any words not already given in our dictionaries, especially lists of words in other dialects than the Hova; noting down words used in some districts in a different sense from their customary usage in Imerina, and giving the names of animals, plants, or places in which uncommon or hitherto unknown words are used, as in these names words may be fossilized which have become obsolete in ordinary usage, but yet may form valuable links of connection with well-known roots.

Many of us take an interest in the Physical Sciences; some in natural history, others in botany, others in geology and physical geography. Anything new in such branches of knowledge might form the subject of articles in this publication; and scientific questions might be discussed in its pages. If any one would accompany such papers with sketches of natural objects—animals, birds, insects, or plants—I would do my best to give them a permanent form in lithography; doing the same also with any sketch-map of newly explored districts.

It would also be of service to collect and preserve any information with regard to the Idolatry, Superstitions, and Religious Beliefs of

* Even the nursery rhymes told by Malagasy mothers and nurses to their children are not unworthy of being noted down and preserved.

the Malagasy, before the remembrance of these passes away from the minds of the people. The form and appearance of their idols, customs connected with their worship, and things which were *'fady'* (tabooed) to them, etc. etc., must be recorded now, or they will soon be forgotten. An account is given in the following pages of the burning of one of the chief idols; could not some of our friends obtain information as to the burning of others, together with particulars as to their appearance, the duties and privileges of their guardians, etc.?

Papers on the Progress of Christianity amongst the people, and its influence upon their minds and conduct and habits, might be contributed by some of us; many interesting facts shewing the stages through which religious thought passes would thus be preserved, often forming instructive parallels to facts recorded in apostolic and early-church history. Striking Illustrations and Figures used by our preachers are often well worth preservation, as throwing light upon the native mind as affected by the gospel.

In the matter of Statistics, any information as to population, birth- and death-rate, temperature, rain-fall, imports and exports, etc. etc., will be of service; and our friends engaged in the Medical profession will perhaps be able to give us valuable facts and observations in their special department of work. Perhaps a page or two may be devoted to "Notes and Queries" on subjects upon which further information is desired; while a short Summary of Important Events occurring during the year will form a useful record for future reference. Anecdotes, which we all occasionally meet with, illustrating the modes of thought, habits, and customs of the people, will be welcome; and indeed, information and facts of all kinds connected with Madagascar and its people will find an appropriate record in the pages of this magazine.

With such a wide range of subjects, appealing to such a variety of tastes, we should certainly have no difficulty in providing at least once a year a number of papers which should have a permanent value and interest. Encouraged by the co-operation already shown, I confidently appeal to all our readers to help us in this undertaking; and to make any suggestions which would be likely to render the publication more useful and interesting.

EDITOR.

Ambohimanga, Christmas, 1875.

THE ANCIENT THEISM OF THE HOVAS.

THE darker aspects of the religious beliefs of the Malagasy have been already described with sufficient minuteness in the *History of Madagascar*, by the Rev. W. Ellis, and other works on the island and its inhabitants. To the first Christian missionaries the painful conviction that gross darkness enshrouded the minds of the people must have been ever present. The almost universal belief in *vintana*, or destiny, had sapped the very foundation of faith in a free and powerful God; the dread of sorcery had overcome even the noblest instincts of human nature; while the common practise of resorting to idols and keeping charms—pieces of wood, scarlet cloth, beads, etc.—tended to enfeeble the powers of the mind, and to hold men in a state of perpetual childhood. The common fruits of idolatry and superstition were alas! abundant. Thousands perished from taking the *tangèna*, or poison ordeal, on the charge of sorcery; thousands too were destroyed in domestic wars; lying and cunning were considered proofs of cleverness; and licentiousness held undisputed sway. Thus the honoured men, who, in the reign of the first Radàma, brought to the central province of Madagascar the words of everlasting life, as they looked around upon the people they had come to bless, had indeed reason to mourn over the degradation and misery into which idolatry had plunged its followers. But amidst all this darkness there were gleams of light: faint indeed, yet still perceptible to the close observer. Much as the missionaries had to discourage them, they could still discern here and there grounds of encouragement and hope.

In the first place, idolatry in Madagascar had never assumed a position thoroughly self-consistent. Apparently derived from different sources, and composed of heterogeneous elements, it was never able to present a firm front to the aggressive spirit of Christianity. It had little power of cohesion; and hence, with greater ease and rapidity than the more hoary and elaborate systems of India and other lands, it has crumbled into dust before the onward progress of the kingdom of Christ.

Again, even in the worst times, when idolatry was gaining an increasing power for evil, and continually developing fresh phases of superstition, its sway was still far from universal. There are those among the natives who maintain that numbers of the old inhabitants kept themselves free from the pollutions of idolatry, and that many who did resort to the idols did so under the pressure of some great

trouble, which stupefied the better part of their nature, and exposed them to the seductive influence of superstition. Among the native proverbs many exist that show a spirit of disbelief in the prevailing practices. One is to the effect that "a favourable declaration of the *sikìdy* (divination) is not an occasion for dancing, nor an unfavourable declaration an occasion for weeping."* Another says that "an offering is not *òdi-fàty* (a preventive of death), but simply *àla-nènina*" † (something done to prevent needless regret hereafter, though it may be without any hope that it will effect good). Idolatry is again held up to ridicule is the following: "Like a woodman who has lost his idol: to get a new one is the quicker plan;" ‡ *i. e.* quicker than searching for the old one, as blocks of wood are easily obtainable. And again: "Like a diviner making unreasonable demands, and the sick are bidden by him to dance." ‖ In addition to this, many still affirm, as they did in the time of the former missionaries (see *Hist. of Madr.*, v. I., p. 397), that idolatry was a comparatively recent introduction. In confirmation of this it may be stated that traditional accounts still exist showing that some, at least, of the more noted idols were brought to Imèrina from remote parts of the island.

But not only is idolatry as it existed in Imerina to be regarded as an introduction of somewhat modern date, and as an introduction from which a thoughtful minority had always stood aloof; but alongside of all the superstitious practises that had gained a footing among the people, there still existed the tradition that the primitive religion had been a simple theism. This theism was undoubtedly meagre and inadequate, but it presented a nucleus of elementary truth around which the fuller and grander teachings of God's word were hereafter to cluster.

The remainder of this paper will be devoted to the illustration and confirmation of this statement; and the writer will endeavour to show, not only that the name of God was well known and commonly used, but that there existed also some knowledge of His attributes.

The first missionaries to Madagascar had not to engage in a long and weary search, such as Mr. Moffat describes as being necessary in South Africa, before they could find a name for the Divine Being. Names existed and were in common use. One thing that soonest strikes a missionary on his arrival in Madagascar is the frequency with which the name of God passes the lips of the natives. During his voyage out he will have given his leisure hours to the study of the language in which he hopes in years to come to declare

* Sikidy soa tsy andihizana; sikidy ratsy tsy itomaniana.

† Ny ala-faditra tsy odi-faty, fa ala-nenina.

‡ Toy ny Tanala very sampy, ka ny manova no haingana.

‖ Toy ny mpisikidy mila voatsiary, ka ny marary no ampandihizina.

the love of the Great Father of all nations. He will therefore have acquired a small vocabulary before reaching his destination: among the words he has learned will undoubtedly be *Andriamànitra*, the name of God. And when he first strains his ear to catch some of the words that are being uttered all around him, he will notice, perhaps with no small amount of surprise, that the name of God is constantly used by all. If the frequent use of the name implied a full knowledge of God's character, and carried with it due reverence, the Malagasy would have to be ranked among the most devout of nations. For every favour, however small, the usual formula of thanks is: *Hotahin'Andriamanitra hianao*, May you be blessed of God; but, as usually happens with formulas, constant use has robbed the phrase of its meaning. The name of God is also invoked in support of the truth of a statement; and one who is at all sensitive in such matters cannot hear without pain even little children appending to the most simple affirmations the phrase: *Màrina amin' Andriamanitra*, True by God. Thus although the knowledge of God's name is, for some reasons, a source of encouragement, the joy at finding it so commonly used is soon clouded over by the sad conviction that practically it inspires those from whose mouth it is so constantly falling with little or none of the reverence which is due to its divine owner.

The names of God in use in Imerina are chiefly two: *Andriamànitra* and *Andriananahàry*. They are frequently pronounced together. The prefix *Andria-* (or: *Andrìana-*) means literally prince or noble; but it is also commonly used as a personal prefix with *masculine* proper nouns; thus these two names are an evidence that God was regarded as a person by those with whom they originated. The first name is compounded of the prefix *Andrìana* and the adjective *mànitra*, fragrant. The whole may be translated: The Fragrant One.* Thus the name would appear to indicate that the Divine Being was not regarded with feelings of dread and abhorrence, but rather, on the contrary, with sentiments of delight. We have shown that the prefix *Andriana* leads us to believe that God was regarded as a person; there was, however, a constant tendency to degrade the sacred name and to apply it to anything strange, or of unusual excellence. Rice was called *Andriamanitra*, as also was silk: the former probably from its being, as the Malagasy say, *tóhan' ny aina*, the support of life; the latter, because used to wrap the body in after death. Silk was

* Other explanations have been suggested: viz. (1) that Andriamanitra stands for Andrian-danitra, Prince of Heaven (*Hist. of Madr.* vol. 1, p. 390); (2) that *manitra* (scented) has reference to the offering of incense (*Madr. and its People*, p. 395); (3) that *manitra* is a lengthened form of *many*, and means weighty, powerful (a suggestion of Dr. Davidson); this meaning of *many* appears in the word *maniluhy*, wealthy, powerful, and probably in *manirano*, dropsy (heavy from water?); comp. too French Dict. s. v. *many*.

sometimes also called *Andriamanitra indrindra; i. e.* God in the highest degree, *indrindra* being the sign of the superlative degree. Velvet was called "son of God." The sovereign was addressed as the "God seen by the eye" (comp. Psa. lxxxii. 6); and not only so, but the attributes of God were openly ascribed to royalty. In a *kabàry* during the reign of the late queen Rasohèrina, one of the judges said: "There is no other source of life, but Rasoherina alone is the source of life." Parents were also addressed as visible Gods; such a manner of address however appears to have been common among more civilized nations,* and certainly possesses a deep foundation of truth. The idols again were addressed as "Gods." The spirits of their ancestors were also said by the Malagasy to be *lasa ho Andriamanitra*, "gone to be God" (or Gods): the language has no form for the plural, so that it is impossible to tell exactly whether the idea attached to this phrase was that of absorption into the essence of the one God, or simply exaltation to a higher state of being so as to be numbered among heroes and demi-gods. Ancestors were certainly believed to possess supernatural powers, and were appealed to in prayer. A European has been known to be addressed as God by a beggar, probably only as a piece of gross flattery. These illustrations are enough to show that the word *Andriamanitra* was often used in a vague sense like our word divine, or the Hebrew name *Elohim;* but such uses of the word were, with more or less intelligence, known to be but figurative; and undoubtedly the name was originally intended to be, what, in spite of all such tendencies to deterioration as those referred to above, it continues to be, that is, the personal name of the supreme God.

The second name, *Andriananahàry*, conveys a deeper meaning than *Andriamànitra*. It is composed of the personal prefix *Andriana*, which has already been considered, and the word *nahàry* (or: *nanahàry*) the past tense of the verb *mahary*, to create; and hence means either: The Prince who created, or, more simply, regarding *Andriana* as a prefix only: The Creator. This word seems never to have been used with the wide and figurative meaning of *Andriamanitra*. Both names occur in an old form of invocation, said to have been in use long before the introduction of Christianity: "*O Andriamanitra*, fragrant throughout the universe; *O Andriananahary*, who didst create the heaven and the earth." *Andriananahary* is often used with the strange addition "who didst create us with hands and feet," these members standing as representatives of all the physical powers and faculties. In some parts of the island (and occasionally in Imerina too) the name *Zanahàry* is used as the equivalent of the

* *E. g.* the *dii terrestres* of the Romans, and the *Parentem vereri ut Deum debemus* of Cicero.

Hova *Andriananahary*. The meaning is the same, the essential part of the word *nahàry* remaining unchanged; *Za* is probably a personal prefix similar to the Hova *Andriana* or *Ra*. Thus in Madagascar there have existed from time immemorial appropriate names for the Supreme Being, into which revelation has been able to infuse a deeper and fuller meaning.

But in addition to the mere name of God, the Hovas possess a number of proverbial sayings called *Ohabòlan' ny Ntaòlo*, or Proverbs of the Ancients, said to have been handed down from generation to generation for ages, and to embody a faith older than the belief in divination, charms, and idols, which prevailed in more recent times. From these sayings it is manifest that some of the attributes of God were acknowledged. His dwelling-place was believed to be in heaven; for a strangely worded proverb says: "Like a little chicken drinking water: it looks up to God," *i. e.* heavenwards.* When Andrianampòinimèrina, father of Radama I., was about to die (1810), he gathered his ministers together, and in a pathetic address commended his son to their care, beginning his charge with a solemn declaration that he was going home to God, and would dwell in heaven. God was also confessed to be greater than the imagination of man could conceive; thus another proverb says: "Do not say: God is fully understood by me"† (literally, "got by me in the heart"). God's omniscience was also confessed in the words: "God looks from on high and sees what is hidden;"‡ or again in the following: "There is nothing unknown to God, but he intentionally bows down his head"‖ (*i. e.* so as not to see): a remarkable parallel to Acts xvii. 30. Again, God's omnipresence is implied in another extremely common saying: "Think not of the silent valley (*i. e.* as affording an opportunity for committing some crime); for God is over the head."§ God was also acknowledged to be the author of life as the ordinary phrase used in congratulating the parents of a newly-born child is: "Salutation, God has given you an heir."¶ Another proverb speaks of God's power to control the waywardness of man: "The waywardness of man," it says, "is controlled by the Creator; for it is God alone who commands"** (or governs). The common form of thanks (May God bless you) already referred to, shows that God was also considered to be the source of blessing. A successful man was called *Bezanahàry*, "having

* Toy ny akoho kely misotro rano, ka Andriamanitra no andrandrainy.

† Aza manao Andriamanitra azoko am-po.

‡ Avo fijery Andriamanitra ka mahita ny takona.

‖ Tsy misy tsy fantatr' Andriamanitra, fa saingy minia miondrika Izy.

§ Aza ny lohasaha mangingina no heverina; fa Andriamanitra no ambonin' ny loha.

¶ Arahaba! nomen' Andriamanitra ny fara.

** Hatraitr' olombelona zaka-Nanahary, fa Andriamanitra hiany no mandidy.

much of God," or "many Gods." One specially prospered or saved from threatening calamity was said to be *nihiràtan'Andriamanitra*, "glanced on by God," or, having God's eye opened upon him. That God's gifts are sometimes delayed, and should be patiently waited for, was also confessed in the following proverb: "God, for whom the hasty will not wait, shall be waited for by me."* Again, God was looked to as the rewarder of acts of kindness; hence the common phrase: "Although I should not (be able to) reward your kindness, it will be rewarded by God."† He was also the recognized protector of the helpless; this is significantly conveyed by the following: "The simple one (the fool) should not be defrauded; for God should be feared."‡ And that all other means of protection were believed to be vain without God's blessing is shown by a prayer, formerly chanted by the women in companies when their husbands had gone to the wars:—

"Although they have many guns,
Although they have many spears,
Protect thou them, O God."§

God's truth again was expressed thus: "God loves not evil;"‖ "Let not God be blamed, let not the Creator be censured; for it is men who are full of twisting (*i. e.* tortuous, evil ways)," ¶ implying that upon them, and not upon the righteous God, blame should fall. That He was regarded as the rewarder of good actions, and the punisher of crime, is indicated by the proverb: "A snake that has been killed; it has no hands to avenge itself; but it waits for God," or, in another version, "for the avenging of its life, taken by its destroyer."** Another proverb conveys the great truth that God himself is the Supreme Judge, whose condemnation is to be feared more than the censure of our fellow men: "It is better to be held guilty by men than to be condemned by God."††

Such sayings as these show unmistakably that though Madagascar was polluted by the abominations of heathenism, there were still lingering traditions of a purer faith. Not that these sayings, taken by themselves, can be considered as a fair representation of the practical faith of the people. They were rather relics of a faith that was in process of being utterly obliterated by gross superstition; at least such is the opinion of some of the Malagasy themselves, an

* Andriamanitra, Izay tsy andrin' ny maika, andriko hiany.

† Na tsy valiko aza, valin'Andriamanitra.

‡ Ny adala no ho tsy ambakaina, Andriamanitra no atahorana.

§ Na be basy anie,
Na maro lefona anie,
Arovinao anie izy, Andriamanitra ô.

‖ Andriamanitra tsy tia ratsy.

¶ Andriamanitra tsy omen-tsiny, Zanahary tsy omem-pondro, fa ny olombelona no be siasia.

** Bibilava vonono: tsy manan-tànankamaly, fa Andriamanitra (*or* todin' aina) no andrasany.

†† Aleo meloka amin' olombelona toy izay meloka amin' Andriamanitra.

opinion which facts tend to corroborate. How long such traces of the primitive faith would have lingered on, we cannot say; but we can with confidence affirm that, with the Bible in the land, they have now been lit up with a new light, and are not likely to be forgotten, but will ever awaken feelings of gratitude to Him, who even in the time of Madagascar's darkness did not leave Himself without witness; and who in His great goodness has now more fully published His glorious truth. The dim and trembling lamp, burning only with the oil of tradition, has been refreshed by a supply of the clear and life-giving oil of revelation. May the light never more grow dim, but ever increase till the dawn of that day which shall bring eternal light and splendour to all who know and love the true God.

Those who, whilst reading this paper, have borne in mind the position of the missionary, will readily understand how valuable such sayings as have been enumerated are to him. He can follow the example of the great missionary, and avail himself freely of all such national sayings. They can become stepping-stones from which he may lead men to higher and yet higher truths; just as Paul availed himself of the inscription at Athens and the hymn of Aratus, and from them advanced to the declaration of truths more grand and far-reaching than any that Athens with all her boasted wise ones had ever heard before.

WILLIAM E. COUSINS.

MALAGASY 'SONS OF GOD.'

In old Malagasy fables a class of beings called *Zânak' Andriamânitra* (Sons of God) were often referred to. Among other remarkable qualities ascribed to these *Zanak' Andriamanitra* was that they could not be killed. To this general exemption from death, however, one strange exception was made, viz., that they would die if they could be made to drink ardent spirits.

W. E. C.

JOURNAL OF A VISIT TO MOJANGA AND THE NORTH-WEST COAST.

STARTING from Antanànarìvo on July 20th (1875), we were in hopes of passing quickly over the first portion of our journey; but several of our men had been Dr. Mullens's bearers last year, and naturally wished if possible to obtain the same amount of wages for this trip as they had received from him for the last; and therefore, although they eventually agreed to go for little more than the usual monthly wage, they played all the most provoking tricks their ingenuity could devise to hinder us. Five times we endeavoured to start, and five times were deserted by just a sufficient number of men to render it impossible for us to go on. Indeed we quite feared that the journey would have to be given up altogether, simply from this cause.

On account of these difficulties with the men, it was not until the third day after leaving Antananarivo that we were able to start from Fihàonana, and consider ourselves fairly on the way. Towards evening we reached Ankàzobè, a small and wretched village about 6½ hours N. of Fihaonana. This place is very difficult to enter on account of the deep ditches by which it is surrounded; and as it was impossible for some of the men with our goods to get in at all, we pitched our tent for the first time just outside this village, learning a lesson in the process which I flatter myself was learned pretty thoroughly, viz. Always to pitch our tent by daylight if possible, for darkness, hunger, and weariness help none of the parties concerned, and put all in a profuse perspiration and general state of bewilderment.

Saturday, July 24th. About midday we reached Hazàina, a village at the foot of Angàvo, 3 hours N. of Ankazobe. This village contains about 34 houses; and is entered through two large holes cut in a rampart, which is completely overgrown with *Tsi-àfak' òmby*.* The inner entrance is strengthened by stone sides, and the usual circular stone doors. The church is a wretched building of clay, capable of holding about 100 people. It is rapidly falling to pieces, although it has not been very long built. The pastor, Razàkatsinàtry, was absent at the time of our visit; but we learned that the congregation, while good, is largely composed of people from the surrounding hamlets. There are 10 members—four of these being able to read, but there is no school, and there is only one Bible in the village. Nevertheless, in the midst of all the filth and squalour of the place, we found an old *àndriambàvy*, the chief woman of the place, who was so clean in her dress, so gentle and kindly in manner, so intelligent in conversation, and withal so warm-hearted and apparently sincere a Christian woman, that we felt they were not altogether without at least one living epistle, certainly known and easily read by them all. May

* *I. e.* "Impassable by cattle," the name of a bushy plant full of small thorns, used for hedges and fences.

God spare her long and help her greatly, that her light may shine brightly and clearly in that dark spot. In the evening we went to Mahàridàza, a distance of one and a half or two hours N. of Ilazaina. This place is more strongly defended by ditches, tunnels, and palisades than any we had yet seen. As large herds of cattle are driven into the village for safety at night, and innumerable pigs either for profit or pleasure choose to remain there by day, the whole place is covered to a depth varying from 2in. to 3ft. with finely powdered manure. On entering we raised a considerable amount of dust and general astonishment; for having determined to pitch our tent inside the village, we set a few of our men to sweep away the filth from the cleanest spot we could select. You may guess the result. I first tried to get to windward of the horrible cloud, but not being able to find that desirable quarter, as there happened to be no wind at the time, sent a man to fetch water, and then ran away till the atmosphere cleared. I had better have stopped: for running through the first hole in the entrenchment of the village, I heard a cry of "*Omby ô !*" and saw the head of an ox, closely followed by his tail, coming through the outer entrenchment. As the people evidently expected to see me run, I stood my ground with true British pigheadedness, and waited in the narrow ditch for the big beast to pass; but this one was closely followed by another, and that by a third:—the whole of the herds were coming in for the night, and the fosse was soon as full of oxen as of dust. There was no escape: grunting, puffing, blowing, and bellowing, in they came, and with nothing but bare hands to smack them, I was hustled and jostled, bumped and butted, pushed and driven about, until after three quarters of an hour I came out in company with the last calf, choked with dust, streaming with perspiration, and inwardly vowing that the very next time I heard the cry of "*Omby ô !*" I would run for it, however undignified it might appear.

Sunday, July 25th. We remained all day at this place, conducting services, teaching hymns, and catechizing the people. In the morning there was a congregation of about 70; in the evening it was not so good. The people as a whole we found deplorably ignorant. They knew nothing about Jesus Christ, or their need of a saviour. The sum total of their religious knowledge appeared to be, that there is but one God, and that He loves them,—a slender creed truly; but we may be thankful that they know even this, for it is more than is known by some of their neighbours. The pastor here is a man quite incapable of instructing them. There is no school, and only three in the place make any pretence to reading, and with them it is little more than pretence. However, two know their letters, and one can spell short syllables pretty correctly; so we gave him a New Testament, nailed some lesson-sheets to the walls of the chapel, and encouraged him to teach his still more ignorant neighbours, in hopes that additional help may be rendered at some early date. And thus we left them, saddened and humbled to think we could do so little for those in such great need.

Monday, July 26th. We left for Kinàjy, a distance of about four hours N.W. of the high hills bounding North Vònizòngo. This place is far in advance of Ilazaina and

Maharidaza. The chapel is clean and well built. Andriambèlo, the pastor, is an intelligent man and very tolerable preacher. The congregation numbers about 180 on Sunday mornings, many of the people coming from the surrounding district. The evening service is strictly a service of song. Few except the singers assemble, and these appear to have the service entirely in their own hands. The church numbers 14 members. There is a school with 18 scholars and two teachers. It is said that 32 of the people here can read; but we only found four who could read fluently. We made the teachers a present of lesson-sheets for the school, and distributed a few books among the scholars, with which they were greatly delighted. These folks are really eager to learn. I shall not soon forget the manner in which they crowded round Mr. Baron as he gave them a Bible lesson: eyes and mouths both open. The only uninterested person was the Governor himself, who occupied a seat by Mr. Baron's side. He, poor man, had his attention called off by sundry Malagasy plagues, and very coolly stripped himself before the assembled congregation to hunt for his tormentors; and actually turned his clothes inside out, and carefully inspected every crevice in his skin, without in the least diverting the attention of the congregation.

About midday we left this place for Ambòhinaòrina, 3½ hours N. This is a tolerably large village of 50 or 60 houses. On enquiring for the chapel we were directed to one of the least reputable looking houses in the village. It was very dirty, having no mat, stool, table, pulpit, or any article of furniture whatever. After looking round this filthy building we were not surprised to hear that there was no pastor, preacher, deacon, or member; no school, no books, not even a Bible for the church, nor one person in the place able to read. Yet we were assured that the people assemble here, wait a decent time, sing, sometimes pray, and then separate. Before leaving we found a man who could just tell his letters, we therefore nailed a lesson-sheet on the walls, and obtained a promise from him that he would teach what he knew until a better teacher could be found. We also assembled the people, and presented them with a Bible and a hymn book, to be kept for the use of any passing trader or soldier who might be able to conduct a service for their benefit.

On the way to this place the men were much troubled by a grey fly, called by them *Tsi-màti-tèhaka* (not killed by a slap), and also by the *Mòka fòhy*, a little mosquito which is very troublesome during the day, but entirely disappears towards evening. The latter part of our journey was in consequence made to a regular slapping accompaniment, caused by the men killing the tiresome creatures. We also noticed about this part a large number of earthen mounds, varying from one to two and a half feet in height; these were the nest of a large ant credited by the men with uncommon sagacity. We were told that they make regular snake traps in the lower part of these nests; easy enough for the snake to enter, but impossible for it to get out of. When one is caught the ants are said to treat it with great care, bringing it an abundant and regular supply of food, until it becomes fat enough for their purpose; and then, according to native belief, it is killed and eaten by them. However their sagacity does not inspire the na-

tives with sufficient regard for them to prevent their knocking off the top of one of these nests, scooping out the centre, and there building a fire to cook their rice. And cruel as the practice is, I can scarcely wonder at its being followed, for with a hole made near the bottom for draught, you have a regular furnace in less than two minutes.

Tuesday, July 27th. Started for Ampòtaka, four hours N. W. of Ambohinaorina. As there appeared some hopes of benefiting the people here by a few hours' catechising and general instruction we determined to remain and spend the afternoon and evening with them. We were afterwards very thankful that we did so, for the people were very ready to learn, and many of them intelligent enough to thoroughly appreciate the instruction given, and therefore we were amply repaid for the delay. The village is about the same size as Ambohinaorina; the chapel somewhat smaller, but better kept. The furniture is simple if not neat: consisting of a few mats for the flooring, a chipped log for a chair, in case the preacher should require such a luxury, and the framework of a table, the legs of which are very nicely let into the ground about 6in., as they cannot be persuaded to keep their respective positions by any other means. This we found rather a common practice in these villages; and at first thought it a precautionary measure to avoid accidents should the preacher become very energetic in his delivery. Here, as at the former place, there is really no church, no pastor, and as a rule, no school; but at the time of our visit, Ràinimiàraka, an evangelist sent out by Mr. Stribling, had been teaching for nearly a month. The people had evidently received some benefit from his instructions, and had been shaken out of that apathetic state so lamentably visible at Ambohinaorina. They sang with considerable spirit several hymns he had taught them, and were eager to hear more of the way of salvation. But the time of his stay had been too short for much to be expected from his endeavours; and I am sorry to say he was unable to remain longer, and left the place with us on the following morning. Seeing a clear stream of water some little distance from the town, I thought of enjoying the luxury of a bath here; but when just entering the water I heard Baron shouting "*Aok' aloha! Aok' aloha!*"* Turning round I saw him racing full speed towards me to say he had just seen two immense crocodiles a little higher up, and that I had better take care. The warning was not lost upon me; and I make a note of the matter here, that it may serve as a warning to any who may follow, this being the first place on the journey at which we met with any of these exceedingly ugly customers. In a small lake about 200 yards from the village there are a few very large ones. Every one of these is apparently as well known to the villagers as the members of their own families: one of the largest is known by them as 'Old brownie,' another as 'Yellow back,' and sundry other smaller specimens by names equally descriptive but most uncomplimentary. We were told by the villagers that at night, when the gates of the village are shut, the smaller ones walk up the hill (a very steep one by the way), and carry on fine junketings outside the walls, but that the very largest appear only once a year. All of which, while impossible for us to accept as a fact in natural history, may be accepted as the firm belief of many of the

* "Stop a bit! Stop a bit!"

people hereabout, together with several other matters: *e. g.* that the crocodiles live chiefly on stones, stealing cattle, pigs, and people merely as a relish to the harder fare. Also, that smitten with the charms of the pretty little divers, and other water-birds, they choose their mates from among them, and so crocodile's eggs are produced. It is quite certain that a very good understanding seems to exist between the birds and the crocodiles, the birds swimming about close to the noses of the crocodiles without the least fear; but I soon found that the mutual understanding arises from the fact that the birds are much too sharp for old slimy to catch, however hungry. A wounded bird however is snapped up with great avidity. Afterwards in our canoes upon the river we had many an exciting race with the crocodiles for ducks that we had shot. Timid at other times they became bold enough then. To add an interest to the chase we often gave the duck in danger to the men. Then the fun became fast and furious; the paddles would flash and the boat fly; the men shout and scream in their excitement; torrents of abuse would be hurled at the head of the black monster gliding so smoothly and swiftly through the water; and when, as too often happened, the great jaws opened and our poor duck disappeared, such a perfect cataract of Malagasy epithets followed him to the muddy depths as rendered nightmare certain if memory and conscience did their work.

Wednesday, July 28th. Started this morning for Andriba, a distance of 6½ hours. The scenery on the way to this place is much more imposing than any of the preceding on account of the great height and ruggedness of the hills. In some places it is grand, and in others rendered perfectly beautiful by the many rapids in the river, and the luxuriant foliage of the trees upon the banks. Our men however saw little beauty in the choicest spots, being far too much afraid of the *fàhavàlo* (enemies and robbers), who are supposed to make this one of their favourite resorts. Horrible tales were told of the fierceness and cruelty of these people; all of which we took "*cum grano salis.*" Indeed as we saw nothing of these very fierce beings, we believed that they existed chiefly in the imagination of our bearers. I was therefore the more surprised when by purest accident we actually caught one of these gentry on our return. He was a spy sent out to reconnoitre our little party; but unfortunately for himself, happened to shew his head over the ridge of a hill, near which we were cooking our rice, just as some of our folks were looking in that direction. Up jumped a couple of Sàkalàva, and gun in hand gave chase. My men clustered round in a dreadful state of alarm, and begged of me to load with ball, as the enemy were close upon us. All was confusion in our little camp. Before the two Sakalava chasing the spy could reach the top of the hill, the fellow had hidden himself in the long grass, so that on reaching the top they were utterly at a loss. Meanwhile, having my gun charged with small shot only, I fired off both barrels in order to load with ball; and it so happened that in firing I pointed the gun just in the direction of the spot where the man was hiding; whereupon thinking he was seen and being deliberately aimed at by a Vazaha (foreigner) with a gun that had already gone off twice without reloading, and for aught

he knew might go off twenty times more, the poor fellow jumped up to run for his life. Off started the men in pursuit, and soon afterwards brought him in prisoner.

It was quite early in the day when we first caught sight of mount Andriba. This mountain has a very peculiar shape; as approached from the south it appears to have a large flat top, and in shape reminded me of nothing so much as the stump of an immense tree left in the earth. It is the N. W. boundary of the vale of Andriba, a valley that appeared about 8 miles broad by 9 long. Like most valleys in these parts, it consists of a series of undulations that might well pass for hills in a more level country. The whole is well watered by numerous streams, and far more thickly populated than the surrounding country. It contains upwards of 20 villages and hamlets. Some of these however are very small, consisting of five or six houses only; the larger portion on an average number about 20, but in Màngasoàvana, by far the largest of them all, there are upwards of 70 houses. I ought to say *were*, for at the time of our visit nothing was to be seen but a thick cactus hedge and a few charred sticks, the place having been entirely burned down a week or two previously. There are six churches in this valley, viz., Mangasoavana, Màrohàrona, Tsiàfakarìva, Manàkona, Ambòhitrakànga, and Fanjàvarìvo.

Mangasoavana is regarded as the *rèni-fiangònana* (mother church), and appears to be the centre of the spiritual life and intelligence of the district. Unhappily, in consequence of the recent fire, together with a serious outbreak of small-pox, we could not meet with the people here. This was the more to be regretted as we had hoped to bring to some practical issue the suggestion thrown out by Mr. Jukes during his visit last year respecting an evangelist for the district. The remainder of these churches are in a very unsatisfactory condition both as regards numbers and attainments. One of the most intelligent men at Manakona told us that the people meet to pray in the chapel simply from the fear of being considered disloyal subjects, but that they are in the habit of meeting immediately after in the usual heathen fashion to work the *sikìdy* (divination), and pray to their *òdy* (charms or idols). Here also we met with the first signs of drunkenness.

Thursday, July 29th. Reached Malàtsy in about an hour and a quarter. This is the last village before entering the *èfitra* (desert, or rather, uninhabited country). Here there is a governor, and a garrison of Hova soldiers, and the difference between this and the villages last named is very marked. The people seem altogether of a superior class—sober, intelligent, and anxious to learn. We had scarcely entered the chapel before there was a general stir in the place: and after about ten minutes the governor came, Bible in hand, with several members of his family, and a large following of young men and women dressed in clean *làmbas*, to welcome us and obtain some help in the understanding of God's word. "You are the sowers," said the old man, "and we the fallow ground, therefore we come that you may sow the good seed in our hearts." It cannot be surprising that with such people we had a most pleasant time. It was late at night before we separated, and then we had fairly to turn them out. It is scarcely possible to help

contrasting garrison towns in Madagascar with those at home. Here, wherever Hova troops are quartered, you may be sure of better order, greater sobriety, and superior intelligence. You may also generally reckon on a flourishing church, with equally flourishing schools; whereas in garrison towns at home, there is more drunkenness, disorder, and general immorality than in any other. Considering the size of the place, the congregations here are good, as a rule numbering about 140. There are 20 members, of these 18 are able to read, and the remaining two are learning. There is also a school with 15 scholars and two teachers. On my return I found that an entirely new chapel had been erected, superior in every respect to the former.

Friday, July 30th. Started on our journey through the *efitra*. During the early part of the day we were agreeably surprised to find it a much more pleasant place than we had anicipated. The scenery greatly resembles the scenery of Imèrina, excepting that every hollow abounds in tropical trees—Rofia, Adabo, Akaboka, Tree-ferns, etc. etc. What still more surprised us was the absence of troublesome insects, of which we had been told so much. However, they atoned for apparently neglecting us on first entering this region by their ferocious attacks later in the day. On stopping for the night, just before sunset, we were literally in a cloud of mosquitoes, eyes, nose, ears, hands, were bitten, rebitten, and bitten again by these pests, until nothing but the most violent exertion in flapping ourselves with branches of trees gave us the slightest relief. Happily for us some cattle had lately passed, and plenty of cowdung was left on the ground. By setting fire to some of this, and standing in the smoke, we gained relief; and by pitching our tent to windward were able to get some sort of sleep, but it could scarcely be called balmy. On starting the following morning, the mosquitoes, who had paid us most unremitting attention from the time of our arrival, were so troublesome that the men had to carry burning pastiles of oxdung, so that we were again regaled with fumes suggestive only by contrast of Araby the blest. But any thing was infinitely preferable to the stinging of the hateful creatures. What they were made for was a question that forced itself upon us with painful reiteration. If for the purpose of perfecting the patience of long-suffering missionaries, I am afraid they utterly failed to fulfil the object of their creation in my spiritual experience. My hands were swollen like the hands of a leper, my nose blotched and blistered, and my ears tingled in exquisite agony after having assumed the shape and consistency of a pair of discarded goloshes.

On the way one of the men brought us an immense chameleon. It measured 18 in. in length. Sometimes these creatures look really handsome in their coat of many colours, but this was without exception the most diabolical object it was ever my lot to see. Its colours were the colours of dirt and darkness mingled, and its eyes so malicious that I required no second warning to keep my fingers away from its mouth.

Seizing the opportunity while the men were cooking rice, I went to a beautiful piece of running water for a wash, intending to be very careful, as I knew there were crocodiles in the water, centipedes in the

wood, and scorpions under the stones. And I here found that such a simple operation as washing may become really exciting, if under such circumstances you use soap plentifully about the eyes, and allow your imagination full play. A rotten log in the stream becomes a crocodile, and incautiously knocking against it, you almost feel its teeth; while a few gnats biting well in concert make you feel tolerably certain that you have been stung by a gigantic scorpion, and that by nightfall you will be nothing more than a swollen and discoloured corpse.

Saturday, July 31st. We came in sight of the Ikòpa at Inòsifito, and travelled for some distance along its banks. It is here a splendid stream, but broken by many islands, and dotted by innumerable rocks. These break up the water into hundreds of beautiful eddies and rapids, that may probably delight future Malagasy artists, but must for ever prevent navigation. We had hoped to cross the *efitra* in two days, but were not able. It was therefore Sunday morning before we reached Mèvatanàna. On arriving about 10 o'clock, we found the people assembled in the chapel, and Ràinisòa of Vonizongo just concluding the service. The chapel is a large new building. The sides are made of upright split rails, and are placed so far apart as to suggest the idea of being in a remarkably clean cattle pen, or gigantic bird cage. The roof however is well made, and there is a capital verandah running quite round, so that it is not only well ventilated, but extremely cool: indeed so cool, that on our arrival, although it had been thronged with people for upwards of two hours, it was quite refreshing to enter. We heaped blessings on the heads of the architects and builders, for we had been fairly broiled on the way. But there is a drawback about this place that very shortly forced itself upon our attention, namely, a most offensive odour. The people assured us it was occasioned by the new wood used in the construction of the place: but on applying my nose to various posts and door frames, to the great amusement of the wondering deacons, I formed my own conclusions, and went sniffing round outside, feeling certain that I should discover the source of the annoyance there. But I was utterly at fault. There was not even the faintest suspicion of the ordinary odours pertaining to Malagasy village life. I suppose therefore that the deacons were right, but if so I hope I may never smell a chip of that wood again.

This is the only place we visited in which a collection is made every week for church purposes. On the morning of our visit the amount collected amounted to three shillings. It was collected in miniature tin pots, and these were placed on the table during the service.

The chapel holds about 200 people, and was crowded at the time of our visit. There are however but 24 members, only eight of whom are able to read. The pastor is a very unsuitable man, apparently wanting in every thing which specially recommends a man for such an office. He is assisted by four preachers of about equal attainments with himself. There is said to be a school of 43 scholars, but it was hard to find any traces of teacher or scholars. Drunkenness is very common in the town, with all its concomitant evils: brawling, fighting, and general uproar. We remained here during the Monday and part of the Tuesday

following the day of our arrival, instructing the people, gathering information respecting our route, hiring *làkana* (canoes), and making preparations for our journey down the river, this being the point where the river becomes navigable for small craft. We hired two large *lakana* for $ 9½, the owner agreeing to wait any time we pleased, at any and every place we chose to visit on the way. And I must say that although we had reason to form a very slight opinion of his moral character in some matters, he most faithfully fulfilled his contract with us in this.

Understanding that there was a church at Amparihibè, about five hours N. E. of Mevatanana, we agreed to separate: Baron to go down in the *lakana* with the tent and baggage, and I to go by land to Amparihibe and join him two days after at Ambinana. The road from Mevatanana to Amparihibe is very uninteresting, the country hummocky, and abounding in long rank grass. There are also *bàraràtra* swamps near the river. This *bararatra* is something between rank prickly grass and fine bamboo. It grows to a height of eight or nine feet, with a feathery plume at the top, looking graceful enough in the distance, but having blades that pierce the skin like a knife. The swamps are just passable at this season, if blessed with patience and a thick skin, but I suppose utterly impassable during the heavy rains. In one of these swamps we came upon an animal which was quite new to me. It is called *Sitry*, and closely resembles a young crocodile, indeed some of the people declared that it was one, but it differs very much from the crocodile in the shape of its head, and also in its habits, for it runs and climbs trees like a squirrel when pursued, and apparently lives in their hollow trunks. The one we saw on this occasion was about 15 inches in length, but we afterwards found larger specimens.

A few minutes after seeing this creature we came in sight of the Bètsibòka, a very wide but shallow river at this season, except in midstream. Amparihibe stands on a hill jutting out from the opposite shore; as there is no regular ferry unfortunate travellers have to wade out across the shallows as far as they dare, and shout to the villagers on the opposite side, until some one happens to hear. After which there is nothing to be done but to make your way to the nearest sand-bank that gives good footing, and wait with all the patience you can muster. Of one thing you may be certain: that however extensive your stock, it will all be required. My men seemed to know the customs of the place; for they first had a good wash, or as good an one as they could in three inches of water; for the horrible crocodiles would not let them go deeper on peril of their limbs and lives. After this they proceeded to wash their clothes in a very leisurely way, sticking a couple of spears in the sand to support their clothes' line. All this was done, and the clothes well dried, before there was any appearance of the boat. At last it hove in sight about a mile up the stream. After waiting so long we were all anxious to get across, therefore as soon as the canoe reached us, we jumped in without delay, filling it nicely. The boatman pushed off, and we were just getting into deep water, when to our consternation we found the boat was filling rapidly,—the water rushing in

through a hole in the stern about the size of a soup-plate, which in our hurry we had not noticed. Of course there was some little commotion among us, and by the timely help of the boatman, who lost his wits, his pole, and his balance altogether, we upset the *lakana*, and turned everybody and everything into the water. Happily the water was only up to our loins, but that was far too deep for safety in these parts; and we all seemed to know it, for everyone began shouting, screaming, splashing and kicking in the most alarming fashion; and thus scaring the crocodiles we scrambled again on to the sand-bank from which we had so lately started. We all looked somewhat the worse for the wetting, but the dripping *Vazaha* (foreigner) seemed to afford great amusement. I am not sure that even he looked so ridiculous as he felt, for on the opposite bank all the rank and beauty of the town had assembled to welcome and to do him honour, and thus of course witnessed the whole proceeding. However, the boat was soon righted, and another man sent to ferry us across. All seemed quite ready to forget the mishap; but after a very kind reception by the governor and his family, my feelings compelled me to hint at the fact that I was very wet, and should be glad to retire to change my clothes. Here I was confronted by a new difficulty, for there was not a dry article belonging to me except one sheet. Scarcely was I wrapped in this before in trooped a deputation of ladies; and quick as ladies usually are in taking a hint, I actually used up all my best blushes before they gained even a dim notion of my discomfort, and all my very strongest Malagasy before they consented to leave.

The evening was spent in chatting with the governor and the pastor of the church, both extremely ignorant men, whom I was sorry to find occupying such positions. The chapel is large enough to hold about 300, but it is very slightly built. On Sunday mornings it is well filled, but in the afternoon very thinly attended. There are two preachers besides the pastor, and 42 members, of whom only 10 are able to read. The school meets but twice a week, and then the attendance is very small. In answer to enquiries I found there was but one Bible in the place, and that is the property of the church. On making a present of one to the governor for the use of his family, he seemed vastly delighted, although himself unable to read one word. Notwithstanding the ignorance of the people here they were extremely kind; the little governor not knowing how to do enough for me. Rice, fowls, and pork were sent in such abundance that I knew not what to do with them. A general order was given to my servant by the governor to fetch anything and everything I might want from his house; he himself sending whatever he thought likely to add to my comfort. And as the time for leaving drew near, a great drum was beaten in the centre of the town. (This, as I afterwards learned, was the signal for the ladies to dress.) And on coming out shortly after I was fairly confused to see the preparations that had been made to do me honour. There was a guard of soldiers, followed by a military band consisting of two violins, a big drum, and a little drum with a small boy to beat it. There was the governor, carrying a silver-mounted gun, his wife with her head fairly covered with

golden ornaments, his children and servants in gala dress, and a whole batallion of ladies following in purple and scarlet and fine twined linen. On reaching the sand about half a mile from the town, the procession halted, compliments were exchanged, and with the governor's blessing, and two soldiers to shew me the way, I went off to meet Baron, near Ambinana, at the junction of the Ikopa and the Betsiboka.

The way was the most unpleasant I have yet travelled, being almost entirely through swamps of *bararatra*, the spear-like blades of which so plagued the men in carrying that I was obliged to walk nearly all the way, and therefore arrived at Ambinana quite tired out, but blessing myself that the troubles of the day were ended. But, alas! comparatively, they were only beginning. The march in the burning sun was as nothing, the pricking of the *bararatra* a thing not to be mentioned, in comparison with the misery occasioned by the swarms of mosquitoes that beset us here. I thought I had been sufficiently tormented by these pests before, but the past was rendered utterly unworthy of mention by the experience of that night. I had done my best to prepare, in consequence of preliminary warnings, by wrapping myself in a thick rug, and putting my head in a rush basket well covered with folds of netting. It was a beautiful contrivance, and I fairly chuckled to myself as I lay down; believing that no *moka* could by any ingenuity get at me. But they did. At first I would not believe it; and thought the first sharp little sting was the effect of a vivid imagination: for I could hear thousands of them outside. Soon it was of no use; I could not give myself credit for such a very vigorous imagination as became absolutely necessary to impose on my feelings. The misery increased. I twisted, and rolled, and cuffed, and slapped, and smacked myself, until the perspiration poured down my face. It became utterly unbearable. I dashed away my head-gear, leaped to my feet, and spent the remainder of that horrible night enveloped in a dense smoke that half choked and quite blinded me.

The following morning was sufficiently beautiful, and its experiences sufficiently novel, to make us entirely forget the miseries of the night. It was our first day on the river; and after the jolting of the *filanjana*, the swift and easy motion of the *lakana* was very enjoyable. Our pleasure would however have been greatly increased if we could have been quite sure the *lakana* would not turn over; as it was, our convictions partook of quite an opposite character, for being round at the bottom they heeled over with the slightest movement. Once fairly packed we could not change our seats; and for a few hours dared scarcely turn our heads, or blow our noses. A good boat, punt, or even a decent raft, in which we could have comfortably floated down the river, would have rendered our enjoyment perfect. Nevertheless, as it was, it was a great treat, and an experience never to be forgotten. True, in places, and for long distances, the banks were bare; but in other parts, the high hills in the distance, and the great forest trees with gnarled roots by the shore, twisting and knotting themselves about the broken rocks, were extremely grand. While the intense stillness, and absence of all trace or sign of man, together with the tameness of the birds and other living creatures in the woods, made

one feel almost a cotemporary of our first parents in the new-made world. Passing a bend in the river, the scene would altogether change. The water spreading out into a broad expanse like some large lagoon, would be dotted with islands bearing the earliest forms of vegetation; or broken by numerous sand-banks, where the great slimy crocodiles by scores lay sunning themselves with mouths wide open, or slowly swam in the muddy stream. Imagination quickly filled in the Ichthyosaurus, Plesiosaurus, and other needful details, and there we were in the far distant geologic periods, beholding the world yet in process of formation. Suddenly, close to my side, there is a most deafening bang; up fly thousands of birds wheeling and screaming in mid-air; up jumps every crocodile within sight, snapping its jaws, and plunges madly in the water; the river seems to boil with the commotion. It was only Baron's gun; but it has dispelled all those dreams by fancy bred, and brought us back to the nineteenth century with a cruel jerk.

Thursday, August 5th. To day, for the first time, we had to depend on our skill as sportsmen for a dinner; and I think neither of us will soon forget either the dinner or the dining room. For dinner we had caught four black parrots and a turtle. For a dining room we chose a grove of immense *akòndro* (bananas): tall trees that went towering up far above; their broad green leaves falling gracefully over at the top and forming long colonnades of gothic arches; the dead leaves drooping at the sides and the ashy grey trunks forming a beautiful contrast to the bright green above. A large *akondro* grove in the Sàkalàva country must be seen to be believed in. This seemed a place worthy of the occasion; for we were anticipating with great gusto a dish of real turtle soup, a dish that neither of us had tasted in our lives. The cook seemed to feel that there was something important connected with that turtle, and took great pains to follow our directions. After a decent interval we were told that it was ready. We needed no second call, but immediately took our seats. First came the inevitable *vàry* (rice); then followed the black parrots, looking blacker without their feathers than they had ever looked with them; after this, four small pieces of perfectly dry flesh. Poor Baron gave a great cry of horror. It was indeed our turtle. We had forgotten to tell the man to save the soup; and thinking it common pot-liquor, he had thrown it all away, reserving the dry meat only as our dainty dish. Poor Baron! Black parrots were nothing to him after that dreadful blow. True he only exploded in English, but the cook went away so crestfallen that I had to follow and comfort him. Some of the men also had a rare feast on this occasion, the dish consisting of an immense brown bat, which I had shot the evening before. It was truly an immense fellow, measuring upwards of four feet across the wings. Great numbers of these creatures are to be seen about this place at sunset; and what seemed to me most curious was that they were always flying in a direct line from the setting sun. They are so large, and fly so straight and steadily, that in the doubtful light I supposed them to be benighted crows, for they have precisely the same deliberate motion of the wings.

Chatting with an old Sakalava while the men were packing up, we happened to ask him his name; whereupon he politely requested us

to ask one of his servants standing by. On expressing our astonishment that he should have forgotten this, he told us that it was *fady* (tabooed) for one of his tribe to pronounce his own name. We found this was perfectly true in that district, but it is not the case with the Sakalava a few days further down the river.

The next day, Friday August 6th, we reached Ankàrabàto. When nearly close to our landing place, I had the good fortune to shoot a crocodile dead on the spot. As I had always understood this was impossible (and experience was fast leading me to believe it), it may interest some to know that the ball entered just behind the eye, and took a downward direction, lodging in the lower jaw on the opposite side of the head. The one shot was small in comparison with the majority of those we saw, measuring only 8ft. 9in. When opened there were several handfuls of pebbles in its stomach, about the size of spanish nuts, but nothing more nourishing. We also took out of it 18 eggs. On examining the head we found there was a double set of eye-lids, one transparent, the other quite opaque. Most of the teeth close like the teeth of a shark, the upper ones fitting into the spaces between the lower, and *vice-versa;* but in the crocodile there are also holes both in the upper and lower jaw to admit the points of the teeth, like a sheath. The two long teeth immediately in front of the lower jaw pass right through the bone, and come out on the upper side of the upper jaw when the mouth is closed. There were also six fangs on each side of the head, three above and three below, that fit outside the jaws like the tusks of a boar. On the whole, I never saw such a dreadful snapping apparatus in my life; a shark's mouth looks innocent by comparison. The skin, while tough, was not so horny as I expected, nor were the long spines on the back so hard as I supposed; but perhaps the specimen was of tender years.

After landing and examining our prize, our next care was to send to Trabònjy and inform the governor of our arrival; requesting also that some trustworthy person, able to give information respecting the state of the church and schools, might be allowed to come to us where we had pitched our tent, as we understood it was not safe to enter the town with our men an account of the prevalence of small-pox. Next morning, however, six or eight of the chief men came bringing a letter from the governor, in which he stated there was no cause for fear, and that the people would be most glad to see us. I therefore started off at once, taking a few books and papers. The road is through a pleasant piece of country well stocked with *akànga* (guinea fowl), and in many parts thickly overgrown with the *Tàhona.* This is a kind of palmetto, bearing a hard brown nut, called by the natives *Vòantsàtrona,* from which the Sakalava here make *tòaka* (spirits). We passed through one village in which all the people seemed fully employed in making this intoxicating spirit; we therefore took the opportunity of examining the process, which was as follows:—The nuts are first bruised, then placed in earthen pots let into the ground. When filled with these nuts, water is poured in until it reaches the brim; then the pots are covered with pounded husks of the aforesaid nuts, and the whole left for eight days; after which the liquor is distilled in the usual simple native fashion. It is then flavoured with

the bark of various trees to suit the taste, and considered fit for use. The latter part of the process is not at all needful to meet the taste of the manufacturers: they and their families helping themselves from the open pan into which the spirit runs from the still whenever so disposed. Even the little children, picking up a pot-sherd, dipped and drank at their pleasure. It is pitiable enough to see the blear-eyed parents idling about these villages, or to hear them shouting in their drunken merriment; but still more so to see the little naked children staggering in their play. I am bound however to say that I never saw the least sign of drunkenness among the Hova soldiers or their families. They live quite apart from the Sakalava, and are strictly forbidden by law to touch the *toaka*, or allow any of it to be brought within the stockade which always separates their part of any town from the Sakalava and Mozambique. I believe the law is obeyed to the letter, and only wish some such law could be made binding on the Sakalava also. The present system of things in many of their towns and villages cannot from its very nature have been in operation long, or the country would have become depopulated. And if what I saw in some of the villages in the north fairly represents the state of tribes in the west and south, there will soon be no need of Hova garrisons to keep the peace, for there will be no enemy to break it. "*Tompokolahy ô!* wont you buy a little?" said a half drunken fellow to me as I passed where he and his family were all busily distilling. I was hot upon the subject then, for the evil was under my very eyes, and fairly roared out No! They all started, and as head and heart were full, I tried to shew them what *toaka* was doing for them, their families, and country. They soon forgot it all, no doubt, for they were scarcely any of them sober; but I shall not soon forget what one of them told me there. He said: "It was you Vazaha who taught us; we never knew how to make it until you came. You have been our teachers." God grant they may learn other lessons the Vazaha are endeavouring to teach equally as well.

Preceded by the guides sent by the governor we reached our destination in about an hour and a half. Not the Trabonjy visited by Dr. Mullens and Mr. Pillans last year, for that was completely burnt down a week or two after they left, but a new town built on an eminence, called Mâhatòmbo, a little distance from the former site. The upper, or Hova portion of the town, contains about 60 houses, besides the chapel; the lower about 100, but many of these so-called houses are but wretched huts. In this lower town we noticed a few Arabs and many Mozambiques. The new chapel is a nice clean building, having walls covered with rofia cloth, and a large calico awning over the desk. It is capable of holding 400 with comfort; but the governor told me that 470 is the usual congregation. Of these, 230 are members of the church, a very large proportion, and one that may well awaken suspicion as to the conditions of membership, and the state of church discipline. But so far as we could learn, they are far more careful in these matters than the majority of the churches in Imerina. There are three preachers, thirteen deacons, and a school containing 53 children, taught by three teachers, who receive $2 per month from the church funds. There are

also classes for adults on Mondays and Thursdays. We were most thankful to find the whole tone of Christian life and feeling here far above any thing we had thus far met with; we were thoroughly at home with Christian brethren. Rainisòamànana, who appears to be at the root of all the good here, is both governor and pastor. He is a tall and hearty man, open-handed and open-hearted also. There is a singular charm about him, together with an elevation of character and conversation that won our regard and affection at once. He is a kindred spirit with Razàka and Rainitrìmo, but not being quite so aged has more fire and energy. By his thoroughly honest and consistent character he has won the confidence of the Sakalava, east and west; and those who will trust no other Hova official appear to trust him with perfect confidence. In Trabonjy he is the patriarch, honoured and loved by all. We were also greatly pleased to meet here, and afterwards at Ambèrobè, Ratsisalovànina, a messenger from the church at Mójangà; and we learned that the churches at Mojanga, Màrovoày and Trabonjy have united to send preachers and messengers throughout the whole of the surrounding country to visit and instruct the churches. To arrange the business a six-monthly meeting is held at these three places in turn.

On Monday August 9th, we started for the purpose of visiting some very large towns a few days inland to the west, in which we understood there were Christian churches that had never yet been visited by any European. We were directed to land at Madìravàlo, about half a day's journey down the river from Trabonjy. Arriving, we required extra men to carry us and our belongings, but found the people so evidently bent on improving the opportunity of enriching themselves at our expense, that we were compelled to take to the boats again. Learning from a couple of Arabs that there was a large village a short distance beyond the next bend in the river, where men could be hired, we started in hopes of reaching the place before sunset. But the notion these people had of a short distance differed considerably from ours. We went on mile after mile, examining the banks with the greatest care, but there were no signs of house, hut, or human being. At last, about half an hour after sunset, we turned into a small tributary stream, full of sand-banks. After ascending this for some hours we turned into a kind of open drain; and about two miles up this drain we found a landing-place, but no signs of any town or village could we see in the uncertain moonlight. Firing our guns, the sudden shouting of people, and the frantic barking of innumerable dogs, assured us in the boats that all was right, while it awakened the most lively fears in every one else that all was wrong; and that some invisible enemy was making a night attack upon them. Happily we found that a white face is a very good substitute for letters of introduction; and pitching our tent in the middle of the village, we all quickly and easily drifted into the land of Nod.

In the morning we found that we had landed at a place called Antafiakaràno, a small dirty Sakalava village, in which the sole occupation of the peopele seemed to be the distilling and drinking of *toaka*. The same may be said of all the adjacent villages without fear, of any action for defamation of character. The country on this side of the river is rough and well

wooded, but not very populous, excepting in the vicinity of the towns we went specially to visit. The first of these, Bèsèva, is three hours west of Antafiakarano. It contains about 130 houses, for the most part large and well built; the streets are wide and tolerably regular. On visiting the chapel we found it in rather a dilapidated condition, but were told they were about building a new one. On returning from Ambòhibè we spent a Sunday here, and found a congregation of about 100, which just comfortably filled the place. There are only 13 members in fellowship, but 26 adults in the congregation are able to read, and 21 have either a Bible or Testament. The governor was very busy in church matters during our stay, but the impression left upon our minds in this place was very unfavourable. An air of unreality pervaded the whole; and the more carefully inquiries were made, the more convinced we became that the fear of being considered disloyal subjects of the queen is the only motive which at present has any great influence with them in attending the church or sustaining its ordinances.

Ambèrobè is one day and a half west of Beseva. It is a much larger place than we expected to see, containing upwards of 300 houses, and is altogether better built than either Mevatanàna or Trabonjy. On arriving, its regular streets and orderly appearance struck us as quite novel in Madagascar. Going out early on the following morning, I was astonished to find a regular army of scavengers scraping the roadways. Holes had been dug at convenient distances along the centre of the roadway, and a number of men with spears stuck into short logs for scrapers, were collecting all offensive matters into these holes, and then scattering over the surface the earth thrown out to make them. Thus I learned that under certain circumstances it may not be the height of folly to dispose of dirt Irish fashion, viz: by digging a hole to put it in. It is to be hoped that neither horses nor wheeled carriages will be introduced here for some time to come, as accidents may probably happen from the practise of digging fresh holes every morning, and filling them with dust and refuse. We found many Mozambique slaves, and a tolerable number of Arab and Karàna traders in the neighbourhood. The chief occupation of the people appears to be the rearing of cattle, large numbers of which they send into Imerina through Vonizongo. There is also a considerable trade in india-rubber and hides; these are sent to Mojanga for exportation. *Toaka* is distilled in abundance just outside the palisades. We found a chapel capable of holding 500 or 600 people, and were told that it is filled every Sunday. Like the building at Beseva it is in a sad condition, but wood had been collected to build another. The people are lamentably ignorant, and the pastor, preachers, and deacons themselves have scarcely any intelligent idea of their duties, or even of the leading facts and doctrines on which Christianity itself is founded. In illustration of the above I may refer to a rather curious case of church discipline which took place while we were there. Having requested the church members to meet us after the school examination we conducted, one man made his appearance, so evidently the worse for liquor that even the Bible carried

very carefully under his arm did not avail to keep up a becoming church-going appearance. On directing the attention of several of the leading men to this individual, and enquiring whether he was not *mamo* (drunk), they at once said Yes; and moreover added that he was often in that condition. We then asked who he was; and were told that he was a member of the church, and had been chosen as one of their regular preachers. On enquiring if they thought such conduct becoming in a man occupying such a position they were at a loss for an answer. At last one of them appeared struck by an idea, and brightening up said: "No, he is *diso fanjakana*" (he is wrong as regards the kingdom, *i. e.* he is breaking the laws). After a time we led them to see pretty clearly that he was not only '*diso fanjakana*,' but '*diso fivavahana*' also, and a person altogether unworthy to be either a preacher or member of the church. We then called a special church meeting; and after instructing them respecting their duty in all such cases, the man was expelled. We then requested the pastor and deacons to go to the man, and tell him what had been done; and also urged them to do all in their power to shew him the evil of his conduct, that they might if possible bring him to repentance and newness of life. We then thought the matter concluded, but about half an hour after, the deputation sent to wait on the offending member returned and told us the business was finished; that they had conveyed our message and done our bidding. "And done it well," said one perspiring member. "Yes," said another, "we have, thoroughly, with a stick." "What?" we both cried, "what have you done with a stick?" "Why you told us to do our best to bring him to repentance, and so we thrashed him." Sure enough on making inquiry we found that they had thrown him on the ground, and publicly given him a most hearty thrashing for disgracing them all before the Vazaha. And so effectual were the means used, that while we were yet speaking the culprit himself came in, much sobered, and bearing a slate in his hand, written from top to bottom with the most abject confession of his sin and expressions of bitter repentance. All then united in asking whether after such an exhibition of sorrow he should not be immediately restored to his former position as member and preacher in the church. And it was with great difficulty we could get even the best of them to see that no such thing should be done until a renewed life proved the reality of his repentance.

Returning to Beseva we found the place in an uproar. The Sakalava were out playing at *tòtohòndry*, a sort of boxing match open to any and every one who chooses to step into the ring. For a ring is formed and ring keepers appointed, with sticks to keep order, the said sticks being used with very considerable effect. There was an immense crowd, a great dust, a big drum beaten without intermission, and a most horrible mixture of cheering, hooting, and groaning as the chances of the fight varied. On moonlight nights this is the favourite pastime, and as *toaka* is plentiful, it may easily be guessed to what scenes it gives rise.

In the woods between Amberobe and Beseva we met with the *Voavòtaka*, a fruit quite new to me, but I believe common in other parts

near the coast. It is perfectly round; has a hard shell of a golden yellow colour, and is rather larger in size than a cricket ball. Inside is a soft mass of a mud colour, but sweet and pleasant to the taste. Of these we all made a hearty feast; and as they are rather more difficult to eat in a dainty and cleanly fashion than ripe mangos, we smeared ourselves pretty considerably in the process. We also met with large numbers of black parrots, wild guinea fowl, and butterflies of a very large and rare species.

Embarking once more in our canoes on Monday, August 16th, we drifted down the stream for a couple of hours, and then turned up another branch of the river on the west side; and in about half an hour found ourselves abreast of Mahàbo, the last town we visited on the west bank. The town is built on a wooded hill about one hour's walk from the river. On arriving we found the whole garrison, consisting of five men and a boy, drawn out to grace our reception. The governor shortly appeared in great style, wearing a pair of bright scarlet trowsers, and a long-tailed blue coat. Before taking the least notice of us, he put his little army through a series of evolutions, not at all fitted to strike terror into our hearts, whatever may have been the intention. Compared with Beseva the town is small, containing not more than 60 houses. Being very isolated we were not surprised to find the people very backward. We found a church, but no Bible in the place. It is also doubtful whether there is a pastor. When I enquired, the schoolmaster turned to the governor and whispered: "You are the pastor, you know;" but this the governor flatly and very energetically denied. Whereupon some two or three old men signified their assent, and pointing to the schoolmaster, said: "You are the pastor," but this he would not admit; and we left them all very much in doubt as to whether they really have a pastor or not; and if so, who he is. According to their own account they have three teachers, and 18 scholars in the school, but I very much doubt this. There are however two preachers and four or five deacons, and five of the adults are able to read with a little difficulty. The chapel is an extraordinary building; but the builder's ingenuity has been apparently taxed to the utmost in devising a pulpit into which nothing less agile than a wild cat can enter without performing a series of perfectly original gymnastic exercises, extremely trying to the preacher, while extremely amusing to the congregation. We were treated with great kindness by these poor folks: beef, milk and honey being supplied in abundance; and on the morning of our departure the governor, together with the whole of the congregation, in clean and many coloured garments, came down to the river-bank to bid us farewell and beg of us to send them help. Thinking of their ignorance and helplessness, it was touching to hear the sad wild melody they sang as they came marching from under the trees into the open space by our tent. It seemed to me like the wailing of the "Miserere;" a great lump rose in my throat, as the music died away, and an involuntary cry escaped: "God help them;" a cry in which, I trust, you too will join, kind reader, and with the cry, consider what may be done for their salvation. The great difficulty in this part will be the extreme un-

healthiness of the climate. From all I could learn the place is never free from fever, and in the rainy season it is impossible for any stranger to remain.

As it is very dangerous to perform the rest of the journey in a *lakana* on account of the chopping waves near the mouth of the river, and the rough weather sometimes experienced in the bay, we were compelled to go on to Màrovoày, in order to obtain one of the dhows trading between that place and Mojanga. In order to reach this place we had to cross the main stream, and go for several miles up another tributary running east. But hearing that small-pox was fearfully bad in the town, we encamped about a mile and a half to the west, on the opposite side of the water. On the way we caught a live crocodile among the rushes on the bank. Of course it was very young, and not more than two feet long; but although young it made matters much more lively than pleasant in the *lakana*. It was such a veritable little savage, that to keep it out of mischief we were reduced to the necessity of either drawing all its teeth, or else towing it alongside. The latter plan was adopted and afforded much amusement. It snapped and snarled, and apparently endeavoured to bark, but its vocal powers were not equal to this performance. But I can vouch for one thing, and that is, that these creatures sleep with their mouth wide open, and of course snore horribly. When near Trabonjy, on the way home, one big fellow who had chosen the same sand-bank for a lodging as ourselves, made such an uproar a few yards from the stern of the *lakana* in which I was sleeping, that I could not stand it. Being a bright moonlight night I caught up a spear, and jumped over the side with the benevolent intention of picking his teeth, or otherwise teaching him better manners. But he must have slept like the proverbial weasel, with one eye open, for when close upon him, he snapped his jaws like a gin, jumped back as though convulsed with a nightmare, and with the spear just grazing his scaly hide, tumbled into the water, splashing me from top to toe. I promised to take something better than a spear next time; and something that would not require getting to such close quarters.

Thursday, August 19th. Friend Baron was off at daylight to hire a dhow, and about 8 o'clock I saw it coming down. We were soon on board, for the tide was in our favour, and time was precious; several of the men, together with myself, having symptoms of serious illness. We were scarcely off before we saw a small *lakana* containing two men coming down from Marovoay at racing pace. They brought us a paper from the governor and pastor giving the following particulars of the then present state of the church. I say the then present state of the church, because I have just heard that the small-pox has made such a a fearful diminution in the numbers. Indeed, according to report, the place is now deserted: the people having taken to the woods in order if possible to escape the infection. The numbers were as follows:—Two pastors, ten preachers, 26 deacons and 14 deaconesses; 285 members in communion; a congregation of 545, and a school containing 57 scholars. We were extremely sorry that we were compelled to pass by so large and important a place; but having men already greatly weak-

ened by fever, we felt it would have been unwise to have entered, lest we should catch and spread the infection: not knowing at the time how widely it had already extended.

With the turn of the tide we found ourselves in difficulties, for the wind turned against us also. After the crew had made desperate but unsatisfactory attempts to tow us along from the shore, we came to anchor. On landing in what appeared a pleasant grove, to our surprise and disgust we found ourselves in a mangrove swamp. Immense trees were growing rankly in a slimy mass of decaying matter that fairly stank of miasma. These swamps, interspersed with mud-banks, extend for miles on both sides of the river. Indeed with slight exceptions, they appear to extend from Marovoay right down to where the river empties itself into the Bay of Mojanga. At the top of every tide they are covered with water, and welter and steam in the broiling sun until the top of the next tide covers them again. They thus form one of the most horrible fever beds it is possible to conceive. With the return of the tide we slowly dropped down the river, and after awhile found ourselves in the bay. Here the breeze freshened, and the little boat went skimming, bounding, and leaping away towards Mojanga; which we reached at dawn on the morning of Friday, August 20th.

Unhappily I was not able fully to enjoy the moonlight ride, as I had become too unwell to sit up. However, I managed to amuse myself by watching the Arab captain, who having to steer all through the night, prepared himself in the following fashion:—First, he went forward and partook of a plentiful meal of rice; then returning to his post, disrobed himself, and twisted nearly the whole of his rather extensive wardrobe round his head and throat, thereby covering his nose and mouth in voluminous folds of white longcloth, until it was utterly impossible for him to shout his orders, and apparently impossible to breathe. Then, squatting on the stern-rail, like a chicken at roost, he sat speechless and almost motionless through the long night, yet carefully watching and skilfully steering the little boat, so as to take every possible advantage of the wind. Many times, on looking up, he appeared to my slightly disordered imagination like a gigantic mushroom on a very thick black stalk. Among the notes and queries for future consideration, it has struck me that it would be curious to learn why, in the name of all that is stifling, these folks, together with the Mozambiques and Malagasy, so carefully cover up their heads at night. One intelligent traveller has remarked that while all natives of tropical countries thus endeavour to stifle themselves at night, the African tribes, in addition to covering the head, usually lie flat upon the face; and queries whether the flatness of their noses is owing to this extraordinary custom. So soon as we grounded on the beach, the men leaped ashore. "Now," said the captain, "all of you who have fever, make a large fire, then wash in the sea, dry yourselves by the fire, and you will never be troubled with fever again." However favourably the cold water cure might have been received later in the day, the men positively refused to enter the water at half-past four in the morning; therefore I cannot give an opinion on the value of this Arabic cure for *tazo* (fever).

A first glance at Mojanga rather prepossessed me in its favour. Several high castellated houses standing near the shore, gave a substantial appearance to the place, altogether in contrast with the flimsy structures to which we had become accustomed in the Sakalava country. These were the houses of the Arab traders. They are very strongly built, and within are extremely cool and comfortable. But the vast majority of the houses are simply built of *rofia* and palmetto leaves. Two days would be sufficient to build the most elaborate, and two minutes more sufficient to destroy it utterly. The lower town is long and straggling; the houses stretching along the beach for upwards of a mile and a half. The upper town stands on rising ground about half a mile from the shore. It is far more substantially built than the Sakalava houses below, but there is nothing architecturally beautiful about it, nor are there likely to be any ruins to interest future Malagasy antiquarians. By the way, what will that coming race do, whose forefathers have never dreamed of building with anything more substantial than sticks or mud from the time of the creation? About half a mile N. W. of the upper town, on a point of land, is the fort. It is chiefly used as an observatory. The condition of the walls, and the state of the few ship guns mounted inside, suggest that the Malagasy are a people dwelling like the ancient Zidonians, careless, if not secure. Between the fort and the upper town is a splendid site for a missionary's house. It is high and comparatively cool, while near enough to either town to be easily accessible, and just far enough away to escape the evil odours of both. On three sides is the sea, and all around a magnificent grove of mango trees. On enquiry, we found that it probably would be necessary to bring men from Imerina to build it, as the folks here who can be hired are not only without the necessary skill, but moreover demand excessive wages, and decline to work for more than two or three hours daily.

Immediately on our arrival, a packet of letters was brought to us. Among the rest, one from the Prime Minister enclosed in one from Mr. Briggs, urging our immediate return to Antananarivo, on account of a reported outbreak of small-pox in the district; as it was feared from its virulence it would be necessary to cut off all communication between the infected district and the central province. On enquiry we found that the way was already stopped, troops having been placed right across the country. Looking at the letter more carefully, we found that it should have been delivered to us at Mevatanana, three weeks before; but that the bearers, instead of being five days, had been sixteen on the way, so that they did not arrive there until ten days after our departure. We felt therefore that we were in no very enviable position. We had never dreamed of any difficulty in returning, and therefore when we reached any place where small-pox was exceptionally prevalent we simply kept clear of the infected town or village, and went on. Now we were fairly trapped. And to make matters worse, we found that Mojanga itself was not only infected, but that the disease was making such ravages as to spread universal alarm, and stop nearly all the business and usual employments of the people. Society was completely disorganized. The numbers sick, or in attendance

on the sick, were so great as to give quite a deserted appearance to the place. The congregation in the lower church was reduced to a mere handful; in the upper one it was not much better; and the school was disbanded as the disease was carrying off so many of the children. On account of the infectious nature of this sickness we were not able to assemble the people in any great numbers, even had we wished. The Sunday services, however, were continued as usual; Mr. Baron taking the larger part of the work, as I was unable to leave the house for a fortnight after our arrival on account of illness. It will thus be seen that one object of our visit could from the nature of the case be but very imperfectly accomplished. But we saw quite sufficient of the place and the surrounding district to make us feel that it would be utter folly to expect any one man to do the work which the district demands. If one were placed at Mojanga, he might exercise a nominal superintendence, but certainly could do little more, except in Mojanga itself. The district fairly extends from Mojanga in the north to Mevatanana in the south, a distance of between five and six days' journey; embracing, besides the churches in these places themselves, with their surrounding districts, the large and important towns of Marovoay, Trabonjy, and Amparihibe. From east to west it is still larger, extending a distance of between seven and eight days' journey; and embracing Ankoàla, Tsàrahonènana, Tòngòdrahòja, Ambodiamòntana, Tsàrahàfatra, Mahabo, Beseva, and Amberobe, with their districts. The most of these are large garrison towns, not at all to be compared to villages in Imerina. The mere oversight of these places would be more than enough for one man, especially when we consider the trying nature of the climate, and the difficulty of travelling. But nominal oversight is not at all what they require; they need careful and methodical instruction. The churches in these districts are the fruit of unassisted native zeal; Christian traders and soldiers passing through, or stationed in their midst, have done what they can, and they have done well; but something more is needed to establish and instruct them. We could see, and they themselves feel, the need. It was truly pitiful to hear the reiterated cry for help. With one or two noble exceptions, such as Trabonjy, Mojanga, and perhaps Marovoay, the pastors are not at all fitted to instruct the people. They need pastors and teachers; and if they cannot be supplied from Imerina, then a missionary's first duty would be to prepare men to fill these offices. But how is it possible for one man to overtake all this work? It is utter folly to expect it. The work is already far larger than we have been in the habit of thinking, and it is likely to increase. Moreover this district has been regarded as a favourable position for opening work among the Sakalava; and I suppose no better opening could either be found or desired. From Amberobe the Sakalava to the west are easily reached through friendly tribes, and from Mojanga those to the north; while in the east are large numbers under Hova rule, with whom no difficulty need be found. My own opinion is that two European missionaries are absolutely needed; and if the medical mission cannot send a qualified man to these parts, one at least of these two should have considerable medical skill. These should be assisted by at least two native evangelists, one to be stationed at Amberobe in the west, and one at

Tongodrahoja in the east.

Finding that so little could be done in the midst of the general alarm and distress, we soon began to think of leaving. For Mr. Baron going to England, the way was clear; but for myself returning to Antananarivo, there seemed no very cheering prospect. At first I supposed it would be easy to get some coasting vessel, and go round the north of Madagascar to Tamatave, and so home; but it appeared that rounding the island at that season was not so easy as I imagined, and moreover, no vessel could be obtained. Then I hoped to succeed by going to Nôsibè, but was foiled there; and on the arrival of the mail was assured by the captain that I should meet with no better success either at Mozambique, or Zanzibar; both of which seemed to present a loop-hole of escape. At last I determined that rather than remain an indefinite time at Mojanga I would make an attempt to run the blockade. In this I was joined by several *andriana*, who were very glad to have a Vazaha to keep them in countenance. After a little consultation we resolved to go by water as far as possible, instead of by the usual overland return route; thinking we should run less risk of being stopped on the river, especially if we travelled by night, as we then proposed. Accordingly, after providing ourselves and our men with food sufficient to last a fortnight, we hired a dhow large enough to hold the whole company, amounting with the crew of five, to over 30 persons. It was a very close fit; and once packed there was little room to shift our position, and none for the majority to lie down at night, except by lying upon one another. Crossing the bay again, we entered the river, but unfortunately, our captain knew nothing of the mud-banks in this river, and so ran us on to one the very first night. With the rise of the tide on the following day we got off; and to prevent such an accident again we hired a Sakalava to pilot us. But he, poor fellow, used only to his small canoe, ran us on to another, right in the middle of the river, which is very wide here, and at the very top of the tide. Of course as the tide fell the boat tilted, and for two days we were thus exposed to the broiling sun, all jammed together in a tilted boat, without a chance of escape. No *lakana* came in sight, no human being appeared along the banks, and none dared attempt to swim ashore, for the crocodiles were so numerous all round that any one making the attempt would have been snapped up at once. Having no shelter, in a little time the intense heat, and the miasma arising from the fetid mud, began to tell upon us. I became so bad that I could not sit without being propped up, and several others were little better. To add to our distress, on the second day small-pox broke out among us. First, one was taken, then two more. Crowded as we were we could not separate these from their fellows; and I shall not soon forget the look of some, as they found themselves next to men in whom this fearful disease was breaking out.

I am sure that in their fear and horror, when they first looked on the disfigured faces of the sick, some of them would have thrown the poor fellows overboard if I had not been there. As it was, I got one on each side of me, and did my best to doctor and comfort them. On the third day we got the boat off; and not daring to venture further in the dhow, for fear of similar accidents, two of the *andriana* went off through

the woods to get help at Trabonjy, which we reckoned was about three days' journey from us. Later in the day I managed to hire a passing canoe, and went up the river to hire nurses and procure necessaries for the sick. While some of us were thus absent, the captain, in his fear, put the whole company ashore, and left them. Whereupon almost all who were able ran away, leaving the sick near an unfriendly Sakalava village, at Madìrovàlo. When the nurses arrived, whom I had hired and sent off as quickly as possible, it was too late to save one man, for he, poor fellow, in his delirium had run away into the long grass towards the river; and as no trace was ever seen of him after, he is supposed by his companions to have entered the water to slake his burning thirst, and so to have been seized by the crocodiles. It may appear a very far-fetched supposition to some, but not to any who have been near the place; for the chances are very small that a man entering the water there will escape them.

On the following Sunday evening I found all the men who had run away on a sand-bank near Ankàrobàto. It so happened that they were on the wrong side of the river to get home, and had no means of crossing, for swimming was out of the question. Thinking it best to keep the men as much separated as possible, in case the infection should still be working among us, and having these gentlemen nicely trapped, I gave them rice, matches, and soap, and thus left them for a few days to do quarantine; I and the few men who were with me taking up our position on a sand-bank immediately opposite, so that I could have all under my eye, and see that my orders about washing, etc., were properly carried out. On the tenth day after leaving Mojanga, finding that the disease spread no further among our little party, I thought we might safely proceed, and therefore Rainisoamanana, the governor of Trabonjy, having promised to do all that was possible for those left behind, we started afresh. It was only from dire necessity that we ventured to enter Trabonjy at all on our return, as we feared the good old governor would be compelled to detain us all in accordance with instructions from head quarters; we were therefore as surprised as delighted to get away, and that without difficulty.

Unhappily, notwithstanding all my precautions, the horrible *nendra* broke out among us again and again on the way. Many of the men also suffered greatly from fever, and were unable to carry their loads. To relieve them I had to throw away some of my things, together with curiosities I had collected on the way. Many times I was driven to my wits' end to know what to do with the poor fellows, and myself either; for exposure to the intense heat by day, and to the heavy dews by night, when sleeping in the canoe on the river, and afterwards in the open country, together with the anxiety occasioned by these repeated outbreaks of disease among the men, brought on another violent attack of fever. But as we gradually ascended to a higher level after leaving Mevatanana, we all began to gain strength rapidly; and without anything further worthy of note arrived at Antananarivo again, safe if not sound, on Wednesday, September 29th, having been absent just ten weeks and two days.

H. W. Grainge.

THE MALAY AFFINITIES OF THE MALAGASY LANGUAGE.

THE mutual relations of the Malay and Malagasy languages have been repeatedly noticed, but hitherto no one familiar with the Malagasy has devoted much attention to the subject. The following letters have been for some time in my possession, and I am induced to publish them here in the hope that the interesting information they contain may induce some one to enter more fully into the comparison of the two languages. A list of books in which materials for such a comparison exist is given in the appendix to my "Concise Introduction to the Study of the Malagasy Language." To the materials there noticed may be added a paper in the *Contemporary Review* for February 1873, by the Rev. S. J. Whitmee, L. M. S., entitled "The Ethnology of Polynesia." I have recently noticed the title of a book published in the seventeenth century, the title of which (Goth Arthusius, Colloquia latino malaica et madagascarica, Francfort, 1614) indicates that from even that early period this question had attracted some attention.

W. E. COUSINS.

LETTER FROM REV. J. DUFFUS.

On board S. S. *Norna*,
Somewhere near Seychelles;
Tuesday, Jan. 19, 1864.

Dear Cousins,

As I have been amusing myself for the past few days looking over a Malay Grammar and Dictionary, I thought it would interest you to know a little about Malay and its resemblances to Malagasy and differences from it, so far as I have noticed them; and so I shall proceed to mention a few things about the grammar, and then to give you a few words which are alike and nearly akin to the Malagasy words having the same sound and signification. I am sure you would be interested as well as profited by the perusal of a Malay grammar and dictionary.

ALPHABET. Twenty six letters, A, B, P, T, I, H asp., Kh gutt., etc. etc., written in Arabic characters, introduced by Mahometan priests. Reads from right to left. Pronunciation different in different provinces; *e.g. banya, banyak.*

No ARTICLE.

NOUNS. No terminations to express either number or case.

GENDER. (i) *Of human beings: lakke*, male; *parampoan*, female; *orang lakke*, man; *orang parampoan*, woman.

(ii) *Of beasts, birds, etc.: jantan*, male; *betina*, female; *cooda jantan*, horse; *cooda betina*, mare.

(iii) *Inanimate objects*, no gender.

NUMBER. To express *many* the noun is repeated: *orang*, man; *orang orang*, men. When a numeral adjective is made use of, the substantive is, for the most part, not repeated: *cooda*, a horse; *cooda sa pooloo ecor*, ten horses; *batoo*, a stone; *batoo dua poolo batoo*, twenty stones; *batoo sedekit*, a few stones.

CASE. Expressed by prepositions preceding the noun.

ADJECTIVES follow the substantive.

COMPARISON OF. Comparative by *lebbe*, more. Superlative by *ter*, most, or *derre pada samoa*, most of all.

E.g. *Moora*, cheap.
Lebbe moora, cheaper.
Ter moora, cheapest.
Moora derre pada samoa, cheapest of all.

PRONOUNS. PERSONAL.

Per.	Singular	Plural
1.	*Ako*, or *Saia*	*Camee*, or *Saia orang*
2.	*Ioo*, or *Loo*	*Camoo*, or *Loo orang*
3.	*Dea*	*Deorang*

POSSESSIVE.

1.	*Kitta sindirre*	*Camee*, or *Saia ponea*
2.	*Kitta ponea*	*Camoo*, or *Loo ponea*
3.	*Tuan ponea*	*Deorang ponea*

RELATIVE.

Seappan, who. *Jullan*, whose. *Nang mannee* or *seappan*, which. *Appan*, what.

DEMONSTRATIVE.

Etoo, that. *Ence*, this.

VERB. Different from Malagasy in having no prefixes to express reflective, active, causative, etc., verbs. No change of root for participles, imperatives, or abstract nouns, etc. The root undergoes no change to express either voice, mood, or tense; these are expressed by other words preceding or following the root; *e.g.* *Poocool*, to beat.

ACTIVE. INDICATIVE. *PASSIVE.*

Present Tense.

Ako poocool	*Camee poocool*	*Ako sooda ber poocool*
Io poocool	*Camoo poocool*	etc.
Dea poocool	*Deorang poocool*	

Past Tense.

Ako sooda poocool, and so on, as above. *Ako sooda jaddee ber poocool*, etc.

Future Tense.

Ako mao poocool, etc. *Ako adda jaddee ber poocool*, etc.

IMPERATIVE.

Singular.	Plural.
Poocool la joo	*Bear la camee poocool*
Bear dea poocool	*Poocool la camoo*
	Bear deorang poocool

POTENTIAL.

Present. *Ako boolee poocool*, etc.
Past. *Ako sooda boolee poocool*, etc.
Future. *Akŏ maŏo boolee póocool*, etc.

PARTICIPLES.

The present participle active is formed by prefixing *ba* to the root; the past by *ber* or *ta*:

Ba poocool, beating.
Ber poocool, beaten.
Kera, to think: *Ba kera*, thinking.
Ber or *ta kera*, thought.

All passive verbs—as in English—are made up of participles of the past tense: *Ako sooda ber poocool*, I am beaten.

VERBAL NOUNS.

Abstract nouns are made by adding *awn* to the verb: *Mabooc*, to be drunk; *mabooc-awn*, drunkenness.

Jurce before a verb=*mp* in Malagasy:—*Basso*, to wash; *juree basso*, a washer. *Pem*, *pen*, *peni*, *peng* also = *mp.*: *Chooree*, to steal; *penchooree*, a thief. *Bree*, to give; *pembree*, a giver. *Soorat*, to write; *penioorat*, a writer. *Ebor*, to comfort; *pengebor*, a comforter.

The following prefixes to a few verbs do not add anything to their signification, but seem to approach to the Malagasy prefix to the active verb in *man*:—

Laloo or *melaloo*, to depart.
Masooc or *memasooc*, to enter.
Aco or *meniaco*, to acknowledge.
Ampoon or *mengampoon*, to forgive.

ADVERBS.

Jam, an hour, *Tiop tiop jam*, hourly.
Arree, a day, *Tiop tiop arree*, daily.
Booloon, a month, *Tiop tiop booloon*, monthly.
Tawon, a year, *Tiop tiop tawon*, yearly.

The young of any living creature are expressed by the word *anak*:—

Orang, person; *Anak orang*, child.
Cooda, horse; *Anak cooda*, colt.
Doomba, sheep; *Anak doomba*, lamb.
Anjing, dog; *Anak anjing*, puppy.

NUMERALS.

1 *Satoo* or *Sa*.
2 *Dua*.
3 *Tega*.
4 *Ampat*.
5 *Lema*.
6 *Nam* or *annam*.
7 *Toojoo*.

8 *Delapan.*
9 *Samibelan.*
10 *Sa pooloo* or *pooloo.*
11 *Sa blas.*
12 *Dua blas.*
13 *Tega blas.*
20 *Dua pooloo.*
21 *Dua pooloo satoo.*
22 *Dua pooloo dua.*
23 *Dua pooloo tega*, and so on up to 29.
30 *Tega pooloo*, and so on up to 90.
100 *Ratoos.*
1000 *Riboo.*
2000 *Dua riboo.*
10,000 *Saxa* or *Sa laxa.*
100,000 *Keetee* or *Sa keetee.*

In the numbering of things they have express words for the several kinds of things so numbered, which they always repeat after the number; *e.g. orang* distinguishes the human species:—

Orang lakkee dua orang, two men.
Orang anak tega orang, three children.

Ecor distinguishes all other living objects; *e.g. Cooda ampat ecor*, four horses.

Batoo distinguishes a natural entire solid body; *e.g. Batoo dua pooloo batoo*, twenty stones. *Gigge sa pooloo batoo*, ten teeth.

Booa distinguishes artificial things composed of solid materials; *e.g. Rooma tega poolo boa*, thirty houses.

Bidjee distinguishes vegetables; *e.g. Pohone lema pooloo bidjee*, fifty trees.

To all fruits they prefix *booa*. *Ley* distinguishes things that grow thin naturally; *e.g. Dawon tega pooloo ley*, thirty leaves. *Keping* distinguishes things artificially thin; e.g. *Cartas dua ratoos keping*, two hundred sheets of paper.

DAYS OF THE WEEK.

Malagasy	Malay
Alahady	*Ahad* or *Harree Ahad.*
Alatsinainy	*Sinnem*
Talata	*Salasa*
Alarobia	*Roboo*
Alakamisy	*Kumis*
Zomà	*Joomat*
Sabotsy	*Saptoo*

As to syntax I can say nothing, as the grammar says nothing. I shall finish this abstract by giving you a list of the words that I have found similar or nearly similar to the Malagasy, and I have gone right through the long Malay part of the dictionary.

English	*Malagasy*	*Malay*
Moon and Month	volana	boolona
Sky	lanitra	langit
Stone	vato	batoo
Weight	vato (mizana)	batoo
Way	làlana	jalan
To change	(mi) ova	oobah
To increase	(mi) tombo	tombo
To pass by	(man)dalo(lalo)	laloo
Pineapple	mananasy	ananas
Child	anaka	anak
Male	lahy	lakkee
Son	anaka lahy	anak lakkee
Bone	taolana	toolang
Bamboo	volo	boolo
Hair	volo	boolo
Ripe	masaka	masak
Unripe	manta	mantah
Cheap	mora	moora
Hand	tànana	tangan
Writing, to write	soratra	soorat
Hand-writing	sora-tànana	soorat tangan
Charcoal	arina	arang
Cape	tanjona	tanjoong
Year	taona	tawon
Cord	tady (*Sak.* taly)	tallee
Pus	nana	nanah
Crocodile	voay (*Bets.* and *Sak.*)	voaya
Dung	tay	tai
To kill	mamono (vono)	boono
To drink	minona (*Bets.*)	minnoom
To dwell	monina	moonoon
Fruit	voa	booa
Fig	voara	booa ara
Fruitful	mamoa	babooa
Remainder	sisa	sisa
Earth	tany	tana
Heel	tomotra (tenin'ny ntaolo)	toomit
Man	olona	orang
I, me	aho, ko	ako
Red	mena	mera
Vein, sinew	ozatra	oorat
Remove	(mi) findra	pinda
Stumbled	tafintohina	tafoontoh
To swear	manompa	sompa
Skin	hoditra	coolit
To leak	mitete	meleleh
Leech	dinta	linta
Lightning	helatra	kelat
Liver	aty	antee, aootee
Mite	olitra	oolat
Nail	hoho	kookoo

English	*Malagasy*	*Malay*
Tongue	lela	leda
Toddy	toaka	toarck
White	fotsy	pootee
Yam	ovy	ooby
News, etc.	kabary	cabar
Fear	tahotra	tacoot
Fire	afo	appee
Flint	vato afo	batoo appee
Paper	taratasy	cartas
Blunt	dombo	tompool
Eye	maso	mata
Day	andro	arree
Sun	masoandro	mata arree
Blood	ra	dara
Lips	molotra	mooloot
Full	feno	poonoo
Gnat	moka	iliamooc, mamoke, yamook
Rain	orana	oojang
Death	maty	mattee,maooy

I dare say you will be tired enough of this by the time you have got this length, at least I am tired of writing. I might mention some other things I have noticed, but the foregoing examples may induce you to get a Malay grammar and dictionary and go through it for yourself.

Yours truly,

JOHN DUFFUS.

REV. W. E. COUSINS,
ANTANANARIVO.

LETTER FROM REV. W. DENING.

S. S. *Legislator*,
China Seas,
Nov. 13, 1873.

My dear Brethren,

Being, as far as I know, the only missionary that after having become acquainted with the Malagasy language has been in a position to hear the Malay language spoken, and to enquire into its structure, I venture to think that a communication from me on the subject of the affinity of the two languages may not be uninteresting to you. Since entering the Straits of Malacca I have given my undivided attention to this subject. I have been fortunate enough to meet with both books and men who have supplied me with information, which, though of a fragmentary and imperfect nature, yet may prove adequate to stimulate some of your number whose taste lies in this direction to investigate the subject thoroughly. I am extremely sorry that the possession of a large Japanese grammar on board acts as a barrier to prevent me from indulging further in the entertaining task of comparing the Malay and Malagasy languages. I have already found myself carried away by the great interest which attaches itself to this comparison, and were I again to become connected with the Madagascar Mission, I should enjoy most thoroughly this study as a recreation in the midst of more arduous duties. I shall commence by subjoining a list of Malay words with their Malagasy equivalents, and then proceed to make remarks on the general structure of the language. I very much regret that I am not in possession of Professor Humboldt's paper on the subject, so you must pardon me if I repeat what he has already remarked.

[Besides giving the numerals, days of the week, and some of the other words already given (viz. *boaya* (voay), *tulang* (taolana, pronounced by *Bets.*, taolang), *bua* (voa), *tana* (tany), *tangan* (tánana), *ulat* (olitra), *bunoh* (vono), *nyamok* (moka), *lalu* (lalo), *langit* (lanitra), *anacha* (anaka), *mata hari* (masoandro), *takot* (tahotra), *tuaka* (toaka), *talun* (taona), *mati* (maty), *bulan* (volana), Mr. Dening's list contains the following additions :—]

English	*Malagasy*	*Malay*
To bathe	mandro	mundo
Fly	lalitra	lalat
Grapes	*voa*loboka	*bua* anggor
Kidneys	voa	bua pinn gang
To hang	(mi) hantona	gantong.
Horn	tandroka	tandok

English	*Malagasy*	*Malay*
Husband	lahy	laki
Lazy	malaina	malas
Man	lehilahy	lakilaki
To murder	mamono olona	bunoh orang
Kite	langoro (*Bets.*)	lang
Knife	kiso (*Bets.*)	kison
Pillow-case	saron' ondana	sarong bantal
To pull	(mi) tarika	tareki
Right hand	ankavanana	tangan kanan
To sharpen	(man) asa	asah
Silly, foolish	bodo	bodoh
To spear	manomboka (tomboka)	tombak
Star	kintana	bintang
To swallow	(mi) telina	tûlan
Swell (of the sea)	alona	alunalun
This	iny	ini
Warm	(ma) fana	panas
Wind	ngany (*Bets.*)	angin
Worm	kankana, olitra	chachink, ulat

INSTANCES OF REDUPLICATION.

Loud, *kuakuat*
To loiter, *lengalenga*
Maid, *dayangdayang*
To mock, *olokolok*
To pitch, *galagala*
Purse, *pundipundi*
Shadow, *bayangbayang*
Shy, *malumalu*

MALAYIZED ENGLISH WORDS.

Tobacco, *Tumbako* (Cf. *Bets.* tambaka)
Towel, *tawala*

The Malay language is written in Arabic characters, with four letters added. Publications in which the Roman character is made use of, as in China, Japan, and some parts of India, so among the Malay, are becoming more and more numerous. It is from several of these that I have taken many of the words given above. Other words I took down from the lips of Malay-speaking people. The pronunciation of Malay is very similar to that of the Malagasy. Any one knowing the latter could pronounce the former after a few days' study. The Europeans in these parts claim for it the honourable title of the Italian among Eastern languages, on account of its softness and beauty. There does not seem to be such a fulness and variety of expressive power as is found in Malagasy, which defect arises from the lack of those shades of meaning derived from the verb, of which our Malagasy tongue is so fruitful.

Before passing on to remark on the words written above, I may here note several points of affinity with the Malagasy I have noticed in the construction of the Malay.

1.—It has no inflection of verbs, nouns, or adjectives.

2.—It has both exclusive and inclusive pronouns, the same form being used in the nominative and objective case. *Kita* is exclusive, and *karmi* inclusive.

3.—Reduplication is very common; *vide* instances given above.

4.—The Malay prefixes to the verb, though differing slightly in form from those of the Malagasy, yet constantly bear the same meaning and are used in the same way. Their *bur* seems to correspond very frequently to the Malagasy *man*, and their *mum* to our *mampi* or *maha* (in some cases); *e. g. tomboh*, to grow, makes *burtomboh*, to increase, whether transitively or intransitively I do not know; then again, in illustration of the prefix *mum*: *busar*=great; *mun busar kan*=to make great, or magnify.

5.—The Malays have a participial affix in *an*.

The pronunciation of some of the Malay words is more in accordance with the Betsimisaraka pronunciation than the Hova. The former are in the habit of pronouncing the Hova *n* as *ng*; *e.g. lanitra* is called *langit*; *tànana, tangan*; *manasa, mangasa*. It has occurred to me that formerly the Betsimisaraka invariably pronounced in this way, but that constant intercourse with the Hovas has led to its

discontinuance in the case of some words.

The words above will in many ways speak for themselves, and I expect to some of you will say more than they have to me. I think you can rely on the spelling of them, as I have been careful to test my spelling of words I heard by the books in my possession. I might have added many of more doubtful affinity with Malagasy, and yet of considerable interest in other ways, such as, *e. g.*, our word for *whisper* being *mibitsika*, and theirs being *burbisek;* their word for *that* being *itee*, ours for *this*, *ity;* their word for *day* being *hari;* and ours for its end, *hariva;* and again our *miharihary* meaning *manifest*, or perhaps, done during the day; their word *jangan* corresponds in every way to our *aza; e.g. jangan takut=aza matahotra;* our word for *thin* is *manify*, theirs *nipis;* their word for *hatchet* is *kapak*, and ours for *to hew*, *mikapa;* theirs for *mouth*, *mulut*, and ours for *lips*, *molotra*.

The numerals I think are from the Arabic; the days of the week, and the names of the months (which latter I have not met with) as in Malagasy are Arabic; it would be interesting to know what changes the words have undergone in passing into the several languages.

The Malay word for God is the Arabic *Allah*. I have discovered that our Malagasy word *Andriana* is a Sanscrit word. Also that the Malay and Malagasy word *maty* is also found in Arabic and Hindustani, in fact in all the Semitic languages; it is said to be akin to the Hebrew *muth*, to die; our English word *checkmate** is derived from this word. You may have found out this; but never having heard it in Madagascar I mention it here. I am extremely sorry that pressing duties prevent my pursuing the subject further. I feel how utterly unworthy of the topic has been my treatment of it, but I trust I have said enough to make it evident to you all that the study of Malay by Malagasy missionaries would doubtless tend to throw light on the meaning both ancient and modern of numbers of Malagasy words, which otherwise would remain as to their special signification enigmas. Should any of you take the subject in hand, I may mention three books which have been recommended to me by Malay scholars of the Straits of Malacca:—

1.—*A Grammar of the Malay Language, with an introduction and praxis.* By William Marsden, F. R. S., author of a *Malayan Dictionary*, and of *The History of Sumatra*. To be had at Singapore, if not elsewhere.*

2.—*Wallace's Malay Archipelago.* This book is just out. It contains a comparison of the various Malay dialects, all in Roman character.

3.—*Vocabulary of the English and Malay Languages.* By the Rev.—Kisbury, Singapore, who has spent 34 years in the Straits of Malacca, 15 years as an L. M. S. missionary.

The Malays, I hear, as a distinct race are dying out.

That the Lord of the Harvest may still bless and favour you, and that being blessed you may constantly remember in your prayers Japan and the labourers there, is the earnest desire of

Yours in Christ Jesus,

WALTER DENING.

The Rev. W. E. COUSINS;
Secretary of L. M. S.,
Antananarivo, Madagascar.

* Hindustani *shuh-mat*, Arabic *shah-mat:* the *shah* (king) is dead.

* It may be had of W. H. Allen and Co., London.

THE JOURNEY BETWEEN ANTSIHANAKA AND THE EAST COAST OF MADAGASCAR.

IN the present limited state of our acquaintance with the greater portion of this vast island, any information as to routes through new or little-known parts of it is of value. Within the last few months a hitherto almost unknown route has been opened up: that between Ambàtondrazàka, the chief town of the Sihànaka, and Fènoarìvo, on the east coast. Having been kindly favoured by the Rev. J. Pearse with a few notes of the journey *from* the coast, and by Mr. R. Aitken with a much fuller account of a journey *to* Fenoarivo, we are able to give a description of the country, and itineraries of the routes traversed by these two gentlemen.

Mr. Pearse says: "The character of the country from leaving Fenoarivo until getting through the forest resembles in its main features that from Rànomafàna to Anàlamazàotra, on the journey from Tamatave to Antanànarìvo, only that it is *much more difficult;* the hills are higher, ascents and descents more perpendicular, tracks through the forest much more confined, and the passes sometimes so narrow that the men had to dig away earth before they could get our cases through. There are not so many travellers-trees as on the journey between Ranomafana and Analamazaotra, but forests of very graceful bamboos are numerous, especially nearer Fenoarivo. The population is very scanty, and the villages small, and after entering the forest (which requires two days quick travelling to pass through), at great distances one from the other. Night after night, the great majority of our baggage bearers had to sleep out in the open air, covered only by temporary sheds of sticks and grass, which they hastily put up for themselves; and day after day they cooked their rice by the side of some small stream over which they had to pass. It would take an ordinary traveller six days to come from Fenoarivo to Ambatondrazaka; but owing to our circumstances, and the fact that we had to wait for some of the luggage to come up on several occasions, we were twelve days on the way. The following is a list of the places at which we stayed, and besides which there are hardly any other places worth mentioning:

				hrs. ms.
Aug.	12th.	Th.	Fenoarivo to Ambatomipaka	4·00
,,	13th.	Fr.	Ambatomipaka to Anosibe	2·00
,,	14th.	Sat.	Anosibe to Mahanoro	4·00
,,	15th.	Sun.	Stayed at Mahanoro	
,,	16th.	Mon.	Mahanoro to Ambodimanga	4·00
			Ambodimanga to Antsahatavy	4·00
,,	17th.	Tu.	Antsahatavy to Isalanginana.....	5·30
			Isalanginana to Tsarasambo	4·30
,,	18th.	Wed.	Stayed at Tsarasambo	
,,	19th.	Th.	Tsarasambo to Antelomanambato	5·00
			Antelomanambato to Tendrirano..	5·00
			(Antelomanambato is the name of an open space in the forest, *no houses*. There are no houses from Tsarasambo to Tendrirano.)	
,,	20th.	Fr.	Tendrirano to Ambatomanga	5·00
,,	21st.	Sat.	Ambatomanga to Ambohimanga	3·00
,,	22nd.	Sun.	Stayed at Ambohimanga	
,,	23rd.	Mon.	Ambohimanga to Ambatondrazaka	3·00

Mr. Aitken, after giving particulars of the journey from Imèrina to Antsihanaka, says: "Leaving Ambatondrazaka next morning at 9 o'clock, and slowly crossing the south-east corner of the great plain, which was quite dry, we arrived at Ambòhimànga at 1 p.m., where funeral ceremonies were being held, and plenty of *toaka* drinking. In the afternoon I had some duck shooting on the margin of the lake (Alaotra), and passed the night at Ambàtomànga. The weather being fine and the moon about full there was a splendid view across the lake from the elevated stand-point of the village. Early next morning, sending off the *entana* first, I hired a canoe, and after an hour and a half's shooting brought away as much as a man could carry of various kinds of wild ducks and water-fowls, forming abundant provision for us for the three following days. Leaving Ambatomanga at 7·30 by the road leading E.N.E. over a bare undulating country, I was annoyed when shortly after a thick drizzly mist came on, preventing one from getting the fine views I had expected of the northern portion of the Alaotra and of the surrounding country. At about 11 o'clock, breakfasted at a village called Ambòditsimandàinga, and leaving at 1 p.m., arrived at Iténdrirànо at 2·30, where we halted for the night, as there are no other villages to be met with eastwards on the road for one long day's journey. Leaving Itendrirano at 5·30, we entered the forest at about 7 o'clock, but previously got our last look of the Alaotra; a very fine view of it, lighted up by the morning sun, from a hill near the margin of the forest. On entering the forest the inevitable drizzle came on, and kept on nearly all day more or less. I had not been ten minutes in the woods before numbers of the large grey and

yellow lemurs surrounded us, leaping and screaming from tree to tree. I killed one, the rest retiring howling into the recesses of the forest. During the day I shot two black and white babacootes, and two small specimens of the grey lemur; by lingering a little great numbers might be had, as they literally swarm in that part of the forest. The tracks through the forest are much more difficult to traverse than those through the Analamazaotra district, there having been at no time any great breadth of clearing made, only the brush-wood, tanglewood and creepers have been partially cut away, so that one winds and twists about among the great forest trees in a most tortuous manner, very harassing to the bearers. The ravines are also much steeper and deeper than on the southern road, and altogether much more toilsome.

"At 9·30 we 'outspanned' at a place called Ankérana, where was a collection of the rudest of low sheds besides a clear running stream, and breakfasted in very comfortless fashion, the drizzle still continuing. Left at 11 o'clock, and over roads worse and worse; and after as fatiguing a journey as ever I had in the country, arrived at Tsàrasàmbo at 6·30. Darkness having just fallen I had to send back some men with a lantern for the remainder of the *entana*, the last of which only arrived at about 8 o'clock, although most of the packages were very light and none heavy. Tsarasambo is a miserable Bétsimisàraka village, but I was glad to be able to buy some good white rice, the rice of the Sihanaka we had found very bad having a vile taste, and a smell of rotten straw, acquired doubtless from their not thatching their stacks properly.* Left next morning at 6, and passed over tracks worse and worse, steeper and deeper, and through forest denser than ever; arriving at a village called Itsìlangìna at 11·30, a wretched but beautifully-situated place at the confluence of two mountain streams; the tongue of land having been cleared of wood formed quite a cheerful opening in the midst of the dense forest. Leaving at 1·45 we had still some rough work to do, but gradually improving as we moved eastward, until at about 4 o'clock we fairly emerged from the forest, all of us thoroughly glad of it. The eastern fringe of the forest shews some beautiful scenery; the country gets gradually opener, but always undulating; the hills and hollows here cleared, there bosky with trees, shrubs, or bamboos. After another two hours' hard marching we reached Antsàhatàva at 6·15, a noisy, dirty, rum-drinking village, situated in the valley of, and near the banks of, a considerable stream they here name Mahàmbo. I suppose it is the stream that

[* The Sihanaka do not store their rice in pits, as is the custom in Imerina, but make it up into small stacks, like small circular hay-ricks, which are seen by hundreds, dotting over the great plain of Antsihànaka. ED.]

reaches the sea near that town on the coast. I shot several specimens of a black and yellow lemur to-day; but there were fewer to be seen in this part of the forest than farther west. Next morning left at 5·30, fording the stream, here about 30 yards wide, shallow, but with a strong current; soon afterwards we crossed a very high ridge, from which we had a view of as beautiful a country as I have yet seen in Madagascar; in its undulations resembling a good deal the district to the east of Ampàsimbè, but clothed with a more varied and richer dress of wood, shrubs, wild saffron, long grasses, and the graceful bamboo predominating. Nowhere does one see bare mamelons and hill slopes, but all present more or less wavy masses of foliage of all shades of green. We reached Ambòdimànga, a rather tidy little village at 10, leaving at 12·15; the day was very hot and the temperature between the hills ultra tropical. In this part of the country there are numerous little villages of from five to twenty houses, scattered about among the hills, most prettily situated, nestling as it were in the leafy hollows. At 4·30, arrived at the finely situated but tumble-down village of Màhanòro, and there passed the night.

"Leaving next morning at 5·30 we traversed a fine but less interesting country than yesterday's journey; the hills being lower and less prominent; and here I also remark another striking difference to the road via Maròmby, viz., the almost entire absence of *ravimpotsy;* all the houses are lined and roofed with bamboo. Arriving at the village of Nòsibè, situated in a rather flat uninteresting patch of country, I took a hurried breakfast, and set off at 11·15, with the bearers at a smart pace, in order to reach Fenoarivo early. After crossing the flat patch we ascended the last high ridge, of hills which advance irregularly to within two hours' ride of the coast. The ascent is long and toilsome, but the scenery is very fine, and on reaching the summit of the highest ridge the view obtained is truly magnificent, so grand that I will not here attempt to describe it, but merely hint that one can see the coast-line from beyond Foule-pointe in the south, to the island of St. Marie's in the north. I doubly enjoyed the freshness of the sea breeze, and the whole scene, from feeling that I was nearing home again. The spurs of the hills that run out irregularly eastwards from that high ridge advance to very near the sea-shore, becoming lower as they approach it; some of them may be said to run into the sea, giving the coast-line here a much bolder aspect than it has south of Tamatave.

"On the summit of one of these hillocks is built Vòhimàsina, about 1½ miles S.W. of Fenoarivo, with the fort and residence of the

Hova commandant; but having business at Fenoarivo I had no time to spare for visiting Vòhimàsina, but pushing on, reached Fenoarivo at about 4 o'clock, and was kindly welcomed by Mr. Frye. Fenoarivo seems a thriving busy port; large quantities of rice, india-rubber, hides, bags, etc., are yearly shipped from it. Left Fenoarivo next morning at 7 o'clock, the road to Tamatave following the shore-line for the most part, but now and then crossing the slightly elevated promontories, and fording or ferrying several streams. After two hours'ride,—although I took nearly three, having lost the track on crossing a promontory,—we arrived at Mahambo, also a thriving little town. Breakfasting with Mr. Sival, a French engineer, now engaged in trading here, I left again at one o'clock, and after a rather wearisome ride through brushwood and over sandy beaches, resembling some parts of the road to Andòvoranto, but wanting the beautiful glimpses of lake scenery,—arrived at Foule-pointe at 5·30. Foule-pointe has not the prosperous appearance that Fenoarivo has, but looks as if it had seen better days; and near the custom-house the large masses of mango and other fruit trees, too closely planted, gave the place a rather dark and gloomy appearance as seen in the fall of dusk. We left next morning by moonlight at 4 o'clock, and reached Ifòntsy at 9·15, having twice crossed considerable streams in very cranky canoes. Left Ifontsy at 10 o'clock, and after a very tiring ride of six hours, chiefly along the sandy beach, arrived at Tamatave at 4·30.

"Just a few remarks on some thoughts that naturally strike one in making a journey from the interior of Madagascar to the coast, with regard to the progress of the people in knowledge and civilization :— 1st. One cannot help seeing that they are getting their light from the centre, and not from the coast. At the village of Ankòrona, where I passed the night after leaving Ambohimanga (Imerina), I was besieged with lads wanting to be taught, especially two, who would have me, *nolens volens*, go over the map of Europe with them on a small school atlas map they had. I was too tired to indulge them long, but I gave them a *Malagasy Gazety*, which they went off with to read in great glee; they seemed glad of anything to read. But as one recedes from Imerina this desire for knowledge gets duller, but brightening again as we approach Ambatondrazaka, where it now seems active, doubtless owing to the arrival of Mr. and Mrs. Pearse; but after leaving there, and as one nears the coast, the light of learning and the spirit of enquiry for it are both alike quenched in the rum-cask; and total ignorance of and interest in all '*tàratàsy*' (books) reigns supreme. It is a darkness that may be felt. 2nd. Looking at the country in its physical aspects again, I have a strong impression that in the future of Madagascar,

Imerina will completely lose its influence over the rest of the provinces, and that the countries of the Betsimisaraka and the Sakalava are sure to be the great wealth-producing districts. When once the agricultural resources of these rich provinces have been unlocked by the magic hand of labour, the sceptre will surely depart from the city of the Hovas, and they themselves be the first to migrate thither, and the seat of government be transferred to some part of the coast. What a dreary, barren-looking country Imerina does seem after passing through the richer belt, with its more favourable climate for vegetation and richer soils !"

ITINERARY OF JOURNEY FROM AMBATONDRAZAKA TO TAMATAVE.

	hrs. ms.
Ambatondrazaka to Ambohimanga	4·00
Ambohimanga to Ambatomanga	3·00
Ambatomanga to Amboditsimandainga	3·30
Amboditsimandainga to Itendrirano	1·30
Itendrirano to W. edge of forest, 1½ hours; to Ankerana	4·00
Ankerana to Tsarasambo	7·30
Tsarasambo to Itsilangina	5·30
Itsilangina to E. edge of forest, 2¼ hours; to Antsahatava	4·30
Antsahatava to Ambodimanga	4·30
Ambodimanga to Mahanoro	4·15
Mahanoro to Nosibe	5·15
Nosibe to Fenoarivo	4·45
Fenoarivo to Mahambo	2·00
Mahambo to Foule-pointe	4·30
Foule-pointe to Ifontsy	5·15
Ifontsy to Tamatave	6·00

'HEAVENLY PRINCESSES.'

When Malagasy orators wish to be very polite to ladies in their audience they use the high-sounding title *andriambavy lanitra;* or, heavenly princesses ! W. E. C.

THE LATE MR. JAMES CAMERON: HIS LIFE AND LABOURS.

A FUNERAL ADDRESS BY THE REV. R. TOY, OCTOBER 4th, 1875.

SOMEWHERE about a year and a half ago, a fresh grave was opened in this church-yard to receive the remains of one of our number, who had arrived scarcely 18 months before, fresh from her native country, to consecrate her life to missionary service; and now to-day another grave is open, and we meet again, full of sadness, to bury one of the oldest and truest and best-tried friends of the mission in Madagascar, and almost the last of the former missionaries in the island. The one died while looking forward with hope to a life of service in the work to which she had devoted herself; the other, after half a century of honourable work performed and service rendered.

Mr. Cameron, whose death we mourn to-day, was born on the 6th January, in the year 1800, and is therefore more than 75 years of age, an old man and full of years. When a young man he offered his services to the London Missionary Society, who about five years before had established a mission in Antananarivo, and was accepted. He was then 25 years old, and was appointed to succeed Mr. Brooks, who had previously been sent out to instruct the natives in the various departments of wood-work, but had been attacked by the fever of the country, and had succumbed to its power. Mr. Cameron was received at the Mission House with much kindness. I have heard him more than once refer with delight to his warm reception there, and to the pleasant way in which some of the members of the Board spoke to him. Before leaving England he was requested to go to Manchester, where he spent nearly a year assisting in preparing the cotton machinery for Madagascar; and on his arrival here in 1826, aided in setting it up at Ampàribè, where Mr. Cummins, who had been sent out to introduce and superintend the manufacture of cotton yarn, resided.

Mr. Cameron took up his residence here at Ambàtonakànga, and was engaged in constructing machinery and other public works, and under his employ there were engaged about 600 youths. Soon afterwards, he seems to have taken an active part in getting the printing-press into action, Mr. Hovenden, the printer, having died a short time after his arrival of Malagasy fever; and I suppose Mr. Cameron must have been present when the first 23 verses of

Genesis were printed, as the original copy fell into his possession, and was carried by him to the Cape of Good Hope; and, as he believed, deposited in Sir George Grey's Library there. Within two years after his arrival the king died, and though the queen had stated that she would continue to pursue the course begun by her predecessor, it was soon manifest that an entire change of policy was being steadfastly pursued. Notice was given of her intention to withdraw from the Treaty with England; the English agent was insulted and dismissed; the missionaries were called together and asked whether they could not teach the people something more useful, such as soap-making from materials found in the country. Evidently unless a favourable answer was forthcoming, the government was contemplating sending them away. It was then to Mr. Cameron that the missionaries looked for help; and taking a week for considering and studying the matter, he was able to meet the messengers of the government on the following week with two small bars of tolerably good white soap, with a promise of being able to continue its manufacture. So, for the time being, the mission was saved, and the further services rendered by Messrs. Cameron and Chick in constructing machinery and other things urgently required by the government still further prolonged the mission for four or five years. There is little doubt that the continuation of the mission from 1829 until 1835 was mainly, if not entirely, due to the desire of the government for the services of Mr. Cameron and one or two of the other artizans. Mr. Cameron, in his "Recollections," enumerates a long list of discoveries and works effected by himself and his colleagues; but he modestly refrains from telling us how great a share he himself took in all this, although there are strong grounds for believing that he was the principal discoverer and promoter of them all. In the same unobtrusive way he says: "It has been thought that in the dispensation of an overruling Providence the artizans were the means directly or indirectly of prolonging the existence of the Mission from 1829 to 1835," and adds: "But on this we would not write too confidently." But here again he abstains from mentioning what I believe to be a fact: that about this time he had a most advantageous appointment offered him in Australia, or in one of the other English Colonies, but that after mature deliberation he decided to continue his services here in Madagascar, and that this especially was the means employed by God in keeping the mission together for the next few years.

In 1835, however, when the principal works undertaken by Mr. Cameron and his coadjutors were completed, the government could no longer endure the presence of the missionaries; and although the queen was willing to retain the services of Mr. Cameron

and one or two other artizans, they all wisely and honourably threw in their lot with the missionaries, and with them quitted the country.

It must not, however, be supposed that during these years Mr. Cameron confined himself to merely secular employments. He threw himself heartily into all matters having to do with the spiritual interests of the people. He made over his own ground at Ambatonakanga to the London Missionary Society for the building of the first Malagasy chapel, and the erection of a school and other buildings. When the chapel was finished, he became a deacon, and was one of those upon whom devolved the examination of the first candidates for baptism and church-fellowship. While instructing his large staff of natives in useful mechanical arts, he paid great attention to their moral and spiritual improvement, and encouraged their attendance at the newly-erected place of worship; and some of his workmen were among the first converts to Christianity in the island. He held Bible classes for instructing the people in the Word of God; he had Russell's Catechism translated and circulated among the people; and in every possible way united with the missionaries to help them in carrying on their spiritual work. Thus, whilst labouring with his own hands, and occupied continually in secular work, he at the same time devoted himself earnestly and faithfully to such spiritual work as he felt himself competent to undertake.

The time now referred to closes the first period of Mr. Cameron's active life. The second includes the time spent by him at the Cape of Good Hope, from 1835, when he left Madagascar, until his return in 1863. He had left the country where for nine years he had laboured so effectually, but he had not broken off his connection with the people. While at the Cape he received frequent letters from the officers and persecuted Christians, telling him of their sorrows and trials, and begging for books and writing materials; and was always ready to help and encourage them in their distress, and to render help to them in various ways. In 1853 he accompanied Mr. Ellis on his first visit to the coast, and was appointed by the Chamber of Commerce in Mauritius to negociate with the government of Ranavalona I. as to the terms on which the trade, ruptured by the combined attack of the French and English on Tamatave in 1845, should be renewed. He succeeded so well in arranging matters that the merchants of Mauritius paid $3000 more than the sum he had succeeded in persuading the Malagasy government to accept. During these negociations he made two visits to the country, and succeeded, in conjunction with Mr. Ellis, in secretly conveying to the Christians a large number of New Testaments, Psalms, and

tracts of various descriptions among the Christians. He then returned once more to the Cape, where he remained till the year 1863.

We come now to the last period of Mr. Cameron's life, and the second of the time spent by him in Madagascar. The queen, who from the year 1835 had exerted all the powers of her government for the destruction of Christianity, died in 1861. Mr. Ellis, immediately after the news of her death reached England, left for Madagascar, and arrived at the Capital the next year, and was followed soon after by some of the present missionaries. The former, a short time after his arrival, negociated with the king for a grant to the L. M. S. of the sites of the present Memorial Churches, including the one at Fiadànana. The king acceded to his request, and Mr. Cameron was invited by Mr. Ellis to undertake their superintendence and erection. He readily accepted the offer, and leaving wife and children and children's children at the Cape, he came here alone to the scene of his former labours, after an absence of 28 years; and was warmly and heartily welcomed by his former friends and pupils. I well remember the first time I saw him. Just a month before his arrival we had commenced monthly union prayer-meetings, which have been held regularly till the present time. The first one was at Analakely, but, on account of the very large number present, the service was held in the open space where the temporary chapel now stands. On the following month we met at Ambatonakanga, and again in the open air, outside the old chapel, which has since been pulled down. Mr. Cameron had arrived that same day, and after the people were assembled, I remember his tall upright figure, fine face, and long white hair, as he came into the yard and walked slowly through the people, shaking hands with one and another until he reached the place where Mr. Ellis and the other missionaries were seated.

The first two years after his arrival were embittered somewhat through misunderstandings with the Directors at home. Since 1835 a new generation had sprung up at the Mission House, and little was known of Mr. Cameron except through the brief notices of him in Mr. Ellis's *History of Madagascar*, together with the mere fact that he had been Mr. Ellis's companion in 1853, on his failure to get permission to go to the Capital. Mr. Cameron's friends would fain have had him return to the Cape, but he persisted in staying here among the people of his adoption. He lived to see himself better known and thoroughly respected by the Board of Directors at home; and the old friendship between himself and Mr. Ellis, which had for a time been overshadowed, was again renewed until the death of the latter in 1872.

Since Mr. Cameron's return to Madagascar he has led a most active and useful life. He maintained a connection not only with the L. M. S., but also with the Government. The latter sought his help almost immediately after his arrival. The beautiful palace at the east of Manjàkamiàdana (Manàmpisòa) was his first important work. He erected a large undershot water-wheel at Anòsimàhavèlona, so as to supply more effectually the water at the powder-mills; but his last and greatest work for the government was the erection of the noble structure that surrounds the great palace, and which is now all but completed. The government have always respected and reposed great confidence in him. They knew that they could trust him entirely; that he was their true friend; and to the last, their friendship towards him has continued unbroken; and now to-day, by their representatives, and by the funeral they are giving him, they shew that they mourn his death as do we, his fellow-workers and countrymen.

Mr. Cameron always felt great esteem for the Queen and Prime Minister, and would have done any thing in his power to serve them. He could sympathise with them in their public actions. Even when he did not approve of what they did, he saw their difficulties, and was ever ready to make allowance for them. He was able to regard them from a Malagasy, and not merely from a European, point of view. But, whilst working for the government continually, and sympathising with them in matters in which many of us were divided in opinion, his fealty towards the L. M. S. never faltered. He was deeply attached to our Society, and has laboured hard to the end in its behalf. He assisted in the completion of the Church where we are now assembled; he built the Memorial Church at Fàravòhitra and the present one at Analakely; he superintended the erection of the Hospital, some of the mission houses, and several important village churches; he carefully surveyed and mapped all the principal places in Imèrina, with the roads leading to them; prepared a similar map of the places on the road to Fianàrantsòa, as well as several towns in the neighbourhood of that capital; and although his map has been superseded by one more complete in detail and general finish, yet it is not too much to say that but for Mr. Cameron's assistance, freely and generously given, the latter could never have been produced.

But the journey to the Bètsilèo was too much for a man at his advanced age, and it would have been better had it never been undertaken. He was weary and almost worn out when he returned, and has scarcely been well long together since. It has long been evident to us all that he was breaking up, and that he could not

last many more years. His illness three or four months ago shook him exceedingly, and, although he recovered comparative health and strength, he himself evidently felt that his end was drawing near. It is only a short time ago that he requested me to take away the things he had at Analakely belonging to the College. About the same time he stated that he could no longer go about as before, but as he had been teaching from the Bible for many years, and had kept notes of the lessons he had given, he should like to occupy his time a good deal in re-writing them, and publishing them in a permanent form for the use of the Malagasy teachers and preachers. He thought they might be useful, and it would be something to leave behind after he was gone. To the last he has been working at these lessons; often while in bed he has been engaged upon them. His heart was set upon getting them put into print while he lived. I believe the whole or nearly the whole of those on the Four Gospels are now ready for the printer. He has not lived to see the full accomplishment of his wish, but it is to be hoped that, as a mark of our respect for the dead, his last most earnest and steadfast desire will be faithfully fulfilled.

Mr. Cameron was altogether a remarkable man. I believe he was mainly, if not altogether, self-taught. And yet how extensive his knowledge! as a builder his experience was great; he belonged however more to the old school than to the new. He believed in substantiality more than beauty of outline.* He was also well acquainted with many of the physical sciences, and delighted in teaching them to such of the natives as found pleasure in listening to his instructions. He knew something of chemistry, he was well acquainted with physics, he took great and perhaps special delight in astronomy. Our annual almanack has depended hitherto solely upon him. How delighted he was to have to tell the natives beforehand of an eclipse, whether of the sun or the moon! We all remenber his enthusiam in respect to the recent Transit of Venus. How he tried to explain to the Malagasy the reasons and importance of its occurences. When the morning came he sent to call me, and when I got up to Faravohitra Church-yard, although it was only five o'clock in the morning, he was already there waiting for the sun to rise and the clouds to break. Though he failed to see the sun at the time of first contact, he watched the final passage of the planet from the edge of the sun's disk, and made calculations, which he sent to the Astronomer Royal at the Cape.

[* Notwithstanding this, however, the two palaces upon which he was engaged shew a minute and accurate acquaintance with the classic styles; the timber palace is most picturesque in general outline and detail, and the stone work of the great palace reproduces most faithfully and effectively three of the orders of Roman architecture. Ed.]

But if his intellectual faculties were of a high order, so were his moral. He loved truth and hated falsehood. He believed thoroughly in the Bible as the great moral force which alone is able to make a nation great and strong. Whilst engaged in secular pursuits and studies he was, as in former years, perfectly at home in his Bible class, whether at Analakely or at other places. He taught a class almost to the very last in the Analakely Sunday school, and took great interest in the spread of the gospel throughout the country. In his theological opinions he was liberal. He held most firmly to the great fundamental truths of Christianity—a full and free redemption through the sacrifice of our blessed Lord on the Cross. He was not given to speak much of his own religious experience; he was too reserved for that. But we do know that he was a true and firm believer in the Lord Jesus Christ, and that to the last his whole trust was in Him.

Mr. Cameron died as he had lived, quietly and calmly. We were all surprised when we heard of his death. On Tuesday he had a severe attack of inflammation, but on Wednesday he was much better. On Saturday afternoon I visited him, expecting to find him recovered, but on going into his bed-room was grieved and shocked with the change that had taken place. He seemed thoroughly conscious, but too low and weak to notice much; he sat up in bed for a few minutes, but it was evidently too much for him, and he asked to be laid down again. Soon afterwards I left, to see him no more till I looked upon his corpse yesterday. Whilst there on Saturday afternoon I could not help feeling that he would not long survive, but I did not think his end was so near. As the night drew on it become more and more evident that death was approaching. After midnight he became less restless, and dozed a great deal until about 7 o'clock, when he quietly and gently breathed his last, and entered into rest.

We could all of us have wished that he had lived long enough to have returned to the Cape, and have passed away surrounded by all his family; but it has been ordered otherwise, and it is well that it should have been so. He loved the Malagasy with a love very unostentatious, but very real and strong. During the many years of his absence his thoughts were with the people here, sympathising with them in their sufferings, helping them in their needs, and longing for the clouds of darkness to pass away. And when his hopes and prayers were realized and the way opened for his return, he felt that this was his place. His heart had always been here. It had been endeared to him by many close and tender associations. Here he had spent the first years of his married life; here his children had all been born, and here some of them had died. Here

he had laboured, and taught, and achieved success. He belonged to Madagascar more than to the Cape, and it is well that here, among the people of his choice, the people whom he has striven so long through storm and sunshine to enlighten and to help, he should die, and here be buried on the spot where his first home in Madagascar stood, where he spent the first years of his missionary life, and where some of his children lie buried.

But we must not suppose that in coming out again it was an easy thing for him to give up wife and children and all that he held dear at the Cape. To one who knew him, it was easy to see that he was a man of strong family affections, though not the man to reveal them openly to others. I remember how sad he was when intelligence first reached him of the death of his wife, who had been united to him for more than 30 years, and how this sadness was again renewed when the wedding-ring from her own finger reached him here in his loneliness. We all know how much he loved his daughter, who gave up the society of her friends and relatives to help and comfort the old man in his solitude. It is only a few months ago that I heard him speak with fatherly pride of his only son, who has won such a high and honourable place for himself at the Cape.

To his family far away it will be a great sorrow when they hear that they will see his face no more in the flesh, but it will be a consolation to them to feel that he was affectionately nursed and tended by her who now mourns his loss ; and that he has passed away honoured and reverenced, and esteemed and loved by so many who have learned his goodness and his worth.

We could not have expected him to live much longer, he had more than passed his threescore years and ten ; but nevertheless, for a time at least, he will be sadly missed. The government will miss him as a friend and helper, and as one who always had the best interest of the country at heart ; the natives generally will miss him, as an old and well-known friend of the Malagasy ; the church at Analakely will miss him as a fellow-member, a teacher, a guide and helper ; we shall all miss him at our meetings and in our work ; the old house at Analakely, his former and latest residence, will look sad and dreary without his well-known and always cheering presence. We all mourn his loss to day as one who has been a kind-hearted, gentle and cheerful friend and fellow-worker. Those who knew him least honoured and esteemed him ; those who knew him most admired and loved him.

FARAHANTSANA, ITASY, AND ANKARATRA:

SCRAPS FROM A NOTE-BOOK.

FARAHANTSANA. Nov. 30th, 1874. Left home a little before seven this morning. Crossing the rice-fields to the west of the town, we gained the bank of the river Ikopa, whose course we followed for many miles. At length we reached a large extent of marshy ground, where girls were busy catching small fishes in hand-nets formed of rushes. Two girls, waist-deep in water, had charge of each net; grasping it at each end they dragged it through the water, while attached to it by a cord and trailing after, was a large spherical jar, into which they popped the fish at every haul. There we left the river-bank for a time and turned off over a spur of high ground, past a market called "Monday," close to which stood the chapel, whence we could hear the children's voices reciting their lessons. We continued our way past several villages, when suddenly a very beautiful view burst upon us of miles of level valley, reminding me of the Lea meadows, with stretches of high reeds streaking with deeper colour the light green carpet of grass, groups of cattle picturesquely scattered here and there, the river meandering hither and thither over the plain, while high above all, at the northern extremity, rose the huge hill called Ambòhimanòa, crowned with ruined walls.

After some enquiries, we descended to the plain, and struck straight across to a low headland on its western side, where we were told the river Fito enters the Ikopa. On nearing this, we found a canoe manned by two boys, who were collecting fodder for cattle. They took us across the river, and on ascending the rising ground we could trace the two rivers, which, ten miles to the south, came within half a mile of each other, but separating again do not meet till they reach this spot.

We now struck north for Ambohimanoa, to the summit of which we climbed. This was once a large town (as towns are here), with the remains of two or more surrounding walls enclosing a large space, with traces of stone foundations of houses, and what seems to out-last every other vestige of man's work here, the deep narrow-mouthed rice-pits, now full of beautiful ferns. The hill seems to be mainly composed of *vato-didy*, a soft red stone or hardened clay, used by the people to a small extent in making lamp-stands, blocks to support cooking utensils, etc., and has lately been introduced into outside work in some of the larger buildings of the capital.

But the view from the summit was wonderful, mountains and peaks wherever the eye turned, but reaching their highest elevation in the range of Ankàratra, to the south-west; and immediately below, the valley we had just crossed, with its three rivers, which, uniting into one, turned round the hill on which we stood and lost itself again among the hills to the north. A steep descent brought us quickly to the river again,

at a spot where a canoe was at hand to take us across, and getting once more into my palanquin we quickly trotted over some three or four miles of uneven ground till we reached this place.

The Ikopa here makes a plunge over a steep bed of rock, perhaps falling some thirty feet, and continuing to fall during the next mile to a much lower level. The main fall is very pretty, hardly grand unless in flood time; at present it is divided by groups of rocks into three channels, each of which in its fall is very beautiful and of quite different character from the others; but no one view of the whole can be obtained which will compare with falls to be seen in the forest.

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Ambòhibelòma is one of the real old towns remaining on the summit of a steep high hill, the topmost point being crowned by the palace of the old kings who at one time reigned supreme in this part of the country. When, however, Andrianampòinimèrina commenced to subdue and annex all the tribes about him, the king here being unable to offer successful resistance, fled to the west, and remained there during his life, while some royal favourite was placed here in his stead. His descendant is still here, and in the position of pastor of the church. He has followed the example of our Henry VII., and made peace by taking in marriage the present representative of the old line of kings, a good and superior woman, and a help to her husband in his church work. A noticeable feature of the place is the large number of fine handsome *Amòntana** trees, which surround the upper parts of the town, and give them a pleasant picturesque air unusual hereaway.

Isòamàhamànana, Dec. 2nd. Last night we made up for previous want of sleep, and did not get away very early this morning, and only made a short stage over the hill to Ambàtolevy to dinner. We came somewhat out of our way in doing so, in order to reach a stone bridge by which to cross the swollen river, too deep to ford. This is one of the many stone bridges built by Radama II., and of which I suppose there is not one left in good condition. The arches are generally semicircular and high, but the pathway not more than four feet wide, and the whole built of small stones. It is rare to see a perfect arch, including the coping, and rarer still to find one which has not very much settled out of the perpendicular; the place of the broken arches is supplied in this case, where half the bridge has fallen and only two arches, in bad condition, remain, by an embankment of stone and earth, held together by stakes, run out from the opposite bank to make the passage complete.

Since dinner we have passed through some very beautiful scenery among the woods of the *Tapìa* tree, on the leaves of which the silk-worms feed. I was struck, too, with the large number of fine *amontana* growing, singly or in small groups, in the neighbourhood of the villages.

This town, which we reached about five o'clock, is completely surrounded with a bright belt of green *Avìdvy** trees. In the fork of the trunk of one immediately in front of my house is what looks like a great mass of hay, perhaps

* A large handsome tree, allied to the *ficus* family of plants. It has glossy leaves, much like those of the india-rubber tree. ED.

* Another species of *ficus*, but with smaller leaves than the *amontana*. ED.

three feet across, and as much or more in height. I supposed the people had been storing their fuel there to be out of the way, but was told it was the nest of a large bird called the *Tákatra*. We often see the bird among the wet rice grounds; it is a species of heron or umber, with a tuft of feathers behind the head.

My good landlady sits near me as I write, twisting silk. She has already removed the little spines which are found in the cocoons, and takes the latter, and pulls them each out into a mass of light down; and now taking up the little puffs one by one and opening them out, twists them into a thread with her fingers, clearing off any imperfections with her teeth, and winds it on a small bamboo stick some four inches long, into which she has thrust the little finger of her left hand. She is amused at my wishing to bargain for her half-covered stick to carry away as a specimen of native manufacture, but none the less pleased to receive a small piece of silver in exhange for it.

Ambàniatàvy, Dec. 3rd. We left the good lady at her cocoons this morning, and struck straight across country for Ambòhimiangàra, the highest mountain in this direction. After a two hours' run we reached its foot, and another hour brought us to the summit. It is a kingly hill, higher by head and shoulders than any other near it, its crown of white stones rising some eighteen hundred feet above the lake lying blue at its feet. At rather more than half-way up the ascent, we passed for some distance along the top of a precipice, which, some way off, appeared like a huge wall one hundred feet high, of a soft silvery grey colour; while below us the ground sunk sheer away into the valley.

The view from the summit was magnificent, the centre of the whole of the lovely lake Itasy embosomed in its bright green hills, a pearl encircled with emeralds, with mountains upon mountains in every direction as far as eye could reach; fierce thunderstorms were being marshalled hither and thither, and to be counted by the half-dozen wherever the eye turned. Now and again they formed close at hand, threatening us in our lofty watch-tower, but turned aside and passed away down the valley to the north in a deluge of rain. Ankaratra's highest peaks were lost in clouds, but Inànobè rose sharp and square against the southern horizon, while away to the north were many strange unknown points. After spending an hour or more on these summits, where, by the bye, we found sundry remains of divinations practised by these poor ignorant people, we set off to descend on the western side, the hill so steep that we had to go "en zig-zag." The whole mountain is a mass of quartz; where the rocks protrude it is toned down to silvery grey by lichens, but where the rain has washed it away, it appears as coarse sand and pebbles of the purest white, with an occasional speck of pink. We had now a good ride along the north-western arm of the lake to this place. The view of mountains and water as we drew near was extremely lovely. The end of the lake, forming as it were a little lake in itself, and reflecting the deep blue and white masses above, lay calm in the bright sunshine, encircled with rich green hills, while clusters of houses, embowered in peach and other trees, grouped themselves around its shores; here and there a canoe's dark line among

the sedges showed where the fisher was at work with hook and line for the morrow's market; and across the meadows to the right a herd of cattle was slowly wending its way to fresh pastures. Altogether it formed a *maha-te*-sketch *indrindra** piece; but my men were tired and drenched by a shower we had just encountered, so we held on our way. On arriving here I took advantage of the daylight to sketch the outlet of the lake, where the waters pass as it were through a gateway of boulders into the river Lilia. Across the low dip in the hills opposite appears the main part of Itasy, this end forming a long arm which bends round a central hill to this point.

Friday, Dec. 4th. Went down the Lilia as far as the waterfall at Ambòhipò. A more beautiful fall I think I never saw. The river, broken into three streams, falls in foaming white masses over an edge of black lava some fifty feet deep. The whole bed of the river for a mile above is of the same black character, the lava broken in innumerable blocks, and setting out in vivid colour the verdure on the river banks. We viewed the falls from a steep bank of shrubs and trees, which greatly added to their beauty. We found among the many ferns growing in the clefts of the rocks one which had not been seen before, making the two hundredth variety in the collection at Fàravòhitra! We now turned back again towards lake Itasy, and crossing the river, ascended the central hill noticed yesterday to Ambòhidràno. I walked on to the most prominent point to get observations for mapping the lake. It lay deep blue round three sides of us, with its everlasting mountains round about, with gardens of fruit-trees nestling at their feet. After dinner we left Ambohidrano, and skirting the western shore of the lake came to this place, Mòratsiàzo. On the way we passed for some distance through a lane between high hedges of prickly-pear in fruit. There most have been tons of fruit. I never saw the like: they were hanging, round and rosy, by thirty and forty in a cluster, and looked so tempting that I ventured to taste them. The men gathered me three or four, carefully rubbing off the spines, which are most troublesome if they enter the skin. I might get to like them if there was nothing better at hand; in flavour they are something like an unripe gooseberry, but scarcely so acid. On reaching this place I went down to the water's edge in hope of finding a canoe to take me across to a high promontory on the south side, where I might do a little "observating." For some time, however, no canoes appeared, except such as were employed in fishing, and which were too small to venture out into the open. Whilst waiting on the shore a stiff shower came on, when it was curious to see the occupant of every little boat put on a huge hood made of mats sewn together at top and back; shielded by these they defied the rain and quietly continued their work. At length we hailed a large canoe which was passing at some distance out, and having made a bargain with the owner we set off on our trip. A handful of grass in the bottom of the boat formed our seats, while a rower, with his spade-like paddle, knelt, one at the bow and the other at the stern, and away we went, now in the open, now cutting our way among the reeds, or clearing a path through fields of

*"Causing to wish to sketch exceedingly.'

blue water-lilies. The rain clouds quite hid the further end of the lake, while patches of blue sky were still visible above, and the foot of a brilliant rainbow stood up on the apparently boundless water and was lost in the clouds above.

I am told here that Itasy was once a huge swamp, and that its becoming a clear lake is within the knowledge or perhaps the traditions of the people. A very large extent of swamp at present exists on the south side, and a little also at the north-west corner.

Màhatsìnjo, Dec. 5th. We have only made a short stage to day, leaving Itasy, and striking right through Màndridràno to Ambàlavâto, and then to this place. Ambalavato is a singular town, surrounded by two or three concentric walls, built of dry blocks of lava. The gate is at one side, where a narrow passage is made through the outer walls, and the inner one fitted with folding doors. The place appears to be the residence of the great man of the district and his numerous dependents, rather than an open town. I found his lordship in conclave with his wise men round him, all squatting on the floor, and transacting business relative to some Mozambiques.

My present resting-place is a large town, the largest I suppose this side of Antananarivo, and the capital of Mandridrano, and abounds in cattle, pigs, and children. Our road to day led us past a great bare space on the high ground where a market is held every Monday. Close to this was pointed out a small hollow in the hill where the cold-blooded slaughter of a number of people took place soon after the death of Radama II. A large number of the inhabitants of Mandridrano refused to acknowledge his successor, having been persuaded into the belief that he was still living. Steps were at once taken to bring them to submission. On one occasion the inhabitants of a rebel village presented themselves before the officer charged to quell the insurrection, bringing a quantity of food, rice, poultry, etc., in token of submission; he received the present graciously, and then ordered his soldiers to spear to death the poor unarmed people. They drove them down into the little hollow above-named, and there carried out his orders. The deep green of the grass, with a bleached bone here and there attested the truth of the story. There are many stories told of that terrible time: of an innocent man ordered to be shot, but the gun could not be made to fire. "God protected him," said one of my men reverently on hearing of it; of another man who spent several days in hiding among the reeds by the side of lake Itasy, being in constant fear of crocodiles below, and searching soldiers above.

Fenoarivo, Dec. 8th.—We were off in good time this morning, and up the hill behind Màsondrày, called Ambòhitsàrabè, a stupendous crag rising 1,500 feet above the river Kitsàmby. The upper part of the rock is in places perpendicular, and on the summit are the traces of several former villages. Masoudray, where we had rested for the night, is on high ground itself, so that the ascent to the summit of the hill is very easy, and does not at all prepare you for the view down into the deep valley below: the river winding in its tortuous course, and a thousand hollows worn deep into the flanks of the hills by the streams which feed it. The descent to the river, and the ascent again on the other side,

were very toilsome, but the bearers worked away manfully, and at length we got over the edge of the valley, and had a good road before us the rest of the way.

This town has obtained some notoriety of late, and is looked upon in the Capital as a very bad place, inasmuch as about two years ago a party of men went hence and made a raid on the Sàkalàvas to the west, bringing away a large booty in cattle. The goverment sent down an armed force, and took up to a place near town a considerable number of the inhabitants, where they were required to inform against the ringleaders. Three men were specified and brought back here, and executed by spearing. Most of the inhabitants fled or dispersed about the neighbourhood, but the Queen ordered all to return home and re-occupy their village, where they have since lived in peace, probably congratulating themselves that, thanks to the more enlightened and humane sentiments implanted by Christianity, no more of them had to pay the penalty of their lives for their misdeeds.

I was awakened in the dim early dawn next morning by the most pitiful weird wail of a boy, repeated again and again: "Make haste my mother;" "Make haste my friends." The tone of grief in which it was uttered was truly heart-rending, and on going to the window to enquire of the passers-by, whose hurrying footsteps I heard, I was told that a child had died during the night, and it was customary at dawn to commence the wailing of the relatives. First one and then another took the lead, now a young voice, full and shrill, with a low murmuring accompaniment by others; now the indistinct utterance of an old man bewailing his loss, or again, that of a female, pitiful and sad. They kept this up with but little intermission while we remained, and we were very glad to get away and escape the melancholy sound.

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Ambòhipiarènana, Dec. 15th. I left Antòby this morning, S. C. accompanying me some two and a half hours' ride to some hot water springs on the edge of the river Sasàrotra. The place is worth a visit, a little level space, perhaps sixty feet in diameter, surrounded by rocks and bushes, with a dozen or more springs of hot water bubbling up here and there, so hot that we could not bear to keep our hands in. The water appears to be impregnated with iron.

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Miantsoarivo, Dec. 18th. We only made a very short day's journey yesterday to Ambàtofòtsy, where about eleven o'clock in the forenoon we surprised the elderly teacher in his work of colouring and decorating the pulpit and the upper end of the church. The good folks here have been putting up a new chapel, and our friend, in his coarse black shirt, was diligently engaged giving a finish to the decoration of the interior. Our worthy friend's efforts at decoration were by no means so unsuccessful as some that it has been our fortune to sit within sight of. On a pediment of purple, with broad lines of black, stood the *polpitra*, the lines of which were picked out with bright blue on a white ground. The remaining walls of the church were allowed to remain of the same colour as the floor or the ground outside, which, while not particularly soothing to the eyes, is rendered less obnoxious by the "dim religious light" which a lack of windows is as capable of producing as the more ordinary and costly plan.

After other conversation, we explained the object of our visit, viz., to climb to the summit of the neighbouring mountain range of Ankàratra. I had previously been up one of the higher points, but there were evidently much higher ones to the south, and as it has been an unsettled point as to which is the loftiest, I was anxious to settle the question. We had now approached the western side of the range in hopes of finding guides at Ambatofotsy who would take us to the summit. I therefore laid before our elderly friend what were my intentions and wants, and right well he served me, running about from hamlet to hamlet in search of such young men as he deemed likely to know the mountain paths. But it was a busy time with the people, who were engaged planting their rice, and it was not till we had waited a considerable time that he brought a youth to come and talk about it. Thereupon ensued a conversation as to what we wanted: was it to go to the summit, or only to the base of the summit? and particularly, was there any pork in our luggage? for in that case his venturing to go was out of the question. We assured him that we should take no pork with us, so that he need not fear; but in the end he declined to go. Then our fussy friend was off again, and presently brought another, who would, perhaps, go so far as to point out the summit, but not to climb to the top, not if I should offer him a dollar even. And so we wasted our time, one and another coming to talk about it, and finally declining to venture. There evidently was a deep-laid fear of doing anything which might call down the vengeance of the gods of the hills, in the form of terrific tempests, waterspouts, etc. And how did they know but what the authorities up there might be highly offended at their taking a foreigner up, when pigs and their flesh were *fady* (tabooed)? The people here even, which is within a day of the capital, expressed their great surprise that we had been able safely to pass right through the dreaded region unharmed. As we found that we could not get good sleeping quarters nearer to the mountains than Ambatofotsy, we decided to remain the night there; and hoped that, meanwhile, some of the young men about would consent to guide us on the morrow. Eventually two men agreed to take us.

We were astir at half-past four this morning, and when about to start, on enquiring for the guides we found that one was poorly and the other had not turned up. There was nothing else for it but to go without, so we set off, intending to find our way as we could. We had not gone far, however, across the valley before we saw two men coming quickly after us. They proved to be our guides, and as they came up, the one with whom I had made the bargain explained that his companion had not known of our having "shaken hands" over the business, or he would not have excused himself on the plea of illness!

We now made our way across the heads of several fine valleys studded far below with numerous little hamlets, and up on to a high table-land with many little peaks around of volcanic formation; we travelled on, walking and riding for nearly five hours, till at last, on turning round a low hill which rose above the general level, our guides exclaimed: "There is Tsiàfajàvona," and right before us were ranged a chain of

peaks rising higher and higher to the furthest and most northern. We stood on a sort of broad causeway, the only easy way to the summit, and from which, to right and left, the ground fell steeply away in deep valleys, whose streams flow respectively to north-west and south-east. Our guides were reluctant to go further, so I shortly dismissed them, and climbed the first and most southerly peak, 8,368 feet* in altitude. This was clearly not the highest point, and we set off skirting round the steep sides of the conical hills in a northerly direction, till we reached a point 8,618 feet; but, exhausted though we were with the hard and continuous climbing, there yet loomed a higher point some distance further north, so calling on my poor fagged men, we again descended, and again climbed to what proved to be the summit of the range, and, I suppose, the highest point in Madagascar, 8,763 feet above the sea. Now we saw the peculiar plan of the range, there being, in fact, two ranges lying in the form of a cross, the intersection being marked by a small cone. From the east the ground rises gradually in long sweeps of rounded downs, but to the west there was a perfect tempest of mountain peaks of all manner of shapes, bounded at the furthest visible limit by a chain of strange, weird, contorted rocks, a good day's journey away. Away to the east the rivers lay mapped out over the plain, which from that height appeared beautifully even and smooth; having travelled over it, I was surprised at its appearance. To the south we saw hills more than half-way to Fianàrantsòa, and to the north lay lake Itasy and its grand mountain, backed up by innumerable unknown hills beyond. The capital, too, was distinctly visible, and starting from it I obtained a good set of observations.

My men had enjoyed the joke immensely yesterday, when the question of pork was raised by the natives, but as we drew near these mysterious heights, they did not feel quite so easy in mind, and on my talking jokingly about it they begged me to be silent. But now it so fell out that we were on the summit together, and having become used to the mountain tops, and having had an hour's stiff climbing among them, they were the more ready to listen to reason, and were a little ashamed of their previous fear.

We ascended yet another point, Ambòhimiràndrina, a considerable distance to the north again, which had been spoken of as possibly higher than this, but we found it to be nearly a hundred feet lower.

The wind was bitterly cold, and we were cold and hungry, and glad that the remainder of our way here was, easy going, a three hours' run over smooth descending downs. We passed our baggage before we got in, and found that the poor fellows had missed their way, and had to retrace their steps; and that, after all, pork in the shape of lard, had been carried unwittingly over a part of Ankaratra. These old superstitions take a long time to root out, as may be witnessed at home in out-of-the-way places, but our going up Ankaratra may be one little help towards their removal.

WM. JOHNSON.

* I give the figures as I have since corrected them with Mr. Cameron's help.

NOTE. The Map accompanying this paper has been drawn by Mr. Johnson from his own observations, and lithographed and printed by Mr. Kingdon. ED.

NOTES ON IKONGO AND ITS PEOPLE.

AT the time that Radàma I., king of Imèrina, made the power of the Hovas felt in the Bètsilèo, some of the tribes (without resistance) swore allegiance, and even presented the *hasina* (dollar of allegiance) on his first appearance among them. The Isàndra was the first tribe to bow to the Hova yoke, and they have accordingly ever since been considered the senior tribe, and in all official and formal meetings they take the first and most honourable place. The Ilàlangìna and Iàrindràno, on the other hand, gave very much more trouble to the king of Imerina; and active warfare continued with varying success for many years; although the arms of the Hovas were very superior to those of the Betsileo. This may be accounted for by the nature of the country. A casual visitor could not fail to be struck with the naturally-fortified spots chosen by these people for their villages. With very few exceptions the Betsileo villages are on high hills, and on the summits of rocks, the ascent to which is often extremely difficult, and winds through (in some cases) quite a quarter of a mile of prickly-pear, impenetrable to bare feet and half-naked bodies. The wonder is, not the trouble they gave the Hovas, but that they were ever subdued. The Ilalangina was the last tribe to submit, being traditionally the more warlike, and constantly engaged in petty feuds, village fighting against village, and organizing cattle-stealing raids upon each other.

Bordering the Ilalangina and the Iarindrano to the east is the great forest, extending from the extreme north of the island to its most southern point, forming a belt of varying width between the central plateau and the low-lying plains around the sea-coast. The people inhabiting the southern forest region appear to be, in many respects, different both from the coast tribes on the one hand, and the Betsileo on the other. The difference of physiognomy is so marked that no one, after living here a few years, could mistake one for the other. Their language is also a separate dialect, having many different words, and very many words modified in sound: so much so, that on a recent visit I was amused at the difficulty a man brought up in the Capital had in making himself understood and in understanding a Tanàla, as the people residing in this part of the forest are called.

The northern part of this forest district is under the government of Raòvana, the queen of the Tanala, as she is called by the Betsileo

and her own people. These have submitted to the Hovas since the time of Radama I., who established Raovana in her position. Farther south, however, is a clan of hardy daring men, the Ikòngo, who banded together to resist the inroads of the Hovas, which they successfully did on more than one occasion, sustaining one siege of eighteen months, and another of twelve months, in both of which the Hovas lost considerably, and eventually withdrew ingloriously. Since this last siege, although nominally acknowledging Ràvàlona as queen of Madagascar, there has been no real submission; and to the present time they remain an unconquered people, having a king, prime minister, governors, and judges of their own. The nature of their country has greatly contributed to this independent spirit, even if it cannot be said that their hardihood is altogether owing to the boldness and isolation of the land in which they were born and nurtured. The inhabited part of Ikongo forms a long narrow valley or basin, about 60 miles in extent from north to south, and about 15 or 20 miles from east to west. It is bounded on all sides by ranges of high hills; those on the east and west forming part of the general mountain system of Madagascar; and the lower hills on the north and south being spurs from the longer ranges. On all sides there is a forest, grand and beautiful, but so dense as to be almost impassable; the roads, or rather paths, are so narrow and so closely overgrown, as to preclude the possibility of two people walking abreast. The difficulty of travelling is further increased by the broken nature of the ground, and the trunks of fallen trees being allowed to remain as they fell; in many cases forming a barrier anything but pleasant to overcome. The forest on the east is eight hours' journey in width, so that the "gate of the Ikongo" is a real protection. To the naturalist, the fauna of this dense forest does not offer much that is interesting, for the one point that strikes the traveller is the solitude and quietness; the natives call it "the quiet forest." Vegetation, however, is most luxuriant and beautiful, and when standing in one of the many open glades, into which the sunshine can penetrate, the prospect is all that is enchanting; but once in the dense, damp, semi-twilight again, one cannot shake off a certain creepy, dungeon feeling; the superfluity of the beautiful creating the repugnant. It is with a sense of relief that the traveller emerges into either the rich green verdure of the lower plain, or upon the more bleak and rugged table-land on the west. The forest is gradually being encroached upon, for the purpose of forming fresh plantations of maize and sweet potatoes; but why the people should burn down so much timber that could be employed for building or other purposes, merely to plant maize, when the whole valley is open to them uncultivated, cannot be accounted for, except on the score of laziness and an utter indifference to the future. The

former is most probably the ruling principle, as it is far easier to set fire to a patch of forest, and when cold to drop the corn into holes dibbled in the ashes, in which it grows rapidly, than it is to prepare a piece of clear land by digging. In the same way the rice is grown in the Ikongo, where instead of being planted and constantly kept under water as in the Betsileo, it is sown like wheat on the hill-sides.

The food of the people resembles that of the Betsileo and Hovas, and consists of rice, manioc, sweet potato, beans, and a species of millet. Abundance of fish is caught in the rivers, and there appears to be no want of cattle and poultry; but there are no sheep or pigs. The people say that if they tried to keep pigs, they would soon join their friends the wild hogs in the forest, and themselves become wild.

Their clothing is of the scantiest description, and consists of mats, plaited from a soft rush called *harèfo*, which grows in such abundance as to form the principal, if not the only, article of trade with the Betsileo on the western border of the forest. For the use of the women the mats are made like a sack open at both ends, are slipped over the head, and tied with a piece of bark round the waist. For the men they are cut and sewn into the shape of a jacket with short sleeves, and open in front. Soft as the rush is for a rush, this must be anything but a comfortable dress.

Their burial customs are peculiar. They make no tombs, as the Betsileo and Hovas do, but bury their dead in the forest with no other mark than a notched tree to keep the spot in remembrance. The carrying of the body to its last resting-place is accompanied with yelling and screaming; but I saw no ostentatious mourning and weeping as with the Betsileo. At certain places on the road the body is placed on the ground, and a series of games is commenced, in which wrestling and the spear-exercise form a prominent part. Burying is called "throwing away the corpse."

The population I should estimate at between eight and ten thousand, and that, in times of peace, is scattered over the whole area of the country in small hamlets of from 12 to 30 houses. But when a rumour of war reaches them, they at once assemble in their fortress. This consists of a long flat-topped hill, very precipitous on all sides, especially on the west and north, where the faces of the cliffs are perpendicular masses of smooth granite. The hill is about five miles long, and about 1000 or 1500 feet above the level of the plain. On the summit are five towns, the one to the south being apparently nearly as large as Fianàrantsòa, with some good-sized houses. Two streams of water take their rise near this southern town, and

flow along the whole length of the hill, descending in a clearly defined cascade, near the northern extremity. It is principally owing to this fact that the people can effectually defy all siege, as they can plant and sow as well on the top of the hill as in the valley, whilst the only ascent is so narrow and difficult as to require but few to guard it against an assaulting army. Several guard-houses are built on long poles, at short intervals along the eastern part of the hill. Each guard is furnished with a gun, usually an old English flint-lock, and in such a condition as to be equally dangerous to the man using it as to the enemy shot at. Still, all attempts at sudden attack could be frustrated, more especially as the roads in every direction through the country are under a complete system of surveillance. Each village in fact has its own chief, judge, and guards, even though there may be but five or six other families in the place. Every man when travelling carries one or two spears, which, although guns are used, are their principal weapon, and in the use of which they are extremely expert. They also use shields, round, made of wood, slightly convex and covered with raw hide, with a handle in the centre of the back, but with no sling for the arm. In the use of this some have gained a strength and suppleness of wrist quite astonishing.

Polygamy is practised among them, and the number of a man's wives is determined by his ability to keep them. Ràtsiandràofana, the king, has ten, and many whom I questioned had three, four, or six, according to their wealth. Marriage is contracted at a very early age; even earlier than in other parts of Madagascar. In my last visit I was quite taken aback after chatting with a boy and girl, perhaps half-grown, to find they were not brother and sister, as I supposed, but man—no! *boy* and wife.

Their religion, if they can be said to have any, is a blind superstitious belief in a superior Being, who is able to kill them, and destroy their rice and houses with lightning, and drown them in the floods of rain; but they had never thought of Him as the maker of the earth and all things, still less as a God of Love. Each Sabbath day however that I have spent in the country I have held a service, though ostensibly for my own men, yet so arranged as to matter and explanations as to give the stragglers, of whom there were sometimes 40 or 50, a good notion of what our religion consisted. For, in my first interview with the king, he very decidedly interdicted the "praying to the Baptism," a notion (very misty) which he had obtained from some sham Hova traders, who after telling them, as I suppose, that they had been baptised, had in a cold-blooded way murdered the men who came to trade with them, and took their wives

and children as slaves. So he wanted to have nothing to do with the religion professed by those who treated them in that manner. I then felt I had a good opportunity of telling him some of the truths of Christianity; and at the close I said we only prayed to one Being, that is God. But I failed to a great extent to shake his determination not to have anything to do with the praying. So rather than be refused altogether I thought it best for the rest of my visit only to speak of the teaching, and not mention the "praying," feeling assured that as the principal reading-book will be the New Testament, they will, in the mere endeavour to learn to read, gain much of the knowledge they seemed so anxious to keep out of their country. Ratsiandraofana gave me permission to go and come amongst them whenever I like, and not to wait for guides; that I might send a teacher, if not a Hova, and that when I came down again they would be glad to see my wife, and to have their wives and daughters taught needlework, etc.

Their great desire is not so much for enlightenment, as for the power, which they feel to be a great one, of reading and writing, to save them using the troublesome and untrustworthy method of conveying all messages by word of mouth. This plan of communication nearly led to serious consequences in my latter visit, when on account of a false statement made by the bearers of a message, a rumour was set afloat to the effect that they were on the eve of sustaining a siege by the Hovas. As was perhaps natural to a suspicious people, my return amongst them was immediately connected with the unpleasant intelligence, and the chief people from all parts were called to attend a kind of parliament by the king. Our bearers were so frightened as to be on the point of leaving my wife and me to our fate, and running home for their lives, if we would not consent at once to return. By a little reasoning, however, I induced them to give up such a foolish and impracticable design, as I felt sure the whole mistake could be rectified, and no harm would come to them so long as they stayed with us. And so it proved, for I was able to shew the king that I had no connection whatever with anything done by the government in Imerina or Fianarantsoa, and reiterated my former statements, that my sole object in coming among them was to instruct them and supply them with teachers. When I reached Fianarantsoa I discovered the Queen had sent two representatives to examine into the state of the churches and schools in Betsileo; and that when they arrived in the town a salute of nine guns was fired in honour of the distinguished visitors, but who were attended by none but their personal attendants and bearers. This, by the time it reached the people in Ikongo, was exaggerated into an army under the command of two generals, bringing nine

cannon, and that, as all the tribes in subjection to Ràna vàlona were at peace, their ultimate destination must be Ikongo.

The first teacher was sent to them in 1874. He was well received, and an evident desire for knowledge was shewn by the people. He went to the king, who received him kindly, called a meeting of the people, and told them he should like them to learn; but that he would not try to force them, as he knew they were busy with their rice planting. "Oh!" said one chief, "I wish to learn; so my wife and I will make the two first scholars." Then another and another joined, till there were eleven pupils in the first school in Ikongo. The teacher set to work to drill them in the alphabet, and after a day or two received a message from Rabòba, the second in command, to go to his town and let him hear what all this talk about teaching meant. Rafanàhy (the teacher) went and explained why I had been there, and why he had come; when Raboba said, "I too wish to be a friend of the Vazaha (foreigner) who came here, and I will give you twenty scholars to begin with." This he did; and so the teacher had, in different places, thirty-one willing and anxious to learn; and there were many others desirous to receive instruction, but in towns the teacher could not reach.

In 1875 I took two trained Betsileo teachers down to the king, and was gratified with the kind and cordial way he received them, offering, without any suggestion from me, to build them a house and school-room; and as they were strangers and had no land in that country, he would supply them with all the rice they would require for themselves and families. This was not the only encouraging circumstance connected with this visit. A better understanding of my motives in coming among them seemed to exist than on the former occasion, and a decided spirit of inquiry about "the praying" had manifested itself. Although not willing to countenance openly my preaching to my bearers and any who liked to come, yet I found that both Ratsiandraofana and others had been listening outside the tent and house; and had, after the service, called the teachers and asked them to read several passages from the Bible to him. Their selections must have been directed by the All Wise, as they appear to have made a deep impression on his mind, and he has even gone so far as to retract what he said on a former occasion, and admit that the religion that teaches such things must indeed be good. Thus the good seed is being quietly, almost secretly, sown, and will with the Divine blessing, bring forth fruit in the hearts of the people, even without their consent.

GEORGE A. SHAW.

REMARKABLE BURIAL CUSTOMS AMONG THE BETSILEO.

DURING my two years' residence in Bètsilèo I saw and heard many strange things. But certainly the strangest I saw or heard of were the ceremonies in connection with the burial of the dead.

The reader must understand that the various tribes called Bètsilèo, who inhabit the southern portion of Central Madagascar, were conquered by the Hova king Radâma I.; and since that time they have been in subjection to the Hovas. The people, however, pay very great respect to their own hereditary princes, of whom there are a great many. It is their custom to kneel to these petty princes whenever they meet with them, whether in house or field, street or market. A few of them seem to be more intelligent than the common people, and this may be partly owing to the comparatively milder treatment they have received at the hands of their conquerors than has been accorded to the people as a whole. The majority of them, however, are sorry specimens of humanity, mere brutes in human form; and it can only be from custom that such honour is given them. It is readily confessed by the Hovas that more deference is paid to these princes than is paid to the Queen herself; and at their death they certainly make much ado.

I arrived one morning at a village where one of these princes dwells; one of his grandchildren had died that very morning, and I found the people in an unwonted state of excitement. I was informed that I could hold no meeting in the chapel or village on that day, or for some days to come. Hearing that I wished to stay as a spectator of the ceremonies I had often heard of, the people very reluctantly gave me permission; and I was conducted to a house which would command a good view of all the proceedings. Seeing that it was only a child who had died, not so much ceremony was observed as is consequent on the death of a grown-up prince.

In the first place, a public meeting was called of the whole village and the surrounding hamlets; and then, in front of the residence of the grandfather of the child, the names of the dead's illustrious ancestors were called over by a man, leaning, while he spoke, on another man's shoulder. Both men were clothed in coarse dirty garments, but one shoulder of each man was bare.

On the dispersion of the people, two young bullocks were sent for from the fields, and they were driven with great uproar into a pit

fifteen or twenty yards square in front of the old man's house, and south of the house where the corpse lay. Two men then bound their outer garments round their waists, and entered the pit to "wrestle" with the oxen. In a very quick time, but after a hard struggle, each man threw his ox. They then very dexterously, but cruelly, turned the right fore leg of each bullock over its head, and locked it behind its left horn, and the left fore leg behind the right horn in the same manner. It was pitiable to see the bullocks in their struggles for the first few minutes, but they very soon lay as still as if dead. A small knife was then fetched with much ceremony from the house of the young prince's grandfather, which was close to the pit on the east. This knife was sharpened on one of the stones forming the walls of the pit. One of the bullocks was then killed by its throat being cut, but before a deep incision was made the first blood that flowed was carried on the knife to the grandfather to be licked; the rest was smeared on the stone on which the knife had been sharpened, and then the knife was used to make the deep incision, from which the blood flowed freely, and the ox was left weltering in its own blood close by the living one. During the time the bullocks lay in the pit (two hours) many preparations were being made in and around the house. In a little while, up came three men with two fiddles and a very large drum, all of native make, but of European models; and to "while away the sorrow of the relatives" these men went round and round the house, playing the most fantastic jigs imaginable to the thumping of this big drum at both ends.

In the meantime, men, women and children kept entering the house by the opening on the south, and leaving it by the one on the west. This house was of one story, and about ten feet by eight, with two openings about two feet above the ground, one on the south, and another on the west, of about 1ft. 9in. by 2ft. But for this occasion the lower part of the south window was dug out, thus making the entrance 4ft. by 1ft. 9in.

A procession of women, with no clothing upon them save a coarse rush mat fastened round the waist, and with their black, uncombed, curly hair standing out from their heads at almost a right angle (so stiff it was), then entered the house by the south entrance, carrying the possessions of the deceased prince; and the whole immediately emerged by the west entrance in the following order, the drumming and fiddling being recommenced with increased gusto. The sound was also increased by two men taking up their station to the north of the two oxen, one beating with his fingers upon a rude native drum about half the size of an English kettle-drum, which was hung in front of him, the other blowing a large shell.

First there were twenty-one women, each carrying something, and walking in single file. These possessions consisted of English plates of various sizes, shapes, and patterns, from a small tea-plate to a large soup-plate, oval and oblong, the common willow pattern, and one or two gaily coloured, but mostly white. One carried an ordinary penny looking-glass with tin frame; another had a green salt-cellar, and the last carried a small tumbler drinking-glass. These were all carefully carried in both hands and held before the breast. A shilling in England would have bought the whole lot, but doubtless they had cost many dollars here. Then came a clean, tall girl; her hair was combed and hung over her shoulders, which were bare; a striped outer garment *(làmba àrindràno)* was fastened below the armpits and reached to the ground; she carried a beautiful native basket on her head, and rolled up above that a very fine rush mat. Then came a man carrying a hatchet. Now came the coffin; a long box covered with coloured cloth, and with a roof-like top *(tràno-vòrona)*; on the ridge, and down the sides, and at the end, were arranged thirty solid silver rings, ranging from four inches in diameter to the size of finger-rings, and weighing from five or six ounces to half an ounce. Two women walked on each side of this coffin carrying ox-tails, which they waved constantly above and around the coffin. Then came three men walking abreast. Then three women on men's shoulders, pick-a-back fashion, and with a man on each side holding up a leg; these women were naked, but covered with a very coarse rush mat which would not remain in its proper place. These three women were the chief mourners, and their strange yelling makes me shudder as I now write more than four years after I heard it.

In that order the procession left the house, went round a few houses to the north and west of the pit, and then entered at the opening on the south-west. They arranged themselves round the two oxen; the coffin, however, was carried to the south of the oxen, and there brought to a stand; a small knife was again fetched, with which the throat of the remaining ox was cut; the hatchet which was carried was dipped in the blood, the covering of the body was lifted, and the blood taken up by the hatchet was smeared on the head of the corpse, and the corpse was carried across the neck of the slaughtered animal. The wailing, drumming, fiddling, and shell blowing was carried on during the whole of this time, and the procession left in the same order they had entered; but on the arrival of the corpse at the entrance of the pit, another stoppage was made. Then a man stationed himself under the coffin, two bottles of native rum were brought, and one was poured over him, while his companions received it in their open palms and drank it up. The man over whom it had been poured then took some in his

hand and anointed the head of the corpse. The other bottle was then divided among the men of the company, no vessel being provided, but each drinking as it was poured into the hollow of his hand.

These ceremonies had lasted so long that I was now obliged to leave, for I had a journey of three hours yet to make.

I afterwards made enquiries as to the rest of the ceremonies observed; they are as follows :—

The third day after death the body swells; it is then taken from the coffin, and rolled upon planks until it becomes all of a pulp. On the fourth day another ox is killed, and the skin from that and those killed previously are cut up into long strips. The corpse is then held upright against the beam of the house, an incision is made in the heel of each foot, and all the putrid liquid matter is collected in a large earthen pot or pots, and when nothing is left scarcely but skin and bone, the corpse is strapped to the beam and there left. Great care is taken of these pots, and the corpse cannot be removed from the house until a small worm appears in one of them; this sometimes takes two or three months in appearing. The worm is allowed to grow a little; then the body may be buried, and the killing of oxen is increased. The body is then buried with much state, and the earthen pot in which is this worm is placed into the grave too, and a long bamboo is put in the pot, an opening being left at the top of the tomb through which this bamboo protrudes. After six or eight months, this worm climbs up the bamboo, and makes its appearance in the town. It is called *fandro;* and is of lizard shape. Then come the relations of the dead, who approach this lizard, saying: "Art thou so and so ?" if it lifts its head, that is an infallible sign that it is he or she. The plate the deceased last ate off is fetched, an ox's ear is cut, and the blood on the knife is carried along with some rum on the plate and placed before this *fanano*, and should it eat the blood and drink the rum then no more doubt can be entertained as to the identity of the thing. "Let us then go into the house" the people say, and a clean cloth is laid on the ground, the *fanano* steps upon the cloth, and is carried amid great rejoicing, killing of oxen, and feasting, into the town. After this the *fanano* is carried back to the tomb, where it remains, grows to an enormous size, and for ever remains the guardian of the town.

I do not at all doubt the correctness of this account, for I have seen many things that confirm it, although I have not seen the "worm" itself. I know the body is kept in the house; I have seen the bamboo and the earthen pot; and I have heard from the lips of

the chief prince of one of the tribes when his mother was dead: "She has not yet appeared in the earthen pot, and so I cannot bury her body." Of this prince's mother I know that for nearly three months from the time of her decease, as also the decease of her sister, and until the *fanano* appeared, the people in the whole district were not allowed to dig or plant. There was danger of a famine, and the Hova authorities were obliged to interfere and hasten the appearance of this *fanano*. I also know that more than 500 bullocks were killed during the time of mourning and rejoicing.

I also went to see these sisters lying in state. Both bodies were placed in the coffin, which was covered with the finest of linen. The ceiling of the house in which they were laid (about 18ft. square) had been removed, and the walls and roof, reaching right up to the ridge-pole, were also carefully covered with the finest linen, and the floor was covered with the finest mats I have seen in the country. Without exception, I think the house was the cleanest I have ever seen.

The coffins were laid in the centre of the house. There were nearly 100 silver rings on the sides of the coffins, of the same description as those I had seen before, and there were also the *coins* of twenty-seven nationalities fastened around the coffin; among which were an English threepenny piece, American cent and dollar, etc., etc. Outside the house were two men beating drums, and a number of slave girls wailing and singing.

Much might be written about their tombs. They are very deep in the earth, some of them being as much as 60 feet deep, and are approached by a gradually descending passage opening some 40 or 50 feet distant from the tombs. The tombs of the rich are sometimes 15 or 16 feet square, and are quite on the surface of the ground; and the four walls and roof are formed of five immense slabs, which are brought from great distances, and involve almost incredible labour. I measured one stone of pure granite with my umbrella, and carefully noted down the particulars when I came home. It was a little over 18ft. long, 10ft. wide, and nearly 3ft. thick in some parts. Five such stones make a tomb. These stones are obtained by burning piles of cow-dung on the top of rocks, and these slabs split off. I once was in a tomb 18ft. long, 14ft. wide, and 10ft. high, formed of five stones, in one of which, on the west, had been cut an opening, and a rude stone door, working in stone sockets, had been fixed there.

The superstructure takes various forms. Sometimes there are several pieces of wood, huge beams in fact, stuck up over the tomb, and carved from the bottom to the top. Sometimes a stone is erected as a memorial of the dead. These are of all sizes and shapes: some

straight and smooth, others crooked and rough. The finest I saw was almost circular, was 12 ft. in circumference, and I should think nearly 20ft. high above the ground. It is said to have occupied four years in making and dragging from the quarry to the place where it is erected. Sometimes these stones are covered with carved oxen and birds.

The more honourable superstructure, however, is a solid mass of masonry erected over the stone tombs which I have just described. These are square or oblong in shape, and about 6ft. or less high. A cornice is worked round the top, and on this are laid the skulls of all the oxen killed at the funeral, etc., regularly arranged. I have seen one, now rapidly falling into decay, on which were no less than 500 such skulls. The most symmetrical that I ever saw was a new tomb, on which in the outer square, were arranged 108 skulls of oxen in most regular order; every other skull being that of an ox whose horns had grown downwards. There were also two other squares of skulls arranged behind this one. It was a strange sight to see so many skulls of oxen, from the mouth to the tip of the horn, arranged thus, and bleaching in the sun.

There are a few other strange customs I noticed; and in some future number, should our magazine prove successful, I may write again. In the meantime, would it not be a good thing for all the missionaries living at a distance to note down all peculiar customs? as I am afraid that we shall soon lose all remembrance of old customs before the march of the Gospel; and while we thank God that He is bringing to nought so much that is connected with idolatry and superstition, yet, as matters of history, we should try to preserve from oblivion all we see and hear of connected with the old times.

J. RICHARDSON.

FROM TWILIGHT TO GROSS DARKNESS.

BEING CHIEFLY A NARRATIVE OF WHAT HAPPENED ON THE WAY, IN A JOURNEY TO ANKAVANDRA AND IMANANDAZA.

FAR away westward of blue Itàsy and the throng of old volcanoes at its outlet; beyond the river Sakày and a heated plain of tall, rank grass, often higher than the head of a mounted man, where two prone mountains and a sheer, craggy height are ever welcome landmarks; and farther still, beyond an unpeopled region of hills, wooded in all its hollows, and falling clear off at last in one long barrier line, there lies a mighty valley. And we first peered into it from the brink of that headlong eastern wall, wondering if any great sea-flood had ever poured between there and the answering heights, far-drawn in rock-breasted cliff, thirty miles nearer sunset across the void. Along those cliffs the Behòsy live, a harmless people, few in number, and little known, even here, except by name; and beyond them, down to the sea, are fighting Sàkalàva in their kingdom of Mènabè. Away to the north, the mountain walls open out on a stretch of seemingly limitless plain. This is the Màvohàzo country, roamed, like Menabe, by restless Sakalava, of whom every mother's son is armed, and will fight—on very slight provocation. A gleam of water, as of a river flowing from that widening plain, threads the long valley almost throughout, but the weight of the stream comes down in a sweeping curve from the piled-up east, and quietly gets away out to the sea through a gorge in in the Bèmaràha—that cliff-like range to the west. Between the place where this river, the Imânambòlo, first sweeps down upon its unshadowed course and the valley's northern end, there is a small Hova town called Andrànonandrìana. Another, much larger, lying just within the river's curve, is famous here as Ankavàndra, and there is a third nearly four days' journey to the south, called Imànandàza.* These are all outposts of the Imèrina government; each is fortified by a bristling high thicket of prickly-pear, each has a considerable settlement of friendly Sakalava loosely scattered outside, and each is in charge of a governor and lieutenant, to whom we had obtained letters of introduction from Queen Ràvàlona's Prime Minister husband.

There were two of us. One was a hale, grey-headed Friend, carrying a small tripod, and a trap to catch mountain-tops with, strapped to the side of his palanquin. In his breast he carried a most sleepless determination to make a map of the route. As for the other, he was not without concern for the mountain-tops, seeing that he generally helped to bag them, but he had also a rather keen interest in smaller game, and cherished slaughterous intentions respecting all wild-cattle, birds, and skulking beasts. No Quarterly Meeting would have chosen him as a suitable travelling companion for the F. F. M. A.'s senior representative in Madagascar.

[* These places and rivers are all shewn on the lithograph map accompanying Mr. Sewell's pamphlet entitled *The Sakalava.* ED.]

But there was unbroken good-fellowship throughout the journey notwithstanding. For the bond of union was a warm desire to find entrance for light among the darkened Sakalava; and the younger traveller learnt something of patience and faithful zeal from daily contact with their living power; whilst the good Quaker gradually grew reconciled to the company of loaded fire-arms in the tent, and, once or twice, I believe, when our larder was reduced to gravyless drumsticks, inwardly wished me a chance of rejoicing in bloodshed.

We had arranged to meet at Imàhatsìnjo, a large village lying a few hours' journey S.W. of Lake Itasy. The journal, which, to my great astonishment, I faithfully kept going day by day throughout the whole five weeks, now tells me that "I left my home at Ambòhibelòma on Friday, June 11th, 1875, with sixteen men; eight, bearers of luggage, and eight to carry the owner thereof. Soon after getting fairly on the road, one of the eight with the baggage began to show signs of breaking down." I remember this poor miserable very well. He was laughed at by all the women in the village as we started on account of his shaky gait; and now he came hobbling up with both hands on his naked stomach, looking unutterably wretched, and declaring himself very very poorly indeed. He had no business to hire himself out for such a journey, and instantly got his discharge with a good Samaritan twopence tied up in his waist-cloth, and a spoonful of something-stronger-than-water down his throat. There were a few houses close by, so I felt no compunction on leaving him.

No halt was made for midday eating, as the men seemed disposed to push on to our destination. "We reached it just before sunset," continues the journal, "and my apartment for the night is furnished with a rough wooden four-post bedstead, a big drum, four fiddles, and a couple of crinolines. I have just had my evening meal and a deputation from the village and its church, bringing a basket of rice, half a pig, and a live fowl. The fowl is for my breakfast, the rice and pork have been divided amongst the men, and the evening and the morning have been the first day. It is a fair, moonlight night, cold and clear through all the heavens, and as I leaned out at the rude window a moment ago and faced the starry north, I thought of my friends in far-off social Old England. God bless them every one, and incline their hearts to write me more letters and expect but a few to be answered."

The next day, after crossing the roots of the bold mountain which screens Itasy on the north, another of the 78 churches over which Mr. Peill and I hold a joint episcopacy lay on the route, convenient for a short halt. This is one of those rare places in the district which have a reputation for diligence and general good behaviour. It fosters several forlorn churches out in the wilds; its pastor was away at the time of my visit, helping to rear a newly-appeared infant in a semi-Sakalava town on the banks of the Sakay, and it has also two or three legitimate children of its own to attend to. I wish I could add that mother and offspring are really doing well. As usual, the most important work of all was being neglected: I refer to the school. It was managed after this curious fashion:—All the scholars who can read were given a fine long holiday of 50 weeks a year,

meeting only once a month for further instruction! The rest were learning twice a week. We have since submitted the school to a thorough examination, and surprised both scholars and those who were supposed to be teaching, by showing them how far they are being outstripped even by churches which long have borne a name disreputable. Shame is all but the most effective power we can bring to bear upon these Malagasy. The place in question has now promised to pay seven-eights of a properly qualified teacher's salary, and there is more probability than is usual in such cases that the money will be collected. But, alas! where is the man to come from? We have already waited two years for a trained teacher to manage the school at our station, and are patiently waiting still. Here in this one district alone we have 6444 children belonging to the 63 schools which are now in existence, more or less. These have all attended at least once, and their names are on the registers; 2898 of them I saw counted before my own eyes at the late examinations. But the schoolmasters who ought to be teaching them reading, writing, arithmetic, simple Bible history, cleanliness, and good behaviour—where are they?

But come along, I was going to Ankavandra, I believe, and on the evening of the second day had got as far as the outlet of that lake Itasy so often mentioned. "And there," says the journal, "I was put into the draughtiest hut in the village. The Malagasy have a notion that all Europeans like to be kept cool, and little thought how near that unfortunate notion brought them to making a funeral of their guest. I tried several schemes for keeping myself warm whilst having tea and waiting for bedtime; but not even a blazing wood-fire, and all its inevitable smoke, which one of the men got up for my benefit, could still the enemy and the agressor. At last I was fairly driven to call for help, and rig up the tent for a place of refuge. Underneath its shelter I pushed my bed, and slept in tolerable comfort."

The next day was Sunday. Just before the service a woman came inquiring. She got the chief man of the village to ask me if I could help her to find some buried money, between two and three hundred dollars, which a relative of hers, dying suddenly, had left—nobody knew where. It is not enough in every case, you see, for a missionary to be a plain divine. This woman's want required a diviner. "The church here is an old mud house, made slightly bigger by a few more feet of the same material. The pulpit is likewise of earthy origin, but adorned with some fine, plump birds, perched on remarkably well-behaved trees. The latter look as if they had known the use of the backboard, and had been made to sit upright at meals. After the service I went about three hours southward, and joined Mr. Sewell at Imahatsinjo.

"Monday, June 14th. We ought to have left for Ankavandra this morning, but are delayed by the non-arrival of an extra tent which Mr. S. had ordered to be sent from the capital for the use of our men. The day has been spent in climbing a neighbouring height to take a few preliminary observations, and get a glimpse of the country through which we have to travel. And now we make up our beds, hoping to be awake again before six, and, by

about seven, fairly off towards the desert and a few weeks' pleasant roving in the west.

"Tuesday, June 15th. For more than half the day we have been coming back upon the path I took from the foot of Itasy to Imahatsinjo, in order to get ourselves into the main track; our guide not knowing the country well enough to make a straight run from the point of departure. We made a mistake in not ordering to the front some men we engaged just before starting. But everybody seemed to agree at once to the route proposed by a veteran bearer from Ambohibeloma, and we all followed his lead like sheep, with the exception of three, who followed it more like human beings than any other animal I know of. It was supposed that we should not have, at any rate, more than two hours of this round-about process. But the sun got up to twelve o'clock, and was fast declining beyond, without any signs of our going after him down to the west. And then there was a general halt and council held upon the spot. We seem to have been aimlessly wandering along a series of valleys, and some proposed that we should strike over the hills from where we stood. Others appeared more inclined to strike our guide. 'Where's this beaten path you promised us?' they demanded of the veteran. His reply was: 'You evidently think I've been telling you lies, so look here! If we don't find a road at the foot of Ingìlofòtsy yonder (pointing to a mountain some distance ahead) then kill me dead! that's all!' It scarcely needs to be added that the worthy veteran was not killed, either dead or otherwise, for we found the beaten path according to his description, and also a rather fine waterfall, which he had never promised. But any one could see that we were at least half a day's journey to the east of where we ought to have been. And now it occurred to somebody to ask those three Imahatsinjo men why they didn't prevent us from going all that weary way round? The answer they gave must justify a previous remark concerning them. 'Oh!' they said, 'yon fellow (referring to the veteran) made out that he knew all about the road, and so we thought we would let him show it.'

"Our route all the way from Imahatsinjo has frequently been over old volcanic cinders, and through dry, hard grass, quite shoulder-high. We are now encamped for the night close to a miserable little village called Imòrarànо, about a thousand feet lower than our quarters of yesterday. There has been a smart shower of rain, and we have had a present of a solitary fowl, accompanied with a request that we would stay over to-morrow, and let the people be assembled. There is a wretched turf shed here, into which the folks creep on Sundays, by way of falling in with the national custom. But nobody preaches, nobody can read." This is a very suitable place for a young minister's first pastorate. The bishops of the diocese, however, give notice that all candidates will be expected to leave the dignity of the cloth at home, and bring out a brick-mould and a copy of the Alphabet instead.

"Wednesday, June 16th. Our desire to understand the geography of the land led us, this morning, to the top of a lofty crag which rose temptingly near to the now well-defined road. We noticed a small lake lying about five miles E. Andrànomèna is the name by which it goes. There is said to be another

of considerable size further north; and we were told of a big waterfall, a companion of the one passed yesterday, to be seen somewhere a little lower down the same stream. About noon we ate boiled rice, cold fowl, and guavas at a village of five or six reed houses, on the E. bank of the Sakay. Judging from the numerous streams which are said to flow into it from the Ankàratra range of mountains, this river must become a powerful sweep of water by the time it nears the sea. It was fully a hundred yards wide at the ford.

"Our tent is pitched in the midst of a few huts on a hill, to the south of the road along which we were going. Several such hamlets are to be met with at far-off intervals in this stretch of country known as desert. They are chiefly inhabited by slaves in charge of grazing cattle, are difficult of access, and serve as places of safety for the herds when threatened by thieving Sakalava. The Sakalava, however, it must be explained, seldom need to go out plundering without an excuse, as cattle lifting is a kind of sport in which many within the borders of the Hova territory are only too ready to lead the way."

The next morning, Thursday, the 17th, we decided to change the route and pass to the south of those two 'prone mountains,' which are conspicuous landmarks on a broiling prairie. Our previous direction would have taken us along a northern track which lies between them. That 'sheer, craggy height' was now our steering-point, and Antànimàndry, a military station at its base, our intended quarters for the coming night. The journal says that we stopped for dinner at Itsìnjoarìvo, which is also a garrison village, the first on the road. "It is protected by a fence of tropical thorns, more than 18 yards wide, and harbours a dozen old soldiers, most of whom are too weak to fight, and too confirmed in their squatting to run away. There used to be twenty, they say, but the rest are dead. During our morning march the men kindly rescued an unfortunate blind calf from a hungry fate. It had fallen into a hollow. What a lively picture the scene would make! There was the helpless offspring down below, and the forlorn old mother above, very ungratefully threatening to dash headlong upon the boisterous crew who were hauling her progeny up with a rope. However, she seemed to be immensely pleased as she went off licking its poor blind face; and I suppose the sight was intended to reward us for our trouble, for she never turned round to thank us."

At Antanimandry we found that the officer in charge had been expecting our visit for several months. He was in great trouble just then. His daughter had died a few days before, leaving a new-born babe that was wailing for milk, and there was no woman near who was able to suckle it. Our mission there, evidently, was to give comfort, and explain the mystery of a feeding-bottle. Feeling better able to show our sympathy with the poor man and his family in a simple evening service than by a formal visit to their house, we asked them to assemble in the church by candlelight. They all seemed glad to attend, and surely were not allowed to go away unrefreshed. We were very much pleased to find several young people who could read, and other signs of life in that small gathering in the wilderness. The governor is also pastor.

"Friday, June 18th. This has been

a long hard day, although we did not leave Antanimandry very early. We were delayed a little by having to advise our friend the *komandy* (commander) about his asthma, and leave him a dose or two of medicine for his fever; and then came off with a couple of 'the ten-thousand men' (the native army is so called) to guide us to our next resting-place.

"Just before noon we halted by a stream, and in less than ten minutes, several huge pots of rice were perched above blazing fires, and one of the tents hurried up for our own accomodation. Mr. S. went up a neighbouring mound to forage for hill-tops—the map being ever to the fore—and I ran off down the stream and found a most delicious bath. Very soon after we got on the march again, a second watering-place was crossed, and then a third, where the men all threw their burdens down, intending to make themselves at home for the night. It required a very firm refusal on our part to prevent such a waste of daytime. I got myself carried over the water, and started off at full speed on foot with both our guides, leaving Mr. S. to reconcile the two and thirty to the plain necessity of following. The sun had set before we reached the next town, and there was no small difficulty made about letting us in after the gate had been walled up with heavy timbers. Even after the needful permission to enter had been applied for and obtained, the guard was not at all disposed to put himself about, and refused to remove more than two or three logs, which only left room enough to creep through. Adopting the Eastern fashion of speech, I asked him if he thought his servant was a dog, and made him bare the entrance right down to the ground. Mr. S. came up just as all was clear. The *komandy* is plainly not versed in the ways of the world in Imerina. Instead of sending some one to see us safely within the enclosure, he arranged himself in his big house, and after a time—occupied no doubt in making things look as imposing as possible—called us in to be received. The matter of the gate he wanted to treat as a joke, and was about to lay all the blame upon our two guides, had he not been checked by an unceremonious outburst against his badly-disciplined soldiery. We have had a house set apart for our use, and a present of rice and a fowl. How we shall find things in the morning I cannot tell, but certainly our moonlight experience of Antsirôa-mandìdy is not over encouraging. The place is more strongly fortified than either of the two others we have entered, there being a ditch inside the impenetrable thicket.

"Saturday, June 19th. Things have turned out much more pleasant than we expected. Our *komandy* has somehow been brought to conduct himself with a little less display of his petty authority, and the altered behaviour tends not a little to our comfort and peace of mind. He sent word this morning before breakfast that he was waiting with the soldiers to receive us at his house. Whereupon he had our compliments forwarded to him, and a message to the effect that he might have to wait a very long time before we favoured him with our presence. Not many minutes afterward the great man and his followers appeared at our door, and of course we went out to say 'good morning,' and treated him with all due respect and friendliness. He begged us to stay over Sunday, and, on our con-

senting, ordered a large quantity of rice and a pig to be laid before us as a present, and a cow to be instantly milked for our benefit. But he had evidently been hurt in his mind at our not bringing a letter from the Prime Minister to him, as well as to the governors further on; and with pardonable suspicion, wished to see the notes we were reported to be carrying. He might look at the outsides, we told him, if he pleased, which he did; and was apparently satisfied that all was right. On being asked to assemble all the young people for a short examination and a little teaching, he readily issued the needful commands, and also took care that our hint about cleanliness was attended to as well. There was much washing of clothes and *lamba* going on outside the village all the morning.

"After dinner we betook ourselves to the reed-and-cow-dung structure, which is the church, and were very soon followed by a crowd of men and women, and boys and girls, nearly all looking their best. Mr. S. examined those who professed to be able to read, and discovered six who did well enough to merit a penny gospel. Doubtless there has been some little advance upon utter heathenism here, but the beast that has wallowed in filth may come out of the sink without being cleansed. We have little hope of Antsirèamandidy: its women have already cursed their children's children. An ordinary Malagasy girl, who happens to be passing through, looks like purity itself among her equals here. The governor's secretary is principal preacher. He discourses upon nothing but the Proverbs, and has been to ask for the exegesis of 'Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.' The New Testament, we found, was a land unknown to him in spite of his having a Bible, for which he gave a dollar. What the condition of the flock is may be gathered from the state of this their shepherd. As for the *komandy*, he, poor creature, knows less than anybody.

"And now let me come to confession, by way of preparing for the Sabbath. I had a great row this morning with one of Mr. S.'s bearers, who happened to come into the house whilst some of my own were asking whether we intended going on to-day or staying over to morrow. On hearing me answer that possibly we might choose to start after dinner, and that all had better be prepared, he squatted himself down uninvited, and impudently replied to the effect that Mr. S. and I could go on if we pleased, but that all the men would stay behind. Whereupon he was bidden at once to take himself and his impertinence out of the place, which he refused to do. In two seconds more he was tumbled out, head first; and that's my humble confession. Certainly it was either a deed of violence, or a healthy exercise of muscular Christianity that I indulged in. Anyhow, the man abused me well, saying all manner of evil against me falsely within hearing of half the village. He afterwards however came to his senses, and returned to beg pardon, which was granted. But Mr. S., who had then appeared upon the scene, told him he had only just escaped being dismissed without his wages, which would have been a far sorer calamity than twice the number of bruises he got.

"Sunday, June 20th. The attendance at church both morning and

afternoon has been, of course, all that could be expected in a desert-bound town of 100 houses, with no dependent hamlets. One has to say 'of course,' because it is a prevailing custom among the Malagasy to keep the greater part of their virtues well wrapped up, like their bits of finery, safe from contact with daily life and this vile world. Only a special occasion can draw them out. It was this proverbial trait of the native character which made the late Missionary Deputation from England feel how almost impossible it was for them to see things as they really are even outwardly, except in the few places which they were able to visit quietly and unannounced. A considerable sale of hymns and the first Reading Book has been one result of our stay. The *komandy* insisted on buying the identical sixpenny Testament which I had used during the service; for the same reason, I suppose, that everybody in this country is so eager to buy second-hand clothes from us. The doctor's shop has also been opened for several easy cases.

"There are a few Sakalava staying here, most of them distinguishable by a small, flat, white shell, pointed with a red bead worn, and upon the forehead.* We have had a little talk with one of them—a fine intelligent fellow—and can see no reason why a visit should not be paid to Ambòngo—the district from which he comes. The people there consider themselves part of Rànavàlona's kingdom. Last night there was a friendly struggle between this Sakalava and an active youth belonging to Imerina. It was carried on pretty much like wrestling, except that only the right arm was used, and only the right shoulder seized upon. After they had time to make a fair trial of their strength I got the two to separate, and grasping the big Sakalava by his knotted muscles, inquired if all the men of Ambongo were like himself. He replied that he was a very poor specimen of them, on account of his unusually dark skin.

"Monday, June 21st. At length we are out in the open desert, and shall see no more dwellings till we come to Ankavandra on Thursday evening. A stoppage was made for dinner at Imàrovàtana, a dirty, old-soldier-guarded village, W. of Antsiròamandidy. Whilst waiting for the meal we employed ourselves in securing the position of a few hills, and then entering the house to which we were invited, set to work upon a handful of children, with intent to secure them also. The chief man, a *komandy* on a small scale, was just coming back from escorting the body of his child a short distance on its way to be buried somewhere east as we entered the village; and we felt that he would be none the worse for having his grief broken in upon by hearing the briefly-told tale of a Father's love unto life everlasting repeated by those with whom his child had played.

"The inhabitants of these desert villages must surely lead a wretched existence. Not a soul dare venture out of this enclosure unarmed, and hunger and thirst are enemies ever within. A day or two ago a man and his wife went down into the fields to look after their rice. They were pounced upon unawares by a prowling gang, and the woman carried off. The husband only

[* An almost exactly similar ornament is worn by some of the African tribes; see Livingstone's *Popular account of Missionary Travels and Researches in South Africa;* p. 205. ED.]

escaped with his life through a gun missing fire. We are being accompanied by a number of people returning to Ankavandra and neighbouring places, and they are glad to have our protection, we hear. An escort of soldiers from Antsiroamandidy will join us to-morrow. On leaving Imarovatana travellers west become owners of all the cattle which they can pick up on the road. At least so I was told, and on the strength of the information, shot one of two young bulls which were grazing on a hill-side about a couple of miles from our present place of encampment. The two and thirty have had most of it for supper, and now, after family worship in their tent, they lie packed beneath its shelter, and the snoring thereof is as the sound of tired men, who have eaten well, and are full.

"Tuesday, June 22nd. The caravan numbers nearly 70 in all, and looks like a guerilla band, bristling with guns and spears. All have kept well together to-day, and a good steady march, broken as usual for the mid-day meal, has brought us to our resting-place on a slope near a sounding stream. Several wild cattle were sighted on the road, and immediately on reaching the camping ground, our Sakalava friend, four of the men, and myself went off to look for everybody's-beef. One of the escorting soldiers followed to join in the sport, and was the first to find big game. The Sakalava and I were trying to get at some grisly boars that were hiding in a swamp, when we heard a shot, and running up out of the hollow, came upon our companions just in time to see a full-grown bull trotting off on the other side of the valley, where he had been wounded whilst feeding. The majority seemed disposed to let him go, and began to talk of returning to the camp, as the sun was close upon setting. At my request, however, chase was given. It was easy to track the beast by a broad trail in the long grass, and stains of blood left here and there, but we never found him. Another was dimly descried on the farther side of a clump of trees beyond a marsh full of reeds; and our barbaric comrade was asked to go over and show his skill. Let me describe him while he prepares for the attempt. He is limbed like a young Hercules, and dressed like a noble savage. A piece of dark-blue calico is tucked about his loins and relieved against the swarthy skin by a careless fold of white. All the rest is bravery. His leathern belt and shot-pouch are heavy with studded brass nails. A brass-bound powder-horn swings therefrom at the end of two short chains, and the crimson-tipped shell is pushed jauntily aside over his right temple. Gun and spear are almost as much part of himself as teeth and nails.

"Whilst on our way after the wounded bull, a bird about the size of a pigeon started suddenly out of the grass and made a quick, short flight across the path. A pair of civilised eyes scarcely saw what it was that had passed. But the Sakalava spear was as quick as the bird. It glanced through a closing wing as it fell, and was recovered together with the scattered feathers in a good-humoured burst of vexation. We left its owner making ready for the game which had just been sighted. I noticed him with his ramrod down the long barrel of his gun, and, fancying he was loading, began to think he was only a half-bred hunter after all. But he quietly turned the weapon wrong-side-up,

and slipped out a ball. 'That,' he whispered, 'was an extra one for the enemy, had any appeared; one will do for the bull.' And then he picked up his other and more primitive weapon, and stole across the marsh like a cat's shadow. Not a reed was seen to move along the whole of his stealthy way. By and bye he showed on the other side, and got under cover of the trees. Soon after, we heard the report of his gun, and a call for us to join him where he was. By the time we reached the place there was only just enough daylight left to enable us to see a fine brown beast lying slain at his feet. Then we made a fire and sat roasting beef for a couple of hours or more, until the moon rose, every man attending to his own wants and burning his own fingers. The viscera seemed to be in special favour at our feast. Almost every individual entrail from that bull was scorched upon the fire and gnawed at. I had all manner of unmentionable delicacies kindly pressed upon my attention, but, with one or two ordinary exceptions, I kept to my plain broiled steak and its seasoning of salty ashes."

Here was a capital opportunity for winning a Sakalava heart, even if our noble savage and I had not been recognised friends already. He was delighted with a present of half-a-dozen lucifer matches, and a handful of shot. They were carefully packed away in his pouch, and long ere this have been wondered at and gossiped about in many a village of wild Ambongo. My manifest interest in his welfare was responded to by a truly characteristic attention, which, though slight, was full of meaning. He got up and fetched my gun from a tree against which I had left it on sitting down by the fire, and laying the weapon beside me said: "Keep that near as long as you are travelling in this part of the country." I now got him to tell me where he had been going that he was thus returning home. His account of himself was to the following effect: Four months before, he left his people, much against his father's wish, with ten head of cattle for sale wherever the best market could be found. A younger brother, quite a lad, stole away to accompany him; and these two drove their tedious charge across the unpeopled wilderness of hills, and right on up to Imerina's capital. They were now making their way back again by the ordinary road, carrying home the proceeds of the expedition, to wit: six red cotton handkerchiefs, all in a piece and meant to be worn as a *lamba*, a score and a half of forged iron bullets, an iron rat-trap, and 70 dollars in money. The net profits on their adventure would be somewhere about £10. "But did nobody attack you in the desert?" I asked. "Four men followed us one day with evident intent," was the reply, given as if relating a simple matter of course. "Were they armed?" "Yes, like myself, all of them." "And what did you do to get rid of them?" "I called out that they would be fired at, if they didn't leave us alone," he said, "but they still kept dogging our path, following along a ridge above us, until I saw that they were soon going to have us at a great disadvantage." "And then?" "And then I made my brother drive on the cattle, and going towards the front of the ridge, knelt down to take aim at the vagabonds." "And fired?" "No, they all went off, and we saw no

more of them." Surely Fortune favours the brave! And I was not sorry, O barbaric friend, to find thee guiltless of human blood,—though Heaven alone knows what deeds thou hast allowed that old French musket to do, and on what errands thou hast sent thy shafted iron since first they became thine inseparable familiars.

There was now light enough in the sky for us to see the shape of the country again. "Upon which," records the useful journal, "we made our way back laden with meat enough for the whole camp. There has been a general waking up since we arrived, and those who had already had the usual supper, and rolled themselves up in their *lamba* for the night, are now stewing and broiling beef, with much clatter of tongues, beneath the breezy moonlight.

"Wednesday, June 23rd. This morning we safely passed the spot around which all the terrors of this lonesome way are for ever flitting like ghostly shades. It is a few yards of path between two dark glens, where the woods have hidden murderous men, and convenient boughs served as rests for their levelled guns. Several travellers have lost their lives there. Since we left Imarovatana the country has changed its aspect a great deal, and for the better. There is, however, no such stretch of forest as we imagined. Here and there, and, it may almost be added, everywhere,—the valleys and deep ravines are thick with trees; but there is no long, sounding road beneath arching boughs, such as leads from Imerina to the coast on the east. Our progress measured in direct line would not amount to very much, seeing that once or twice the road has doubled upon itself like—'a sheep's bowels,' said our unfastidious followers. Still we have brought our destination within half a day's journey, and hope to be at Ankavandra, or Imiàdanarivo, as the town is really called, by noon to-morrow. This evening we invited the Sakalava into our tent for a chat. He is the son of the chief man of a village called Ampangòro, and says that he would not only allow us to teach his little girl, but also learn himself, were we to go and live in Imàvohàzo.

"Thursday, June 24th. Our last night's sleeping-place was in what we at first supposed would be a snug retreat. There was a clear stream, a winding wood in a hollow, and abundance of fuel. But there were also plagues of biting insects which swarmed about us until the sun set; and then came a raving wind, making us shiver beneath thick blankets. The road this morning for a time was pretty much like that of yesterday, wandering about over swelling high land, but dissimilar in having fewer trees below in the glens. At noon we came to the brink of the mountain wall, and looked down into that mighty valley which has already been described. The descent was such as to make us feel thankful that our return would be by a different route. Above, the aneroid stood at 2450; below, at 300. Thus we are all but on the sea level. Once more the unnameable smell of the tropics steals into one's nostrils, and the heat glows full in all the air. At the foot of the pass we crossed the Akòhofòtsy, a small river which was stepped over on our road yesterday; went by some magnificent tamarind trees, and after a short ride on good level soil, most grateful to the footsore

bearers; passed over the stream called Ankavandra, and came to the entrance of Imiàdanarìvo. One of the three military folks who accompanied us had been sent on before with a note to announce our approach, but he had idled on the road, and arrived only just before us. In consequence of this we were kept waiting an unconscionable time before being asked to enter. In fact, we had to suggest that we should be allowed to do so and get something to eat whilst formalities were being prepared, before we relieved our weary frame of mind. The two officials who came out to greet us with rusty swords and carry our message to the governor, were both well on towards being drunk. One of them, we learn, has been preaching here of late, being a relative of the *komandy*, on a visit. The other followed us into our house in considerable distress about one of his official shoes. The heel had come off in a lump, and he seemed to expect us to mend it for him.

"After a cup of tea we went to pay our respects to the man of 11 honours who rules this outermost portion of Ranavalona's kingdom, and also to deliver the letter from the Prime Minister. Our reception was in full state, several chimney-pot hats and military great-coats figuring in the assembly. The governor is a much older man than the one at Antsiroamandidy, and also seems to be a wiser. All passed off pleasantly enough, and not long afterwards we had a visit from the old man's young wife, or rather one of them, for there are two, it seems, and all the ladies of the town. They marched into our premises like a stage procession, each one shaking hands with both of us as she entered. A young man accompanied them, and did the speechifying. We both replied, and then the procession turned tail, shook hands *ad. lib.*, and retired, After dark, the second man in command came in with a troop of followers carrying food for the strangers. The Prime Minister's injunction, expressed in his note, about hospitable treatment, was evidently being respected. There were three large baskets of rice in the husk, a large quantity pounded white and clean, a whole pig just killed, and a live ox,—the latter to be brought to-morrow morning.

"Since our evening meal we have been trying to find out the state of the church by closely questioning the principal preacher. Things seem to be in a poor way, if one may judge from his scant knowledge and general bluntness of constitution. What we have both been longing to meet with out here, namely: a truly Christian man, with an average amount of information, does not appear likely to be found in Imiadanarivo. There is no great difficulty in the way of large numbers of Sakalava being taught, if only the right man could be secured to do it. Those in Ambongo are thoroughly friendly, and here we have the chief of all the Sakalava dwelling in this wide valley sitting with the Hova nobles as third in rank, and helping to welcome the strangers from Imerina."

The following morning Mr. S. was poorly, and the work of examining the school, teaching a new tune, and preaching to the most picturesque congregation I have seen, fell entirely to me. There were only about 50 present at the commencement, we having requested that the children might be got together first. Whilst busy with these, numbers of grown-up people

gathered about, and a man came to ask if the 'Christians' might be brought in.

"Yes," was my reply, and I wanted to add, "by all means, my good fellow, if you have any here," but I knew he wouldn't understand me. The place was soon crowded out, and the school-examination had to be conducted before the whole assembly. After the service there began a lively traffic in books, which went on until dark, and would have continued to the total loss of our well-earned evening's quiet, had we not joined the Early Closing movement and resolutely shut up our shop.

"Saturday, June 26th. Andrà-nonandrìana has turned out to be much nearer than we expected to find it. It was nearly 8 o'clock when we left Imiadanarivo, and only 4 in the afternoon when we came to the end of our journey, although two hours were spent in shooting on the road. There are clouds of ducks upon the marshes here, and I know not to what proportions the game-bag might have swelled, had the men not seen a young crocodile: nobody would fetch the birds after that. Let me be careful on this occasion to guard my hale old friend from all suspicion of being a participator in these wanton pleasures. He was otherwise occupied. And now I'll be revenged on him for not taking more interest in the sport. This is where and how I found him: He was comfortably seated beneath a shady tree near a Sakalava village, eating his dinner in the focus of an admiring semicircle of highly-ornamented women-folk, who seemed quite fascinated by the cheerful spectacle, for when I happened to sit down so as to shut out their view, they immediately shifted to another post of observation, from which they could gaze as before. The object of their undisguised admiration now responded by giving them each a biscuit. Think of that, ye Quarterly Meetings! Of course I was naturally led on to be similarly gallant, and added a little jam; and our servants said: 'Eat, ladies.' Such is the force of example.

"The inhabitants of this village have only quite recently come from the west, which fact accounts for their ignorance of the Hova dialect, and our consequent difficulty in talking with them. Many of their number had their faces daubed with coloured earth in various patterns, and their teeth half covered with jet black stains. Nearly all the women had their ears bored and stretched, and the big ugly hole filled with a circular wooden ornament. Some wore metal rings about their wrists and ancles, a string of beads around their necks, and a fillet of spangles on the forehead. Several of the fillets had a French 3 franc-piece in gold, or a dummy thereof, for the central decoration. Such are the fashions here. The spreading waves of crinoline have not yet come upon the squaws of the roving Sakalava.

Our reception here at Andranonandriana was pretty much the same as that we met with at the last place, except that we were only kept waiting a short time. The desire we expressed at Imiadanarivo to be allowed to make ourselves at home in the house allotted to us, before formally visiting the governor, had apparently been made known here, as we were shown at once to our quarters after being admitted within the vegetable forti-

fications. We are the first white men, with the exception of two wandering collectors of natural curiosities, who have visited these places; and no doubt the big folks are mightily exercised in their minds as to the proper mode of receiving us. Our carrying letters from the Prime Minister, and being known to have charge of the churches, of course adds not a little to the general perplexity. The Sakalava here seem to be much less on an equality with the Hova than those at Imiadanarivo.

"They all sat at the lower end of the room during our reception by the governor this afternoon. The difference is due almost entirely, we believe, to the character of the Sakalava chief. He is a drunken, worthless fellow, who commands no respect from the Hovas, and consequently his people are all but despised.

"Sunday, June 27th. There were no Sakalava present at church this morning, at any rate none that were recognisable by dress or ornament. But just before the afternoon service the wife of the chief and one or two other women came to see us, and were easily persuaded to attend. The contrast between their paint-bedizened faces, and the cleanly aspect of the Hova women, was very striking. We have sold a few small books, and have been not a little pestered by people wanting to buy every imaginable kind of thing, just as we were at the other towns. They seem resolved not to understand that we have not come prepared to supply all their wants. Some ask for spectacles, others want breeches and boots. The women come to inquire for rings and thimbles and combs, and are very curious to know what there is in our boxes. 'Have you any camphor?' asks one. 'How much will you take for your blankets?' demands another. In fact we could very easily sell all that we have, and, even still more easily, relieve ourselves of the proceeds by giving to the poor. The tunes which were taught this morning are now being sadly maltreated by an overzealous company of singers in a neighbouring house, to one's grievous annoyance. But there is no remedy that can be applied during so short a stay. Do what one will, these Malagasy congregations continue to twist and twirl our melodies about until they find something which sticks in their ears."

On the Monday we returned to Imiadanarivo, after receiving an assurance from the governor that he would use his power to put a stop to the making and selling of rum amongst the Hova residents. Pray don't imagine, however, that any great reformation has been the result of our visit and good advice. The probabilities are 100,000 to 1 that the governor has not lifted a finger in the matter. If one could stay with him for a few months, and insisted upon his visiting every dwelling and breaking up all the stills, possibly there might be a change for the better.

"Tuesday, June 29th. The people were assembled in the church before we had finished breakfast, and we found the rickety building crowded to overflowing. A great many Sakalava were present, and for the most part joined heartily in learning to sing a new hymn with which the service was opened. Mr. S. preached, and afterwards we adjourned to the governor's house to talk about the school." As a result of our urgent appeals on behalf of the children at

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Ankavandra a teacher was subsequently sent for; and, wonderful to relate, a young man has actually gone out from Imerina to live there. He is a natural son of the second governor by a slave woman, and that accounts for the uncommon ease with which his services have been secured.

The same day's entry goes on to relate how we visited the Sakalava chief in his own village, and how we made ourselves at home in his house; my worthy companion occupying the only chair, and I squatting on a big cushion beside our host and his brass-studded gun. We learned that the unfortunate condition of his people in the north was not unknown to him, nor would the stiff advice which he purposed forwarding to his drunken deputy be the first which it had been found necessary to send. On returning to our quarters we were besieged, as we have been ever since we first entered the place, by all manner of visitors. Mr. S. was constantly keeping shop, and I was nearly driven wild by the most intractable set of patients I ever saw physicked. Besides putting my slender skill upon painful stretch, and wearying out my wits by wanting remedies for a legion of complaints out of the small stock of medicines I had at command, the creatures were continually re-appearing with inquiries as to what they were to eat, and what they were to abstain from. I soon fell into a settled formula adapted to every case: "Don't eat tobacco," I said; "Never drink rum, or tell lies, or cheat, or steal, or commit adultery, but refrain from all kinds of evil, and do your best to wash yourself clean." One woman looked very glum on being prohibited tobacco, and came two or three times to see if some little commutation of the sentence could not be obtained.

"Wednesday, June 30th. Started on the journey south, gratified not a little by hearing some of the children say, as we left the town, how sorry they were to have us go away. Crossed first the Ankavandra stream, and then the Akohofotsy, and had our dinner cooked on the southern bank of the Màrolàka, near a village of the same name. This is the stream by which we encamped the day before the great descent. Its waters come tumbling down to the valley almost in one precipitous fall. Our tents are pitched for the night near another stream within half a mile of the Mànambòlo. Not far from us there is a Sakalava village, through which we passed, greatly, it appears, to the perplexity of the old chief who rules in it. He came soon after our arrival, looking very sorely hurt, and not much unlike one given to smoking hemp. A few kind words from us, informing him of our earnest desires for the welfare of his tribe in general, quickly relieved his mind, but he could not take our offered hands. Some native doctor has been prescribing for him, and he is forbidden to touch a stranger's hand lest the medicine should not act. But he says the Europeans are as the Almighty, and intends coming to-morrow to try what their nostrums will do. Doubtless he will find himself more inconveniently beset with prohibitions than before. Poor old Sakalava chief!

"The trees have been delightful to-day. In summer the road is gorgeous with oleanders, and the royal tamarind overshadows every hamlet. Some of the latter trees reach a gigantic growth. There were several under which a hundred oxen are accus-

tomed to shelter and not a horn of them feels the sun."

The entry for Thursday, July 1st, records that we were sorely tormented with mosquitoes the previous night. "The men nearly all forsook the swarming tent, and lay down on the smoky side of their fires in the open air." It also tells how we rested for dinner by the river Itòndy, a large tributary of the Manambolo. "There were very few people in the village, its former residents having been called away to live near Ankavandra on account of rebellious conduct. One of the big tamarinds here shelters a distillery. Bananas are largely used in the making of Sakalava rum. There are acres upon acres of them in this valley."

Mention is likewise made of an old Sakalava who accompanied me down to the Itondy to point out a convenient spot for a bath, and entertained me with an account of his voyage round the island in a French trading-vessel. He was thoroughly agape when he got to Mauritius and Bourbon. "Those are good lands," he said, "good lands most truly," and he would gladly have stayed there, and meant to do so, but the representative of the Hova goverment compelled him to return to the land of his ancestors. "Shouldn't I be a fool," he added, to wear my dirty old *lamba* and live in a miserable country like this, if I had a chance of getting to such good lands as those?" I thought he was little less than a fool for continuing to wear his "dirty old *lamba*" in any case, and straightway he wanted to beg some soap to wash it with.

"The road in the afternoon was most laborious, winding over sterile braes, and fretted continually by mile after mile of loose pebbles, which our luckless bearers called 'physic for invalids.' Towards sunset we looked from the brow of one of the low hills which spread over this part of the valley, and were gladdened by the sight of the Itondy, fringed with trees, and the village we had set our minds upon reaching, lying below within easy distance. At least so they appeared, but the latter proved to be so difficult of access that it might as well have been twice as far away. A few of us were striding hard upon the footsteps of our chief guide after we had got down from the overlooking height, and expecting every moment to come out clear of the high grass and besetting reeds, when suddenly we came to a dead halt in the thick of a tangle of brushwood and creepers. The track had been quite overgrown. A desperate effort was made to crush down all the opposing mass, but we very soon beat a quick retreat, coming back to our companions nearly stung to screaming by the very mother of all nettles and itching. It was a laughable sight to see our guide scrubbing his bare back against a rough tree to relieve the torment. In a few minutes we returned to the conflict and succeeded in finding a passage, and also in crossing a deep ditch of water, after which the way was free up to the village."

It was from this village that some 300 cattle had been stolen by Imerina thieves about a couple of months before. We heard of the affair whilst waiting at Imahatsinjo, but little expected finding ourselves right in the midst of the injured Sakalava. "There were only a few women in the place on our arrival, just as night was closing around. Almost immediately, however, their men came hurrying up armed from the fields. Then there was a long

parley with the officer of our three-man escort, in which every thing was most volubly explained, as far as we could see, to the satisfaction of the Sakalava. We could only make out a very little of what was said, but the grunts with which it was received were mostly those of assent, and as soon as the speech-making was over, guns and spears and big bold limbs took themselves off, and left us to pitch the tents, and make ourselves at home. The women had already fetched water for us at our request, and a lad brought a log of wood for us to cook our supper with. Before the meat was finished, the Sakalava fires were blazing too, some of them out of doors like our own; and the noise about them gradually became louder and more uproarious, until all the warriors got warmly drunk, and began marching around the village singing and dancing, and rattling their arms. The burden of the chorus was that 'Imèna is never friendly long,' and as the procession passed not far from the encampment, our entire company was indirectly invited to give an account of itself, in answer to: 'Whose slaves are these that come treading on Itoèra's land?' (Itoèra is king of Imènabè, the Sakalava territory west of the Manambolo river, and the Bèmaràha hills.)

"After this, the song and chorus went dying away in the distance, and we thought the revellers had gone to bed. But they had only been off to beat up a few more companions, and now returned with a greater noise than ever, marching straight upon the ground we occupied. Mr. S. and I happened to be walking about outside the tent, and had a special performance of whoop and stamp and clanging of weapons, extemporised at once for our edification. 'Yes, that's pretty good,' we said, accosting our visitors, the moment there was a slight lull in the row, 'but wait a little and you shall have a specimen of our singing.' We then called out the two-and-thirty, and led them off in a favourite hymn. A piece of rag aflame in a handful of fat threw a fitting light upon the opposing groups. For the whole scene was a candle glimmering in outer night; and it made the darkness visible. The majority of our followers are far from being true samples of Imerina light, but half a century of Christian teaching has shone even down to those who are slaves within the gate. And when one of them, a man of recognised worth and godfearingness, stood up at the close of the hymn, and prayed for the midnight west, the contrast became more striking than ever. After the worship was over somebody bade the guns and spears go on with their frolic, meaning no doubt to keep Imèna on friendly terms as long as possible. But they could not excite themselves up to another chorus, and one of them was heard to say: 'Who's going to dance when we've just been praying?' The rest of the night was spent in peace."

The next day but one we arrived at Imanandaza. And here the light goose-quill must be restrained, and compelled to state the results of our observations and inquiries. We went as spies to reconnoitre, and are fully convinced that at least two kingdoms of the Sakalava may be reached from the interior of the island as easily as from the coast. Those dwelling in the immediate neighbourhood of the three Hova military stations, as recognised subjects of Ranavalona, are visibly

waking to a sense of their ignorance. We noticed this more especially during our visit to their chief at Ankavandra. In the course of the conversation we had with him, he told us that he had been thinking over the advice we gave to the Imiadanarivo people about a teacher, and meant himself to pay a lad from there to come and teach the Sakalava children in their own village. Here then is the door of entrance already ajar, and possibly the future teachers for Imavohazo already going to school.

But they will need a great deal of waking up and kindly encouragement. Ankavandra must be visited regularly at least once a year, and friendly intercourse with the king of the north pushed on each time, if the desire of our hearts is to be obtained. As to Itoera and Imena down by the sea, any decided advance on the part of the Ankavandra Sakalava would probably be felt west of Ibemaraha, but the country appears to be more accessible to Europeans from Imanandaza.

We made strict inquiries as to the kind of reception a missionary would meet with. Itoera, it seems, is a young man, and not long ago was visiting a corner of his kingdom lying south of the town just mentioned, where he advised the people to live at peace with all their neighbours; which is hardly the advice that his turbulent predecessors would have given. Just now however, his beard is beginning to grow, and this most natural occurence demands the life of one of the highest in power next to himself. Who the unfortunate will be nobody will know until the very last moment. Consequently the country is somewhat excited. "But what about our visiting him?" we asked of the Sakalava informant, the deputy at Imanandaza, "would he receive us as friends?" "Yes," was the answer, "if you don't take any Imerina people with you." "Then if we were to get men from you and your chief at Ankavandra, all would be right?" "Yes, the Imena have confidence in you Europeans, and also in the Arabs, but the Hova they hate with all their hearts." "Why?" "Because they've cheated so often."

Thus there are kingdoms to be won in the wild-hearted west, and no lack of men on the Madagascar field who are ready to lead the first assault. But the charges of warfare are somewhat heavy. One wonders if they will be forthcoming.

Besides the substance of the above, the journal contains, as a result of much inquiry, a rather important geographical note, which may be conveniently inserted here. "No Sakalava whom we have met with knows anything whatever about that lake 'Imania,' which appears on most of the maps of the island. It ought to be found not far from Imanandaza, according to its pictured position, but men who have wandered far and wide assure us that no such sheet of water is to be seen." If this native evidence be accepted as deciding against the existence of a lake, the most probable explanation of its appearance on the maps is to suppose that the summer flooding of two large rivers at their confluence was taken for a perennial mere. This becomes all the more likely when it is remembered that one of the two large rivers is the 'Mania,' which comes up from the Betsileo country to the south. The other is the Sakay, already mentioned on previous pages. After being weighted by the Kitsamby and a number of smaller streams from the Ankaratra range, this river rolls in

a thundering fall upon the Bètsirìry plain, a little beyond Imanandaza. We were told that the roar can sometimes be heard two days' journey off. Itsiàfadrèharèha is the name of the fall, and the river now becomes the Màhajìlo. After the junction with the Mania its name is changed once more, and it goes on to the sea as Itsìribìhina or Itsìtsobòhina (the 'Unfordable'). It is navigable all the way in light draught canoes, and is used by traders from the Còmoro islands as a means of access to various inland towns. Itsimànandrafòzana is the name of the town at its mouth.

The journey home was begun in good spirits. From Wednesday morning to Sunday noon we were making all possible haste through the wildernesss. The track had often to be felt for by our feet rather than seen with our eyes, and the towering rank grass was swept down in front by a stick held crosswise before one's face. At every stage we left miles of it rolling in fire. The next travellers would be grateful for the clearance.

One morning we met a gang of wild-cattle hunters. There were about 60 of them, and they had been two days out. Ten head of cattle were the result of their roaming. Upwards of 400 sometimes go out together on such expeditions, prowling over these unpeopled wastes for two or three months at a stretch. They carry rice, cooking-utensils, and mats, etc., but no tents. A handful of sticks and a bundle of grass soon makes them a shelter from the wind and dew. The cows and calves, when fairly surrounded, are grabbed at, seized, and bound, but the bulls always stand up to give battle, and almost invariably get off, unless shot.

Nothing else of any importance occured, except much illness among our bearers. For several days I had four so bad with fever as scarcely to be able to walk, and one of them was going to die on the road in despair had I not put him in the palanquin and made his companions carry him. But there was no lack of jollity in spite of small troubles. The noonday halt was always a hearty time. And then after the cooking and the rest came the general bundling up again. "Don't start until I've packed my load," I remember one much-talking youth crying out. "It's the Vazaha's property I'm thinking of," he added, "and not myself. If any Sakalava steals me he'll be sure to sell me to Imerina again, and I shall get back home all the same. But these boxes won't. Go on !"

"Monday, July 12th. We are now ascending into mid-winter. An easy day's journey has brought us up to 3500 feet, and early to-morrow we shall be at Imahatsinjo. Our invalids are all the better for the change of air. The tents are set up just outside a well-dunged cattle-village, and one of the women of the place, who had never seen a European before, has thus given vent to her astonishment at finding us something different from her vague imaginings: "*Hanky ! olona hiany izy !*" *i.e.*, "Bless me ! they're only human !"

True ! O woman of the well-dunged village ! Only human. But there's not much wisdom in that 'only.' For let us but be truly human, and it must follow, as the night the day, that we cannot then be false to that which is Divine.

W. C. Pickersgill.

AMBONDROMBE AND ITS GHOSTS.

THE Malagasy possessed before the introduction of Christianity but faint notions of any state after death. What can be gathered from old sayings and superstitions is somewhat obscure and confused. The dead were spoken of as having *'nòdy màndry,'* a phrase that means literally 'gone home to sleep'; it is often used for spending the night at a place and returning the next day, and on this account has been supposed to imply the hope of a return from the grave. Sometimes the dead were said to have become *tsìnontsìnona* (nothing), or to have changed into wind *(làsan-ko rìvotra)*. At other times they were spoken of as having gone away and become Gods *(lasàn-ko Andriamànitra)*; and in accordance with this belief they were commonly addressed in prayer. The belief in ghosts, which, with all its vagueness and superstition, presupposes the continued existence of the departed, is extremely common throughout the island. The names by which these shades of the departed are known are many. They are called *matòatòa, ambiròa* (or: *ombiroa, amiròy, arimoy), lòlo.* The latter name, meaning also *butterfly*, presents a remarkable coincidence with the use of the Greek word *psyche. Angatra* is also used as the name of a spirit, but more probably means a demon than the ghost of a human being. In Bètsilèo two names are found, which are not used in Imèrina, viz. *kinòly*, and *fahasìvin' ny màty. Fahasivin' ny maty* means literally 'the ninth of the dead.' Two other of the *ordinals* are used in an analogous manner: *fahavàlo* (eighth) meaning an enemy; and *fahatèlo* being applied more generally to all besides one's self and one's friends and relations. The *kinòly* appear to inspire the Betsileo with strange fears, and are described as having red hollow eyes, slender waists, etc., in fact very much as if the idea of their form had arisen from the thought of a human skeleton, and had been grotesquely decorated by the superstitious fancy of the people. These descriptions were given with great minuteness to the writer and Mr. Cameron when on a visit to Betsileo with Dr. Mullens and the Rev. J. Pillans two years ago, and were evidently believed in most firmly by the people.

We were led to make inquiries in this direction by the fact that we were within sight of a place celebrated in the legendary lore of Madagascar, indeed a kind of Malagasy Olympus. We had often heard of Ambòndrombè, as the place to which the spirits of the departed go after death, and knew that it was said to be somewhere

in the Betsileo country; but the first sight of the mountain itself was quite unexpected. We were on the highest part of the ridge on which the strange old village of Ivàtoàvo (High Rock) is situated, and had a splendid view of the country around us. Immediately below us to the south lay the plain of Tsiènimparìhy, an almost level space walled in by hills on nearly all sides, and rendered most picturesque by the many little green rings hedging the Betsileo *vàla* (hamlets). Far away to the east of us was a long hill, evidently of great height, the ridge of which formed a gentle bow-like curve. Upon asking its name we found it was the far-famed Ambondrombe, or, as the Betsileo call it, Iràtsy or Irantsy (the evil place). It lies on the eastern border of the Betsileo country, and divides it from the home of the Tanàla, who live in the lower country to the east of it.

The top of the mountain is often shrouded with clouds, and was so the second time we caught sight of it at another stage of our journey. This, with its height, and the fact of its being almost inaccessible from thick brushwood and steep rock, has helped to make it a place around which the superstition of ages has delighted to cast a mantle of mystery. We asked if any one had ever climbed the hill, but were assured no one dared go near it. We enquired if any one would become our guide, but found that even the hope of getting some money from the Europeans, one of the strongest motive powers in Madagascar, was no inducement to undertake so perilous a task.

Some evil-doers, it is said, in old times fled to Ambondrombe for safety, and cultivated friendly relations with the *kinòly*, and settled permanently among them; but of their descendants, if they ever had any, our informant could tell us nothing. We asked what was known of the place and who were its inhabitants, and were told it was *tànin-dòlo*, a land of ghosts, and that it was the place to which all sovereigns go immediately after their decease. They are not, however, supposed to remain there permanently, but to be carried from the cloud-crowned head of Ambondrombe to yet higher regions.

The geography of the place is said to be this: the top of the hill is divided into three portions: the south belonging to Andrianampòinimèrina, the middle to Radàma I., and the north to Ràvavàlona I. In the centre is an open space like Andohàlo, the place of public assembly in the centre of Antananarivo.

When a sovereign is about to die, the ghosts are said to assemble and form in lines and squares in true military style, and then wait the approach of the royal guest, whom they welcome with the strains of music and the firing of royal salutes. Indeed they seem to be most loyal sprites, as when the present queen reached Fianàrantsòa,

a few weeks before these accounts were given us, the people of Imàhazòny, a town having Ambondrombe in full view to the N. E., heard, as they were cooking their evening meal, a salute of three guns. Strange sounds, it is said, often alarm those living near the mountain; some of them, however, show that the ghosts are supposed to lead a life wonderfully similar to that of their more earthly neighbours. The lowing of cattle and the crowing of cocks are said to be often heard. At times a voice will be heard shouting: "Bring me a calabash to milk the cows with." The race too must be continued, for midwives are among the inhabitants.

When we made inquiries as to the probability of obtaining a guide, one old man said: "If you Europeans go to the top of Ambondrombe you must indeed be righteous people, and we shall all believe in you." Probably the missionaries in Betsileo will some day undertake the exploration of this famous mountain, and break the power of the superstition, which, notwithstanding the profession of Christianity, evidently has a firm hold on the minds of the people.

W. E. Cousins.

AN EARLY SONNET ON MADAGASCAR.

"TO MY FRIEND WILL DAVENANT, UPON HIS POEM OF 'MADAGASCAR."

"What mighty princes poets are! Those things
The great ones stick at, and our very kings
Lay down, they venture on; and with great ease
Discover, conquer, what and where they please.
Some phlegmatic sea-captain would have staid
For money now, or victuals; not have weigh'd
Anchor without'em: Thou (Will) do'st not stay
So much as for a wind, but go'st away,
Land'st, view'st the country; fight'st, put'st all to rout,
Before another could be putting out!
And now the news in town is: 'Davenant's come
From Madagascar, fraught with laurel home;'
And welcome (Will) for the first time, but prithee,
In thy next voyage, bring the gold with thee."

Sir John Suckling; Born 1609, died 1642.
Comptroller of the household to King Charles I.

Note. This is one of the earliest notices of Madagascar to be met with in English literature. I have not been able to find the poem of Sir William Davenant's which is the subject of the above sonnet. Can any one inform us as to its character, and what special connection Davenant had with Madagascar to induce him to make this island the subject of a poem? And can any one inform us where the *first* mention of Madagascar is to be found in English literature? Ed.

DRURY'S "VOCABULARY OF THE MADAGASCAR LANGUAGE," WITH NOTES.

AFTER I had been in Betsileo for a year I began to think that the language there spoken originally, while perhaps springing from a common stock, was totally different from that spoken by the Hovas; and this arose from my meeting with many words in common use among the Betsileo that were (1) not to be found in the Dictionaries; and also from (2) the ignorance among the Betsileo of many common Hova words; and (3) many common Hova words having quite a different signification in Betsileo; *e.g.*

(1) *maina* for maizina; *marìny* for akaiky.

(2) *habakabaka*, mangòakòa (B*); *kintana*, fajìry (B); *varavaran-kely*, hoaka (B); *sahiratsy*, langèza (B); *rovitra*, ròta (B); *ranjo*, voavitsy (B).

(3) *matàvy* meaning matsatso
mèloka ,, tezitra
Hova ,, andriana
nàma-làhy ,, sakaiza
ràha ,, zavatra
as *mahay raha*=mahay zavatra.

The never occurring *tra* in finals, but always *tsa*, and the very distinct nasal *n*, also strengthened me in my opinion. I thought that intercourse with the Hovas had forced them to change their language.

I changed my opinion, however, before I left; and the perusal of Robert Drury's book, but more especially the Vocabulary, has quite convinced me that the language has really been one all over the island. All, I think, are dialects springing from one common stock.

I do not know that I have read any thing about Madagascar that has given me such pleasure, and has set me off thinking so much, as has this Vocabulary of Drury's. Many of the words are there just as the Betsileo would speak them to this day; vide

Làmitra sky
Màmita sweet
Vòsitra ox
Oratròmy, to-day

and some words in his Vocabulary would not be known to those who have not been out of Imerina, but which are common in Betsileo; see *leg*, *knife*, *hearken*, etc.

It will be easily perceived that allowing for the dialectical influences and the English spelling, the large majority of Drury's words are Hova now; and as they were *written* in England 150 years ago they could not have been learned from the Hovas.

If one's work would only allow it, what pleasure it would yield to make a circuit of the island, go among all the coastal tribes, east and west, and compare their peculiarities!

In going through this Vocabulary, I have come to the conclusion that Drury himself did not write it; in fact *could not; but that it was written from dictation.*

Drury was only 14 years of age when he left England. From his eleventh year he had desired to go to sea, and thus being restless, it is likely he would not be well educated.

* B is used for Betsileo.

English	Drury's Malagasy	Modern Malagasy
All	earbe	aby (B)
alive	valu	velona
ants	vetick (*a*)	vitsika
arm	vorecka	
ask	munganton	mangataka
aunt	l'rorvovvaranuke	rahavavy a-naka (?)
above	ambunna	ambony
adding	tovoungay (*b*)	tovony
adorn	merervaugher (*c*)	miravaha
advise	mearnorro	mianara
afar off	larvitch	lavitra
afraid	mertorhocks	matahotra
after	afarrong	afara
aged	antitchs	antitra
agree	melongore (*d*)	
aiming	munondroer	manondro (?)
age	antitch	antitra
alone	earare	irery
altar	fesoronegher	fisoronana (?)
alter	youvoyea	ovay
amaze	chareck	tserika
anchor	tumborto	tambato (?)
anger	maluke	meloka (B)
angle	merminter (*e*)	maminta
ankle	pucopuke	pokopoko(pv
anoint	whosora	hosory
answer	mungonore	?
any body	lerhulu	lehy olona
appoint	mermutore	?
arm-pit	kelleck	helika
archer	permawlay	
arise	fuher	foha
army	taffick	tafika
arrow	anucfalla (*f*)	anak. f—
ascend	munonego	manainga (?)
ashes	lavanuck (*g*)	lavenona
asleep	lentey (*h*)	
awoke	mertearro	mahatsiaro
argument	meanconne	miankàny
alligator	voarha	voay
Body	jorzarmaner	
boy	jorzarloyhe	zazalahy
brother	royloyhe	rahalahy
basin	lerveerferuchs	lovia
brass	sarber	saba (pv.)
black	minetay	mainty
bull	omebayloyhe	ombelahy
brains	bettu	betro
breast	trotter	tratra
belly	troke	troky (B)
back	ambosick	lamosina
beef	haner	hena
bird	voro	vorona
belly-full	vinchy	vintsina
beads	arraer (*i*)	harana
blood	raw	ra
bandy	sekearf	
boil	mundavy	mandevilevy
broil	metonu	mitono
boil over	mundroer (*j*)	roatra (?)
butterfly	tondrotto	
blunder-buss	bosse	basy
bite	munghabecks	
broke	foluck	folaka
buy	mevele	mividy
broth	ro	ro
blow	chuffu	tsofo
beat	fufuho (*k*)	fofoka
bullock	vosists	vositra
bitter	merfaughts	mafaitra [na
backbone	towler lambosick	taola-lamosi-
bad	rawcthe	ratsy
big	bay	be
bald-head	soroluher	sola-loha
barrel	brecker	bariky
bee	ranatentala	renitantely
before	ungulore	angaloha
beg	mungortock	mangataka
behind	affarro	afara
bottle	folokuke (*l*)	folàkoho
bosom	arrongher (*m*)	haranana
beheaded	tompucluher	tapaka-loha
bullet	baller	bala
bastard	sarray	sary
by and bye	andreck anna ar-ny	
broom	mermoffer (*n*)	mamafa
beard	somuchs	somotra
breath	anygha	aina
bones	towler	taolana
beans	antuck	
bed	keban	kibana (S)

a. The omission of *s* after *t* is common in Betsileo.
b. An imperative from *tovona*, meaning something to boot, an addition.
c. Imperative from *miravaka*.
d. Evidently an imperative from *longo*, a friend (S).
e. Active from *fintana*, a fish-hook.
f. I can find no word like this in the dictionaries, but I was once told in Fianarantsoa that Raboba of Ikongo was *Fanalo-lahy*, meaning a good spearman, so that *alo* or *ala* may mean something which throws.
g. A good example of the interchange of *na* and *ka*.
h. Can this come from *lentika?* very likely.
i. Coral (beads) of the sea: vide French Dictionary.
j. *Mandroatra*, spill, to run over, etc.
k. Pass. imperative perhaps from *fofoka*, to strike down.
l. From the French *flacon*.
m. I can find *haranana*, a gizzard.
n. A good example of his cockneyisms.

English	Drury's Malagasy	Modern Malagasy
basket	harro	harona
ball	hechurch	
borrow	mungaborrow	manambotra
book or paper	terra toss	taratasy
buffalo	howlu	haolo
bee-hive	tohoke	sohoka
bundle	mevorovore (*o*)	vorovoro
blind	chemerheter	tsy mahita
burning	mundavengher(*p*)	mandevona
bell	potchew	?
belly-ache	merrawrafu	marary fo
bread	moffu	mofo
bladder	tervenneer	tavy hena
beauty	sengger (*q*)	sanga
baked	tongoffu	tono-afo (?)
bow	ranafalla (*r*)	reni-fa (*r*)
bark	hulitcharzo	hoditra hazo
barrel of a gun	cornu (*s*)	kanona
burden	enter	entana
Child [ces	annack	anaka
carravan-	vungember	vanga (S)
cocoa-nut	wooernew	voaniho
cloud	rawho	rahona
cold	merninchy	mangitsy (B)
calabash	vartarvo	voatavo
copper	sarbermaner	saba mena
cat	chacker	saka
cow	omebayvovva	ombivavy
cattle	omebay	omby
cheek	fawho	vaoka (?)
crow	quark	goaika
call	kyhu	keho
clear	merlu (*t*)	madio
crooked	maluke	meloka
cock	kuholoyhe	akoholahy
capon	kuho vosist	akoho vositra
candle	charreck	?
choose	mechutors	?
covetous	mertete	?
cotton	hawsey (*u*)	hasina
conjuror	umossee	
climb	munganeeher (*v*)	mananika
chest	sundoke	
coffin	harzowonger	hazo vorona
come	haveer	avia [no
cock crow	kuhumunganu	akoho manesomotra
chin	somo	
calf	anuackan omebay	anakomby
clout	seeke	sikina
clean	merrere	riry

English	Drury's Malagasy	Modern Malagasy
comb	morrotondro (*w*)	maro tondro
common or plain	munto	manta (?)
coward	merwoozo	mavozo
calf of a leg	veete	voa vitsy (B)
canoe	lacker	lakana
change	mernercollu	manakalo
carry	entu	ento
creep [sed	lomorly	?
circumci-	meforer	mifora
cane	tangerer	?
caul	sassuchhaner	?
choke	bohair	?
cream	hendro	hendrony
cannon	futore	?
cotton-tree	zare	?
chamelion	taw	tana
cloudy	merauho	mirahona
cloud	rauho	rahona
cry	tomonghe	tomany
cutlass	vearawrer	viara
come here	mehoveatowe	mihiavia
civil	woccust	[etoy (?)
come down	mejuchore	mizotso
come along	aloyho	aleha
cartouch box	fitter pinner	?
Daughter	annackampeller	anakampela
dark	myeak (*x*)	(B)
dish	ampondrer	?
dog	amboer	amboa
dry	mungetterhetter	mangetaheta
day	hawndro	andro
dirty	merlauchs	maloto
dram	azzoloyhe	hazolahy
drunk	wooersekarfe	voasakafo (?)
dead	morte	maty
dripping	solick	solika
done	effer	efa
duck	cherere	tsiriry
deaf	merrengha	maraina
dust	lumbook	lemboka
dew	aundew	andro
door	varavongher	varavarana
divide	vackue	vakio
drone	ferzimbe	vazimba
dream	munganofee	manonofy
dropped	larchuck	latsaka
dropped it	larchorho	lats—
Earth	tonna	tany
ear	sofee	sofina
eye	moffu (*z*)	maso
eyelids	voloheak	volo—
eyebrows	volohondring	volo handrina

o. Vide French Dict., *prendre, portir.*
p. From the action of fire.
q. *Tsara-sanga* is used often.
r. See also *arrow.*
s. From the French *canon*, perhaps.
t. This is again a change of *d.*
u. Vide French Dict. *cotonfilè.*
v. Imperative with final syllable left out.
w. From the teeth, points, of the comb.
x. This is probably a misprint for *myeak*, and may possibly be for *maka*, which would mean the same as *maiina*, which means dark.
z. This double *f* is evidently a printer's error for the double *s* written in the old style.

Then he was 14 years in captivity, and associated only with sailors for another 14 years or so before his Adventures were written. Thus we might call him an *uneducated* man. The Vocabulary, however, is written with care, and we can see evidence of method and rule in all the words. Let us remember, *too, that he was a cockney*; hence that ever recurring *'r'*; vide *merheeter, henar*, etc. (mahita, hena); as also the *'w'* in such words as 'voa,' which he puts *'woer.'* What scribe would think he would carry his cockneyisms into another language? Hence, writing as he, Drury, spoke, we have all the *'rs'* and *'ws'* carefully written down, as also the phonetic sound of the Malagasy *'e,'* as in day, may; see *great.* It is very likely *he had not a good ear*, and this will also account for some blunders. Seeing also that he was a captive always thinking of escape, he would not apply himself to the *study* of the language; and many of us have met with people who have been for years in a foreign country, yet have no *intelligent* acquaintance with the language. Let it be remembered, too, that the Betsileo and all (?) the coastal tribes have a strong *nasal* 'n.' Were I writing in English character the word *'anay'* as pronounced by the Betsileo I should certainly write it "aangigh."

L is very frequently used for *d* among the Sakalava: see, *buy, small, wife*, etc.

Then again the Betsileo never say *tra* but a kind of *tsa; mianatsa*, etc. etc., and which Drury represents by *ch*, or *tch.*

I found, too, that the Betsileo, Sakalava, and other tribes very frequently drop the final *na, ka, tra*; and also use them interchangeably; *e.g. fàsika*, for *fàsina; òlo*, for *òlòna*, etc.; and as those finals are so often left out by Drury, does it not confirm what some of us have been thinking of for a few years past, that all roots were originally monasyllabic or dissyllabic, and that the *na, ka*, and *tra* are accretions?

I can quite imagine Drury being taken into some quiet study, or perhaps relating before a select company in his father's coffee-house; and as his amanuensis asks him these words one by one, as: "Now what is the word for 'red'?" he would at once say *'maner'*; and down goes a phonetic English representation of exactly what he said. They would come to the word *side.* "Now what is the word for 'side'?" He would say: "Which? side of a thing, or side, ribs?" "Side, ribs," says his interrogator. "Oh," says Drury, putting his hand on his side, *Tehezako*, not pronouncing his final "o" very distinctly—and down goes *tehezac*, pronominal suffix as well as the noun. I can fancy the same in *He tucko*, for *hitako*, etc. And again, his untrained ear would prevent him from detecting the *'r'* in *andriana*, and he would very likely pronounce it *dian*, and down goes *dea*, English as in sea, flea, etc., and another *'an'* to make up *dri an:* doubtless the word stands for *andriana.*

As I have said, I have been intensely interested in this book and Vocabulary, and as it is so ancient for *Malagasy* literature (150 years), I thought it well just to draw up these few introductory pages while the matter was fresh in my mind, to stimulate us to more research into the Malagasy language.

English	Drury's Malagasy	Modern Malagasy
elbow	heroy	kibo
enemy	raffaloyhe	rafilahy
eat	humonner	homana
even	merer	
enough	tondra (*a*)	tondraka
ell	hanarlavver	?
egg	tule	tody
evening	arever	hariva
eight	varlo	valo
eighty	varlofolo	valofolo
eight hundred	varlozawto	valozato
eight thousand	varlo arevo	valoarivo
east	teenongher	atsinanana
Father	royya *or* arber	ray, aba (B)
fence	faretchs	faritra
forehead	hondring	handrina
foot	feendeer (*b*)	fandia (B)
fruit	wooerarzo	voahazo
finger	tonedro	tondro
fish	feer (*c*)	fiana (S)
fishing line	to*ll*evinter	tadi-fintana
friend	lonego (*d*)	longo
four	effutchs	efatra
five	deeme	dimy
fifteen	folodeeme amby	
five and twenty	rowafolo deeme amby	
five and thirty	talufolo deeme amby	
five and forty	effuchfolo deeme amby	
five and fifty	deemefolo deeme amby	
five and sixty	enuigfolo deeme amby	easily seen
five and seventy	fetofolo deeme amby	
five and eighty	varlofolo deeme amby	
five and ninety	seveefolo deeme amby	
five hundred	deeme zawto	
five thousand	deeme arevo	
fat	vonedruck	vondraka (B)
flower (*e*)	turvolo	tavolo
flea	peer	?
fly	lawletchs	lalitra
fickle	harraravvo	?
fool	addoller	adala

English	Drury's Malagasy	Modern Malagasy
fly away	tumeelingher	tilina
file	choffer	tsofa
full	fennu	feno [tra
full moon	volormer autchs	volana anti-
fright	mertawhoutchs	matahotra
fight	mealler	miadia
fighting	mealle	miady
fire	ossu (*f*)	afo
fishing	merminter	maminta
flint	affovarto	afo valo
flesh	nofuch	nofo*ko*
fox	foser	fosa
forty	effuch folo	efatra folo
fan	fernimper	
fly	tumeeling (*g*)	tilina
feathers, or hair	volo	volo
fetters	parrapingo	parapaingo
flame	lellar	lel (afo)
flower, or blossom	vonegha (*h*)	vonyo
fleshfork	fundrambahaner	fandrombakena
freemen	lovohitchs	lohavohitra
fill it up	fennuyea	fenoy
forget	hawlingho	hanadino
flux	tonchoruck	?
fry	mungendy	manendry
flag	floy	?
flood	fororawno	fararano
fetch	mungolor	mangalà
fist	fettock	?
fortunate	moss	?
fast	fortuchs	fatratra (?)
God	deaan Unghorray	Andrianana-hary
grandfather	rozackloyhe	ray anaka lahy (?)
grandmother	rozackampeller	ray anaka ampela (?)
grandchild	zaffu	zafy
guinea-corn	ampember	ampemba
ground	ton	tany
gold	volarmaner	volamena
green	michne (*i*)	maitso
goat	osa	osy
get up	fahavvo	?
go	mundaher	mandeha
go along	mundahanner	mandehana
garment	sekey *or* lamber	sikina, lamba
gun	ampegaurrutchs	ampingaratra (S)
girl	jorzorampeller	zaza ampela

a. As "*tondraka ny taona*," vide French Dict.
b. The name given to the feet of princes in Betsileo.
c. *Fiana* is a common word for fish in Menabe.
d. The *e* is inserted to lengthen the *o*.
e. Evidently a mistake for *flour*.
f. Another mistake, the double *f* has been mistaken for double *s*.
g. Sakalava for *tsidina*.
h. A good example of the nasal *n*.
i. The *n* is probably a misprint; read *michue*.

English	Drury's Malagasy	Modern Malagasy
great	bay	be
goose	onego-onego	?
guinea-hen	congar	akanga
guts	tenaugh	tsinay
get farther	mesorangha	miesora any
grass	habbetchs	ahitra
give me some	mungay may	manome
give you none	chemunga may	tsy manome
give	youmayow	omeo
good	suer	soa
guard	ambenner	ambeno
grow	metombo	mitombo
great way	larvitchs	lavitra
gunpowder	pounday	pondy
not good	chesuer	tsy soa
get you gone	meangor	miaingà
garlic	tonegulick	tongolo
grindstone	sungherer	tsingerina
grind	sungheru	tsingero
good while	ailer	ela
House	trangho	trano
honey	tentala	tantely
heat	merfanner	mafana
hail	avandrar	havandra
head	luher	loha
hair	volo	volo
hand	tongher	tànana
heart	fu	fo
hog	lambo	lambo
hook	vinter	fintana
horn	tondrook	tandroka
hide	mevonoor	mivony
hyde	hulutchs	hoditra
hungry	homerserray	?
hundred	zawto	zato
hat	satook	satroka
hoof	hooto	hoho
here	inteer	inty
hear	merray	maharè
hen	coohovovva	akohovavy
hearken	metinoor	mitaina (B)
hot	moy	may
hill, or mountain	vohitcht	vohitra
head-ache	luhermunga-lelu	loha-
husband	valley (S)	vady
hatchet	fermackey	famaky
halt	tarehu	?
how do you do?	whosuer	ho soa
hunt	mungoro	mangorona
hole	lavvack	lavaka
how many	fera	firy
hoe	soro	?
horse	suwaller	soavaly
heel	hehu	?
hedgehog	sorer	?
hiccough	suecendrotch	tsikendrotra (pv.)
hire	metombozzar	mitambazo
hark	metinore	mitainoa re
hammer	furnurore	fanoto (?) (B)

English	Drury's Malagasy	Modern Malagasy
Jar	senevolo	sinivolo
idle	merwoozzo	mavozo
jealous	mermerrothhe	?
jest	somoneger	somonga
joint	sandre	sandry (arm)
I won't	zawho merloy	izaho malai-
I will	atawuch	ataoko [na]
I'll do no more	cheme ow-quere	tsy manao akory
itch	(*j*) hauta	haotra
I	zawho	izaho
iron	ve	vy
island	nosa	nosy
King	panzaccar	mpanjaka
kick	(*k*) timpaughho	tsipaka
kill	vonu	vono
kidneys	wooerhaner	voahena
ketch	sumboro	sambony
knife	messu	misa (B)
kite	perponge	papango
knee	luhalleck	lohalika
Ladle	suddro	sotro
land	tata or tonna	tany
lance	luffu	lefona
lie down	mundraer	mandria
light	merzavvo	mazava
lightning	munghaluchs	manelatra
lights	rabuchhaner	raboka hena (pv.)
look or see	merchinsover	mitsinjovy
looking-glass	hachoro	hetsoro (S)
low	eever	iva
let go	ellyfoy	alefoy
lie	mervanda	mivandy (B)
love	taark	tiako
little	kala	kely
live	valu	velona
lemon	voersarra	voasary
loss	lavo	levona (?)
leaf	ravven	ravina
lead	ferock	firaka
lips	soneghe	sony
leg	tomebook	tomboko (B)
liver	attinhaner	atihena
louse	hough	hao
long	lavvar	lava
lend	mungaborro	mamambo-tra (?)
lock, or key	fungheily	fanalahidy
lock of a gun	sophe ampegar satch	sofina
long while	alelur	elaela
locust	verloller	valala
lizard	roso	
left hand	tongher avveer	tànan-avia
lean	merheer	mahia
looseness	ohorawha	.....ra
lobster	orur	orona

j. As in *mihaotra*, to scratch.

k. The imperative form, perhaps, *tsipaho*.

English	Drury's Malagasy	Modern Malagasy
lick	lalouw*	lelafo
don't love it	hallucht	halako ity
Man	loyhe	lahy
mad	tounzaccar	tanjaka (?)
many	mawrow	maro
maggot	oletchs	holitra
mother	ranna	reny
moon	voler	volana
men	hulu	olona
milk	ronoonu	ronono
monkey	vergee	varika
midnight	mutungalla	-maton-alina
mouth	vovvor	vava
musk melon	wantange	voatango
mud	futuck	fotaka
million	arrla	alina (?)
muskittoes	moco	moko
morning	emerrawha	a-maraina (?)
to-morrow	hummerrawha	amaray
mead	toak	toaka
marrow	manuccover	menaka
melt	tennoo (*l*)	teno
milt	arrachaner	ar...hena
mouse	varlarvo	voalavo
Nail of finger	oho	hoho
navel	feutch	foitra
nine	seve	sivy
neck	woozzo	vozona
ninety	seve folo	sivi-folo
nine hundred	seve zawto	sivi-zato (pv.)
nothing	shemishe	tsy misy
night	aulla	alina
north	avarruchs	avaratra
needle	fingihts	fanjaitra
no	charra	tsa (B)
nose	oroong	orona
nigh	merreena	mariny
net	arratto	harato
nettles	fundrozo	?
Oath	mefontorr	mifanta
one	eser	Isa
old	antichs	antitra
ox	vositchs	vositra
oil	tongon tongher (*m*)	tanatana
open	sucorffu	sokafy
t'other day	orertroung	oratrony (B)
Potatoes	ovemarme	ovy mamy
plantain	ounche	hotsy (B)
plantation	tateck	
plant	fumbulayher	famboly
pap	nunu	nono
partridge	hattacottoe	
pine-apple	mernasse	mananasy

English	Drury's Malagasy	Modern Malagasy
pillar	ounder	andry
plumb	lomoty (*n*)	lamoty
powder	poundey	pondy (pv.)
point	metrondroer	mitondro
pistol	plato	poleta (?)
poison	vorick (*o*)	vorika
prisoner	sambuch	sambotra
pot	velongha	vilany
pipe	keloyhe	kilanjy (?)
poor	rarroc	reraka
people	hulu	olona
pepper	saccavero	sakaviro
plunder	mundravor	mandrava
pitch	leta	dity
pleasant	mertarva	matavy
pirate	kindoc	?
purslain	toyanomebaloyhe	tain-ombelahy
periwinkle	dedder	?
pigeon	dahew	?
Quick	merlacky	malaky
Rain	orer	orana
rainbow	avvar (*p*)	avana
rammer	funhochuck	fanoto (?)
razor	feharratchs	fiharatra
red	maner	mena
rice	varray	vary
rich	manzarry	manzary
rise	fuher	foha
rough	meraffu (*q*)	marofa
run	lomoy	olomay (B)
rope	tolle (*r*)	tady
runaway	leffer	lefa (B)
ripe	mossock	masaka
ribs	towlertahazuc	taolan -tehezako
right hand	tongher avanner	tànan-avana
Sand	fasse	fasina (B)
salt	serer	sira
sail	loy	lay
son	annacloyhe	anakalahy
sun	andro	andro
slave	anaavo (*s*)	andevo
steer	rorvovva	?
sugarcane	farray	fary
sugar	serermarme	siramamy
sweet	marme	mamy
star	verseer (*t*)	fajiry (B)
spoon	suto	sotro
silver	volerfutey	volafotsy
scull	harrandluher	karan-doha

* This is very likely an imperative in *a*, *lelafo* or *lelao*, from *lela*, *lelaka*.

l. Vide French Dict. *Teno* "dissont."

m. *Tanatana* is the castor-oil plant.

n. *Lamoty* is the wild *plum*, the word should be *plum*.

o. Used in speaking of *ody*.

p. The final syllable dropped and the cockney *r* put on.

q. Vide French Dict.

r. A very good example of the substitution of *l* for *d* among the Sakalava.

s. Misprinted : the first *a* should be *d*.

t. A large star (or planet in Betsileo).

English	Drury's Malagasy	Modern Malagasy
shoulder	soroke	soroka
sleep	meroro	miroro (S)
shot	borseer	basia
six	eanning	enina
seven	feeto	fito
seventeen	folofeetoambe	,,
seventy	feeto folo	,,
six hundred	eanning zawto	,,
seven hundred	feeto zawto	,,
six thousand	eanning arevo	,,
seven thousand	feeto arevo	,,
small	merlinick	madinika
sunrise	terrack	teraka
sunset	soffutch andro	tsofotra
small	oruff	?
small shot	pottchuck	fatsaka
spittle	eva	ivy
spit	mundorer	mandrora
south	ateemo	atsimo
sore	boy	vay
sour	mervoyhe	mavao
ship	sambo	sambo
stink	manche	mantsina
strong	merharee	mahery
short	fuher	fohy
spirit	lulu	lolo (?)
seize	samboro	sambory
shoe	hunghermaro	fiketrahana
stool	feketrar	marary
sick	merrawra	lanitra
sky	longitchs	malama
smooth	merlammer	
sound, noise or barking of a dog	mungano	maneno
shoot	teferu	tifiro
shave	haharu	haratra
soft	merlemma	malemy
smothered	settuck	setroka (pv.)
smoke	lembook	lemboka
smoke a pipe	metroher tobacco	mitroka
shut the door	arradingho	arindrino
sell	vele	vidy [dry
sour milk	ronoonumandra	ronono manriaka
sea	reac	salama
servant, sir	salamonger	fandrika
snares	faundric	mahita
see	merheter	hitako
I see it	he tucko	somizy (?)
shirt	commeser	fitoerako
seat	fetuaruc	mivolana
speak	mevolengher	manitra
sweet-scented	maungetchs	misy
some	mishe	

English	Drury's Malagasy	Modern Malagasy
speckle	wander	vandana
shake	mungozooner	mangozohozo
stay	munding	monina (?)
spring of water	vovo	vovo
spring of the year	sarrar	?
spring of a gun lock	allesoro	?
swim	lomong	lomano
shame	manghetchs	menatra
split	vaccu	vakio
small-pox	creer	?
staff	zahharr	zara
skin	huletchs	hoditra
side	tohazuc	tehezako
slender	merlenec	madinika (?)
spinage	orngha	anana
serpent	manerrander	menarana
snake	mary	?
spin	mundoroutchs	?
stand	mechangonner	mijanona
steel	veoffo	vi-afo
steal	mungaulutchs	mangalatra
scissors	hette	hety
snore	mearoutchs	mierotra
sweat	lingetch	dinitra
sing	meansaw	misa
shore	tomeboho	tamboho ?
spit	fermerlarzor	?
silly	mernay	?
sheep	oundy	ondry
spider	morrotongher	maro-tongotra
stone	varto	vato
sink	tumborto	tambato ?
Tamarind	keley	kily (S)
tankard	furnumerrauno	fanome-rano
take	rumbessu	rambesina
think	mevetchevetche	mihevitretra
trumpet	anchever	an-tsiva
thirteen	folotaluambe	folo telo am-
three	folu	telo [by
thunderbolt	talu	?
thigh	apmy	
thunder	fay	fe
town	hotook	kotroka
thread	tannarr	tanàna
thorn	fola	foly
told	forte	fatika (S)
tears	mungaborrow	manambara
tobacco	rawnomossu	ranomaso
toe	tobacco	tobako
two	annackinc	?
ten	roaa	roa
twenty	folo	folo
thousand	roaafolo	roafolo
thief	arevo	arivo
teeth	ampegalutchs	mpangalatra
tongue	neefa	nify
	leller	lela

English	Drury's Malagasy	Modern Malagasy
tie	fahaugh (*v*)	vahao
trigger	funghatchu (*w*)	hatsika
tail	ohe (*x*)	ohy
land turtle	hachaffu	?
sea turtle	faunu	fano
tall	lavvor	lava
turn	metuleher	mitodiha
tell one, two,	mungesau	manisà
tread [&c.	hechawho	hitsaho
through (*z*)	torawho	toraho
thrive	munzarre	manjary
take	rumbessu	rambesina
tutanag	forockfutey	firaka-fotsy
timber	harzo	hazo
Uncle	ranaloyhe	?
under	umbonna	ambony
udder	vorotchs	?
ugly	rawtche	ratsy
vomit	mundoer	mandoa
uncivil	chewoocust	?
Water	rawno	rano
water-melon	woerzarvo	voatavo
wax	luco	loko
warm	moy	may
wave	onezur	onjana
wind	ornghin	anina (a
wood	auler	ala [breeze)
white	fute	fotsy
wild	melampo	lemby (deser-
what?	eno	inona? [ted)?
what's this?	eno toey	inona itoy?
what's the matter?	eno zow	inona izao?
what are you doing?	eno tough noro	inona atao-nao?
wadding	huets	hoto
west	andreffer	andrefana
wood for firing	hatoy	hatay
wonder	cherrec	tserika
work	mearsar	miasa
wife	walley	valy (S)
weary	mocoutchs	mokotra
white man	verzarhar	Vazaha
wide	mertarcheths	mitaritra or mitatra
whisper	bisabise	bitsibitsika
wasp	fundroso	?
wrist	soro	?
wise	merhehitchs	mahihitra?
winter	fouser	
whistle	fuke	foka
weave	mernendru	?
wet	lay	lena
Yam	ove	ovy
years	color	?
year	taough	taona
yes	toguore	tokoa
yonder	aruea	aroa
yesterday	umorla	omaly
Sunday	Alhaida	Alahady
Monday	Alletenine	Alatsinainy
Tuesday	Talorter	Talata
Wednesday	Alarrerbeer	Alarobia
Thursday	Commeeshe	Kamisy*
Friday	Jumor	Zoma
Saturday	Sarbueche	Sabotsy*

v. This is evidently meant for *untie.*
w. *Fihatsim*-basy, or *fanatsim*-basy.
x. Vide *Queue*, French Dict.
z. This should be *throw.*

* The omission of Ala in Thursday, and of A in Saturday is common in Imerina even.

J. RICHARDSON.

NATIVE ACCOUNT OF A TRIBE CALLED 'KALIO' OR 'BEHOSY.'

About a week's journey to the west of the Capital is a tribe called the *Kalio* or *Behòsy*. They live in a woody country extending from Mojangà to Mahàbo. Their food is honey, eels, and lemurs. The lemurs are caught in traps and fattened. They are black, and in appearance are much like the Sakalava. They make network of cords, hence the name *Behosy*. See Fch. Dict., s. v. *hosy*. They jump from tree to tree like monkeys, and cannot easily be followed, as the country is rocky. They are extremely timid, and, if captured, die of fright.

Can any one confirm or contradict the above account? W. E. C.

[For notice of the country where these people live, see Mr. Pickersgill's paper, p. 76, *ante*. The Behosy seem to resemble in their habits the 'Monkey Men' of Dourga Strait, New Guinea; see Wood's *Natural History of Man*. Vol. ii. p. 224. ED.]

THE BURNING OF THE IDOL RAMAHAVALY.*

TRANSLATED FROM A NATIVE ACCOUNT.

THURSDAY, Sept. 9th, 1869, was the day of burning all the idols, through the favour of Jesus Christ, and the power of God the Father, and the grace of the Holy Spirit. And I was sent for by the Queen's messengers to assist them with regard to Imàhavàly, at Ambòhimanjàka, north of Imèrimandròso. The Queen's messengers who were there were the following: Rainisoamanahirana, 14th honour, Officer of the Palace, Rainandrianaly, 14th hon., Randriamasy, 12th hon., Randrianaivoazo, 11th hon., Ratasilàhy, 10th hon., and their followers, and I, Rainivèlo, pastor of Imèritsiafindra.

So we came to Ambohimanjaka to the house of Rainimàso, chief of the descendants of Riamangidy [the tribe or clan who were hereditary guardians of the idol], for there Ramahavaly was kept, for it had been taken away from Ambòatàny [a village on a high ridge west of Ambòhimànga, where, until within a few years ago, the idol had always been kept]. So when the descendants of of Riamangidy had been assembled to be told the royal message, Rainisoamanahirana spoke to them as follows: "This is the word of the Queen which we bring: I ask you, says the Queen, to whom did Ramahavaly belong? to *her* grandfather? or to *your* grandfathers?" Then they were all afraid, and as if they could not answer. But the Queen's messengers said: "Don't be needlessly afraid, but answer the inquiry of the Queen." Then Rainimaso, the idol-keeper, answered as follows: "Since our Sovereign lady asks of us, this is our reply: It was her grandfather's, and her father's, and her mother's, for the guardianship of it only was our father's and our office; for our Sovereign lady is its owner, so may what our Lady does give her long life."

Then the Queen's messengers spoke again as follows: "Then if it is hers, she says, then she will burn her own, for it befools the people, and wastes the substance of her subjects; and on that account do I burn it, says the Queen. For it is God in whom I trust and upon whom I depend, and on whom my subjects depend; and therefore I declare to you, its keepers, that since it is mine, whatever is connected with it, deliver it up, for I will burn it altogether; for if any one retains it, above all, if any one conceals it,

* This idol was a very celebrated one, and ranked as second or third in rank of the idols of Imerina. He was the Malagasy Esculapius, and patron of serpents. See *Hist. of Madr.* Vol. i. pp. 406-409; Madr. and its People, pp. 375, 376.

I will burn them with it; so deliver up everything." And so everyone who was there was astonished.

And the idol was kept in a wooden box, there in the corner of the house called the *zòro-firaràzana*,* and when they were told to fetch it, they all looked at each other, for they were afraid of the idol, and would not fetch it. Then the Queen's messengers said, "Do you fetch it, Rainivelo;" so I rose to fetch it, Rainisoamana-hirana and Rainandrianaly whispering to me, "Take good care lest you fall from the ladder;" so I went up the ladder and brought down the box with the idol in it, and all its belongings, and everything in which they were placed. There were two large wooden boxes; and 15 large baskets with covers, and 11 smaller ones with covers; and 9 honey boxes;† and they were all as full as they could be. The smaller baskets were full of leaves and pieces of wood used as charms; and the honey boxes were full of idols or charms made of small pieces of wood fastened together alternately with small silver links, and coral, and beads, in this fashion [here in the ms. is a sketch of one of these *òdy*, something apparently to be used as a fillet for the head or an armlet]: things to be worn across the shoulder, and round the neck, and on the head, on going to war; all the honey boxes were filled with charms of this kind. One of the wooden boxes was filled with red *lamba* and scarlet cloth. And in the other box was the idol itself, which they call Ingàhibè. [Perhaps the nearest, and not inappropriate, translation of this word is 'The old gentleman.'] This consisted of two pieces of wood, seven finger-breadths in length, and about the size of one's wrist in thickness. And their coverings were: first, dark blue cloth, secondly, native silk cloth, and thirdly, scarlet cloth; and they were also anointed with castor oil, and with a gum used for burning as incense; and between them were coral beads, and pieces of silver, and white beads; and outside they were ornamented with pieces of scarlet cloth and dark blue cloth, so that their appearance was like a bird having wings and head, the body glittering with the different kinds of beads fastened to it; its form was something like this: [here in the ms. a sketch is given which has a rude resemblance to a bird.]

And I must confess that although I had taken hold of it, I still half thought it something having life, but after holding it up some time, I remembered that I was holding it too long through my joy, while

* The north-east corner of Hova houses, so called from the *ràry*, a kind of invocatory chant to the ancestors and idols being sung there. It is esteemed the most sacred part of the house, and in it the fixed bedstead is generally placed.

† A piece of the trunk of a tree, about a foot to eighteen inches deep, ten to twelve inches in diameter, hollowed out and used to bring honey from the forest.

they on the other hand were lost in amazement seeing me pull it to pieces. Then they said, all speaking confidently: "If Rainivelo does not die suddenly, then there surely is what they call Jehovah, to whom he prays," for while still holding it up I discoursed upon the nothingness of idols, and spoke of the power of God and the mercy of Jesus Christ. And when I was just going to burn it, I said: "Look, all of you, for I will chop it up with the axe," then taking the axe I split it up, but it was a little troublesome, for the wood was slippery with the castor oil.

And as I was about to burn it in the fire, Rainandrianaly said: "Take good care of your fire, for if it goes out, they will say, 'Ingahibe has put out the fire;'" so I put some fat and firewood before I lighted it. And when the fire was well kindled, I put on first all the smaller articles and the leaves. So when they were on fire, the proverb was fulfilled: *Ambarivatry mitain-tenany, satria vonto tseroka.* ["*Ambàrivàtry* (a shrub, the pigeon-pea) burning itself, because full of grease."] And again, when Ingahibe was thrown on the fire, it reminded one of the saying: *Horìrika namonosan-kena, koa levona mba amy ny fonosany.* ["*Horìrika* (the edible leaf of an arum, but often used from its size to wrap up smaller vegetables), vegetable wrapper, then eaten together with what it wrapped."] And when they were all in the fire there was a fine blaze, for I took care that all should be destroyed, so glad was I in burning them.

And when all was consumed we all went away home; and as we were going along the road Ramangidy's people said: "Parson Rainivelo will fall, you'll see, and die." However I happened to be behind them all the while, though they did not know it; so when I said: "Here I am, for whoever tells you that, tells a lie," they were all ashamed and had nothing to say for themselves. So when I came to Alakamìsy [or Thursday, the name also of the place where the market is held on that day, near Ambohimanga] I told everyone I came near of all the people assembled at the market about our burning the idol, for although there were many idols here among the Malagasy, there was not one of all of them equal to Ramahavaly.

And after Ramahavaly's burning, I visited 21 congregations one after another, preaching every Sunday about the destruction of the idols, and the burning of Ramahavaly, and the fulfilling of the Scriptures, and the power of Jesus Christ; and this is what I preached, John xx. 24-29, especially the words: "Be not faithless, but believing." My reason for visiting those congregations was

that they were all in the vicinity of the idol village, as well as containing many people who believed in it and acknowledged its power. These are the names of the 21 congregations to whom I preached as stated above :—

1.—Ambohimanga	8.—Isaoka	15.—Ilafy
2.— do. (Andakana)	9.—Ambodifahitra	16.—Ambohipanja
3.—Imeritsiafindra	10.—Ambohitrantenaina	17.—Inamehana
4.—Imerimandroso	11.—Manandriana	18.—Ambohidratrimo
5.—Imahatsinjo	12.—Ifiaferana	19.—Mandrarahody
6.—Imangarano	13.—Ambatofotsy	20.—Ampasika
7.—Imanankasina	14.—Ilazaina	21.—Avaratr' Ampa-[nanina

I preached nothing else until I had visited all these congregations.

RAINIVELO, *Pastor.*

[*Translated by the* EDITOR.]

GLEANINGS FROM "LIVINGSTONE'S LAST JOURNALS."

(A) *WORDS SIMILAR TO MALAGASY.*

1.—*Sandarusè*, gum copal=*sandarosy*. Used by Arab traders. The native name is *kumbe* (v. 1, p. 30), or, in some parts, *mchenga* (v. 1, p. 70).

2.—*Bua bwa*, name of a fruit =(*voa* ?) (v. 1, p. 149).

3.—*Khanga*, guinea fowl=*akanga* (v. 1, p. 34).

4.—*Machna kanga*, guinea fowl's eye=*mason' akanga* (?) (v. 1, p. 180).

5.—*Masu kantussi*, bird's eye =*maso* (?) (v. 1, p. 180).

6.—*Shuare Raphia*, (native ?) name of a palm=*raofia* (?) (v. 1, p 208).

7.—*Ngombe*, an ox=*omby* (v. 2, p. 55).

8.—*Lamba*, something woven ("weavers of the Lamba,"-v. 2, p. 56). Mal. *lamba*, cloth.

9.—*Bolongo*, friendship (v. 2, p. 69); cf. *longo*, a friend, in Sakalava (v. 2, p. 69).

10.—*Matanga*, a melon = *voatango* (?) (v. 2, p. 221).

(B) *CUSTOMS LIKE THOSE OF THE MALAGASY.*

1.—The poison ordeal is common, and vomiting is a sign of innocence (v. 1, p. 134). The name of the ordeal is *muavè* ; is this connected with *mosavy* ?

2.—A ceremony of blood-drinking, similar to the *fati-dra*, is a common ratification of peace and pledge of friendship, as among the Malagasy (v. 1, p. 22).

3.—The manner of beckoning with the palm *down*, noticed by Livingstone (v. 1, p. 346), corresponds exactly with the Malagasy practice.

4.—The way of dressing the hair in little knobs noticed (v. 1, p. 81) by him seems to be similar to the fashion commonly adopted here.

5.—"The Makonde blame witches for disease and death; when one of a village dies, the whole population departs" (v. 1, p. 28). The Sakalava are said to do the same.

W. E. C.

NOTICES OF NEW BOOKS ON MADAGASCAR.

(1) *Twelve Months in Madagascar.* By Joseph Mullens, D.D., Foreign Secretary of the London Missionary Society. London: J. Nisbet and Co.

We are glad to welcome from the graphic pen of Dr. Mullens an addition to the not very voluminous collection of books on Madagascar. In the twelvemonth of his stay in this country he possessed unusual opportunities for seeing those portions of the Island where the L. M. S. mission is in operation; and his book gives a picturesque, and, on the whole, not very far from correct account of both the country and people, as far they came under his notice. It is not very remarkable, considering the circumstances of the visit of the Deputation, and their want of that thorough acquaintance with the people which only constant intercourse with them can give, that the Doctor's views of the Malagasy are somewhat strongly tinted with rose-colour. The congregations and people, as seen by the Deputation in most of their tours through the country, presented by no means their usual every-day aspect, and consequently, left a far more favourable impression as to their progress than the actual state of things warrants one in forming. So that we demur very strongly to the statement that the Doctor and his colleague "everywhere came into closest contact with the native churches, to an extent that no Englishman, missionary or traveller, had ever done before" (preface, p. v.). On the contrary, we affirm that every missionary in active work comes into far closer contact with his people at every Bible class and Sunday service than the Deputation could possibly do at any of the places they passed through. And this was just because, as Dr. Mullens says, they "saw the religious life of the people on the large scale, not merely in its details in a single locality."

Making, however, allowance for the above causes of misconception, the book contains much to interest not only those who have never been in Madagascar, but also those who are familiar with it. No one has yet described the physical features of the country half so minutely and picturesquely as Dr. Mullens has done in this book. The Doctor has a gift for physical geography, and has pictured the mountain ranges, the rice plains, and the river valleys of the interior with real enthusiasm. We can hardly however go quite so far as he does in his admiration of the bare hills and dreary landscapes of many parts of Imerina. And though by no means belonging to the *nil admirari* class of people, who go from Dan to Beersheba and find all barren, we can hardly help smiling at the profusion with which the epithet 'noble' is strewn over his pages when speaking of hills and rocks. True we sometimes have gorgeous effects of light and shade, and the red clay hills glow at sunset with a marvellous intensity of colour; but the exquisite purity of the air at some times of the year would glorify any landscape, however devoid of interest. But we owe warm thanks to the Doctor for his excellent and minutely detailed Map of the two chief central provinces. It is a real gain to our knowledge of the country; and we could have wished that Dr. Mullens's geographical researches could have been extended over the whole island. We are sorry, however, that by some oversight, the map does not bear upon it some recognition of the

great services rendered by the late Mr. Cameron, in the preliminary surveys, triangulation, and measuring of base-lines, without which the map could not have the same claims to accuracy which it now possesses. This is acknowledged in the book, but many will see the map who will not see the book, or will soon forget Mr. Cameron's share in its production, even if they have read about it.

In the chapter on "Lake Itasy and the Volcanic District," Dr. Mullens has made a valuable contribution to our knowledge of the physical geography of the island. It is true that for some years past it has been known that there were evident traces of volcanic disturbance in the molten appearance of the rocks in the west and south of Imerina, and in the pumice and cinders occasionally met with in those parts. In a journal of the Rev. T. Campbell, C. M. S., printed in the *Church Missionary Intelligencer*, June, 1869, p. 192, there are interesting details of these appearances; but Dr. Mullens has given far fuller information on the subject, and has shewn how extensive and energetic these subterranean influences must have been, and how very conspicuous are its traces in the great number of extinct craters north and south of the mass of Ankàratra.

With regard to Dr. Mullens's estimate of the population of Madagascar, while agreeing with him that probably former estimates were too high, we have a strong impression that he errs in the other direction. Somewhat positive statements are made in the book, and were put forward rather prominently at the L. M. S. Annual Meeting in May of this year, about the mere "guess-work" upon which former estimates of the population were founded; but on examining the estimate made by the Deputation, it is perfectly evident that they also have largely used "guess-work" with regard to several of their items. The Sàkalàva country, for instance, which stretches the whole western side of Madagascar, 970 miles long, and overlapping considerably at each end, they only passed through once, by an unfrequented route; yet it is confidently set down as containing 500,000 people,—neither more nor less. The same remark applies to the inhabitants of the eastern coast, to those living in and between the two great lines of forest, to the people of Ikòngo, and to the Ibàra tribes; some of these latter indeed were not seen at all by Dr. Mullens and his colleague. We have a strong impression, derived from reports, more or less reliable, that both the Sakalava and Ibara countries will be found to be more thickly peopled than Dr. Mullens thinks; but before we can set down exact figures we need more exploration of the country in these directions. Two-thirds, at least, of the island are practically unknown to us. In the sixth chapter, which treats of "The Land and People of Madagascar," Dr. Mullens has most ingeniously woven together in a concise narrative all the most important facts known as to the history of the Malagasy people; we think however that the dates he gives for some of the most important events in their history before they were known to Europeans are very problematical (see pages 178, 179, 181). But he gives some interesting particulars as to the activity of commerce and navigation in the Indian Ocean many centuries ago, which confirm the generally-held belief that the Hovas and other allied whiter tribes are of Malay stock, and which show how easily emigration might have taken place from the Malay Archipelago in this direction at a rather remote era.

The four or five page-illustrations given, and some of the smaller ones, are so good that we wish that Dr. Mullens had given a larger selection from the extensive series of photographic views he took when travelling in Madagascar.

We have been amused by the rather free translations Dr. Mullens gives of some Malagasy names:

"Get your tiffin" may do on a stretch for Mandanivatsy (p. 235), but to the meanings given of Tsi-enim-parihy (p. 81), Sakalava (p. 168), Malaimbandy (p. 170), Sihanaka (p. 262), Tanin-dolo (p. 89), and some others, we put a very emphatic query. In the names of places both in the book and the map there are many instances showing that the rules of Malagasy orthography have not been understood; thus we have Ambohiveloma, Ampasimfotsy, etc. But, as we have said, we heartily welcome the book; and we trust that it will not only strengthen the interest which has been felt in Madagascar for many years past by the friends of missions, but will direct the attention of scientific explorers,—geologists, naturalists and botanists,—to this country, as a field where there is still ample room for research in various departments of science.

(2) *From Fianàrantsòa to Ikòngo. Being Notes of a Journey made on behalf of the London Missionary Society.* By George A. Shaw; pp. 19. Antananarivo: A. Kingdon.

This little pamphlet is a record of some true missionary exploration and work. The tribe called Ikòngo, living in a district of the same name to the south-east of the Bètsilèo country, have long been noted for their independent character, and the determined and successful resistance they have made to the Hovas. By exercising judgment, tact, and patience, Mr. Shaw has at last got access to this people; and in his pamphlet he describes his visit (in Sept. and Oct. of last year) to the strongly fortified mountain, also called Ikongo, which is the capital and citadel of the tribe. Even he, however, was not allowed to enter the place, but he gives a description of it. The difficulty of access to Ikongo may be understood from the following extract:—"Quite early this morning we became aware by the firing of guns that the king was leaving the fortress, on his way to me. So I again anxiously awaited him, fully expecting he would soon put an end to our suspense. But I was told that though so close, it would take quite a day to get either up or down the intricate path. So I had nothing to do but wait till next day."

Although the Ikongo chief and his people were strongly prejudiced against "the praying," as being in their minds closely connected with Hova domination, Mr. Shaw was able to place a teacher to instruct them in reading, etc.; and with this he was obliged for that time to be content. But he was encouraged in having made any opening for light to enter. We advise those of our readers who have not seen the pamphlet to procure and read it for themselves. We are happy to give in the preceding pages further information kindly supplied by Mr. Shaw, after a second visit made to Ikongo, as to the prospects of spreading the gospel amongst its people.

(3) *The Sàkalàva. Being Notes of a Journey made from Antananarivo to some Towns on the Border of the Sakalava Territory, in June and July,* 1875. By Joseph S. Sewell; pp. 24, with a Map. Antananarivo: A. Kingdon.

This interesting pamphlet opens up a part of Madagascar never before visited by a missionary, and only once or twice crossed by a European trader or naturalist. Up to the present time none of the Madagascar races have seemed so inaccessible to the gospel as the widely spread tribes of the Sakalava. In the neighbourhood of Ankavàndra and Imànandàza, however,—Hova garrison towns on the edge of the Sakalava territory to the west of Madagascar, and from seventy to eighty miles from the Mozambique channel—there seems a very favourable opening for commencing mission work among these tribes. The Sakalavas in the neighbourhood seem to live in friendly relations with the Hovas, and to be favourably

disposed to Christianity. It is greatly to be wished that Mr. Sewell's suggestion should be carried out, and that each of these two important places should be occupied by a good native evangelist, so that the Sakalava tribes living near each respectively may be taught, and their children brought into schools. But the paper kindly prepared by Mr. Pickersgill, who was Mr. Sewell's companion on his journey, and given in the preceding pages, enters fully into this question, and supplies many facts omitted by Mr. Sewell in his account.

Besides the interest which this paper has from a missionary point of view, it adds some valuable information to our knowledge of the geography and physical features of central Madagascar. Instead of the hills west of Lake Itasy forming the edge of the central plateau of the island, as was at one time supposed, Mr. Sewell's journey shews that this elevated portion of Madagascar extends for nearly two degrees of longitude west of Antananarivo, with high hills at its western edge, and then dips down suddenly into the plain of Bèmaràha, a valley somewhat resembling that of Ankay on the eastern side, but at a much less elevation above the sea-level, 300 or 400 feet only, instead of about 3000 feet. The sections given with the map show that the central plateau of this island has a cup-shaped hollow towards the centre, with the edges higher on each side. This, it will be remembered, is on a smaller scale what the southern half of the African continent is on a larger one, as shewn by Dr. Livingstone's travels and researches. The analogy is curious and suggestive. Mr. Sewell's map also shews the course of a very important river, the Tsìribìhina, hardly known by name even before, which receives the Manìa, from North Betsileo, and the Màhajìlo, the Kitsàmby, and other considerable streams from Imerina and the district to the west. Altogether, the pamphlet is a interesting and valuable addition to our knowledge of this country, and of some of its numerous tribes.

ICE IN MADAGASCAR.

I have very often wondered how many missionaries have seen ice in this country. Until the other day I never heard of any one except Mr. Street and myself, who saw some at Manàlalòndo, on the morning of the 15th June, 1872.

Manalalondo is situated in one of the Vàkinankàratra valleys, in latitude 19° 15′. On the morning in question, taking a walk on the hill sides, I was attracted by the appearance of the rice fields, and on descending to examine them I found them covered over with ice, perhaps a quarter of an inch thick or more, the ground was also covered with white hoar frost. On our journey the same morning we met some natives carrying a large piece of ice, which must have been half an inch thick. I need perhaps hardly add, that although I have very often been there since, I have never seen any ice except on the one occasion mentioned.

H. E. Clark.

BRIEF SUMMARY OF IMPORTANT EVENTS IN MADAGASCAR DURING THE YEAR 1875.

POLITICAL. There has been not a little excitement during the year on the subject of slavery, and the importation of slaves into Madagascar. As far as can be ascertained, the royal proclamation of Oct. 2, 1874, decreeing the freedom of all slaves brought into Madagascar since the signing of the Anglo-Malagasy Treaty, June 7, 1865, is practically a dead-letter. It is still a disputed point whether any slaves have actually been set free as a result of the proclamation, although, according to Sir Bartle Frere and other good authorities, from 8000 to 10,000 slaves are imported annually. It is impossible to believe that such large numbers of slaves can be introduced into the country without the connivance of local governors and other officials; and from information received from those who have lately been on the coast, both east and north-west, it appears that there are regular establishments for the reception of newly-imported slaves, where they are kept until they can speak a few sentences of Malagasy. Not long ago a gang of slaves who could hardly speak a word of the language was seen only a few miles south of the Capital by a missionary of the L. M. S. Those who know the all-pervading influence of the central goverment, even in remote parts of the island where Hova officials are stationed, can hardly avoid concluding that it must be to the interest of some persons very high in position *not* to put a stop to this state of things; and that, notwithstanding proclamations which read exceedingly well, nothing very effectual will be done to stop the slave trade unless a constant pressure is exercised by England to oblige the native government to observe their treaty engagements. The presence of a British Consul on the north-west coast would probably do much to check the evil.

About the middle of the year there was considerable exercising of the public mind on the subject of medical attendance. In June, Dr. Parker, of the L. M. S. mission in Bètsilèo, was sent for by the Queen to be Court Physician; and in September, Dr. Mackie, who had left Antananarivo for the Cape, returned from Tamatave, having accepted a similar position. In a royal proclamation delivered in Andohàlo on August 6th, the Queen informed her subjects of these appointments; telling them that her medical officers should also attend the people free of charge, and that she would even give them medicine if she had any suited to their complaints.

In April, May and June, considerable excitement was caused in North-west Vònizòngo by the discovery of a hot sulphur spring in that neighbourbood. It is said that some one passing by the place, and being afflicted with one of the very common skin diseases of the country, happened to bathe in the water, and to his surprise and delight found himself, like Naaman, freed of his complaint. The fame of this cure soon spread, and the poor ignorant people, thinking the water would heal every disease that flesh is heir to, flocked in great numbers to the spot. Some 8000 people, it is reported, were there at one time, living in tents, so that the villages for some distance were almost deserted.

But instead of gaining benefit, a large proportion contracted new diseases, and numbers died from fever; so that at last the government were obliged to interfere and disperse the assembled crowds. An analysis of the water shews that it contains sulphates of magnesia and soda, and common salt.

RELIGIOUS. In the early part of the year, a special series of six services, one every week, was held in the church at Avàratr' Andohàlo, for youths and young men, to impress upon them the importance of personal religion, and the obligations of purity of conduct and heart. Some startling revelations as to the low state of morals among young people, and, as it was feared, an increase of licentious habits, greatly encouraged by the openly vicious conduct of young men of the upper classes,—was the immediate cause of holding these services. It is to be feared also that there has been latterly a great increase of drunkenness, notwithstanding the stringent laws of the native government against the making or sale of spirits.

In June the usual half-yearly meeting of the *Isan-ènim-bòlana* (lit. "every six-months"), the Church Congress or Congregational Union of the churches in Imèrina, was held in the Memorial Church, Fàravòhitra. The Rev. C. Jukes presided; and papers were read on 'The sending of Native Missionaries by the Union'; 'The Observance of the Lord's Day'; and 'The taking care of the House of Prayer.' The meeting was well attended, and it was resolved to send two native missionaries to the Ibàra tribes in the south of the Island, and to make half-yearly collections for their support, in June and December, in all the churches connected with the Union.

On June 24th, the spacious and handsome church of the Norwegian Mission at Antananarivo was opened for divine worship. Almost all the Norwegian missionaries in the central provinces were present and took part in the services; and a large number of the members of the other Protestant missions also attended. The church is a commodious structure, mostly of sun-dried brick, designed in a simple Gothic style, and in the form of a Latin cross. It has a lofty tower of burnt brick in the centre of the northern end, crowned by a short spire covered with zinc. The church stands in a commanding position at Ambàtovinàky, above one of the chief roadways of the city, and is a prominent object from the west and north-west of the Capital.

In August, an L. M. S. mission was commenced amongst the Sihànaka by the arrival of the Rev. J. Pearse and Mrs. Pearse at Ambàtondrazàka. During the year some important missionary and exploratory journeys have been made by members of the L. M. S. and F. F. M. A. missions: viz., Mr. G. A. Shaw to Ikòngo; Rev. H. W. Grainge to Mojangà; Mr. J. S. Sewell and Rev. W. C. Pickersgill to Ankavàndra and Imànandàza; and Rev. T. Brockway along part of the East coast. But as full accounts of the three former are given in the preceding pages it is unnecessary to do more than mention them here.

On August 3rd the foundation-stone of a Hospital for women and children, in connection with the S. P. G. mission in Antananarivo, was laid by Mrs. Lindsay at Ankòrahòtra.

LITERARY. The Revision of the Malagasy Bible has been proceeded with during the year by the Committee of Delegates, and under the supervision of the Rev. W. E. Cousins, Revising Editor. The portions revised during the year are Genesis xlv.—l., the whole of the book of Exodus, and Matthew xvii. 14—xxi. 32. The committee have met every Tuesday since Feb. 9th.

A Malagasy Bible Dictionary has been commenced during the last half-year, under the editorship of Revs. J.

Sibree, P. G. Peake and T. T. Matthews. It will probably be a work of from 700 to 800 pages, demy octavo, and illustrated.

A Malagasy English Dictionary has also lately been commenced under the charge of a small committee of members of the L. M. S. and F. F. M. A., and edited by Mr. Street. This Dictionary, it is proposed, shall include every known Malagasy word, so far as this is attainable, giving also those of other dialects than the Hova. It will probably be a much larger work than Mr. Johns' Dictionary, and the usage of most words will be shewn by illustrations taken from the proverbs, *kabàry*, and other purely native productions.

A small English-Malagasy Dictionary, chiefly intended for Malagasy students, but most useful also to English residents, has lately been published by Mr. J. S. Sewell.

The year 1875 will probably be memorable in the future literary history of Madagascar as the date of the commencement of the first Malagasy newspaper. *Ny Gazety Malagasy* was commenced on May 1st of this year, and has already a large circulation. It is a monthly paper of four pages, and issued at one *èranambatry* (one third of twopence) per copy. May it soon become a weekly, and eventually a daily paper, and do much to stimulate and enlighten the native mind.

OBITUARY. The death of Mr. Cameron, of the L. M. S. mission, on October 3rd, is noticed at full length in the preceding pages, and an account given of his long and honourable life-work.

The Rev. Dr. Percival, of the S. P. G. mission at Tamatave, died of fever on his way from the Capital to the East coast, at Rànomafàna, on April 4th.

On May 21st, the oldest officer of the Malagasy army, Ràiningòry, 16th Honour, died at Ambòhimànga. He was supposed to be not less than 100 years old, and until very recently had been a hale and vigorous old man. He was born at Ambòhibelòma; and was greatly esteemed as a brave soldier by the first Radàma, whom he accompanied in most of his war expeditions in various parts of the island. In his old age he was greatly respected and beloved by his family and friends. The Queen shewed him all honour, and directed that as he was a hundred years old his corpse should be wrapped in a hundred red silk *lamba*. The family tomb where he is buried is said to have used as a hiding-place by the Christians in the persecution.

Postscript. Since the above was in the printer's hands, we have to record, with heart-felt sorrow, the sudden and unexpected death of our dear friend and neighbour, the Rev. J. T. Wesley. Mr. Wesley had not been five months in the Island, and was hoping to proceed to Antsihànaka, as the colleague of Mr. Pearse, in the cold season of 1876. But he suffered from the heat of the climate as the hot season approached; and although no serious apprehension was entertained until a day or two before his death, he rapidly sank, owing to inflammation of the liver, and died at Antananarivo on Dec. 19th; and was buried in the Ambàtonakànga Church-yard on the following Tuesday. We made special reference to his death on the following Sunday afternoon, at Antsàhamànitra church, Ambòhimànga, in an address founded on 1 Thess. iv. 13-18. At this church Mr. Wesley was accustomed to attend, and in it, hardly three months after his arrival in Madagascar, he preached his first Malagasy sermon. His loss is sincerely regretted by the native congregation, to whom he had endeared himself by his loving and gentle disposition,—as well as by his own countrymen and women.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

Arrived. Aug. 23rd. Rev. J. Pearse and Mrs. Pearse (Antsihanaka Mission).

July 26th. Rev. J. T. Wesley and Mrs. Wesley (Antsihanaka Mission).

July 26th. Rev. C. T. Price and Mrs. Price (Betsileo Mission).

July 26th. Miss Brockway (Betsileo Mission).

Aug. 9th. Mr. John Parrett and Mrs. Parrett (Imerina Mission).

Left. July 20th. Rev. R. Baron.

Aug. 10th. Mr. W. Pool and Mrs. Pool.

Aug. 10th. Miss Gilpin.

EDITOR.

THE FIRST ARRANGEMENTS FOR A PROTESTANT MISSION IN MADAGASCAR.

EXTRACT FROM THE 'EVANGELICAL MAGAZINE,' MARCH, 1812.

"A very interesting letter has been received by the Directors from their venerable Missionary, Dr. Vanderkemp, who, with a zeal unchilled by advancing age, it appears has, in all probability, embarked ere this on a mission to our newly acquired conquest,* the Island of Madagascar; and with such a concurrence of favourable circumstances as would induce the hope that his way thither was marked by the finger of God.

"The Doctor thus expresses himself in a letter from Cape Town under the date of October 31: 'The morning of yesterday afforded us abundant materials both for thanksgiving and prayer. Brother Pacalt arrived from Bethelsdorp with Verhoogd and the young Caffre captain, Tjaatzoe, fully determined to proceed with me by the first opportunity to Madagascar. The same moment I received two letters, one from Mr. Bird, the Colonial Secretary, informing me that the new Governor of Cape Colony, Sir John Craddock, would forward my views and those of my associates, in proceeding to Madagascar by such means as might be in his power, whenever I should have decided upon carrying the projected Mission to that Island into execution :—the other from brother Thompson, at the Isle of France, containing interesting news of Madagascar; that he got at Bourbon a Catechism in the Madagascar language, with a Latin translation; that he had not yet seen Governor Farquhar, but his Secretary informed him that his Excellency was very desirous that a Mission should be established in Madagascar; and would not only give a free passage to the island, but presents for the Chiefs. The Madagascar tongue, it appears, is a corruption of the Arabic; and the letters of the Catechism were Arabic characters.' "

Note. The journey Dr. Vanderkemp proposed to undertake was never accomplished, owing to his death shortly after the date given above. It was not until eight years afterwards that the L. M. S. mission was commenced in Antananarivo by the Rev. David Jones. ED.

* [Mauritius and Bourbon had just been taken from the French; and Madagascar was considered merely as an appendage to these small islands, and a part of the French possessions in the Indian Ocean. ED.]

LIST OF ENGLISH BOOKS, PAMPHLETS, AND PAPERS ON MADAGASCAR.

(Thinking that many of the readers of the ANNUAL would be interested in seeing what has already been written about Madagascar, and where they can obtain information on special subjects connected with its geography, natural history, botany, philology, etc., I have, at considerable pains, prepared the following account. It is the most full and complete of any list yet published, but is still, I know, far from being a perfect one; there are several papers on the botany of the Island of which I have been unable as yet to obtain the particulars. ED.)

BOOKS.

1.—*The Adventures of Robert Drury during Fifteen years' Captivity on the Island of Madagascar;* containing a Description of that Island; an Account of its Produce, Manufactures, and Commerce; with an Account of the Manners and Customs, Wars and Civil Policy of its Inhabitants; to which is added a Vocabulary of the Madagascar Language. London: 1728.

(1a. An abridged account of the above is given in vol. 3 of *Chambers' Miscellany of Useful and Entertaining Tracts*, new ed. 1872.)

2.—*Life of Benyowski.*

3.—*The Loss of the 'Winterton' East Indiaman.* By Capt. Buchan.

4.—*Voyages to explore the Shores of Africa, Arabia, and Madagascar.* By Commodore Owen, R.N. London: 18—(?).

5.—*Voyage to Madagascar and the East Indies.* By the Abbè Rochon. Translated from the French. With a Map. London: 1793; pp. 406.

6.—*A History of the Island of Madagascar;* comprising a Political Account of the Island; the Religion, Manners and Customs of its Inhabitants, and its Natural Productions. With an Appendix, containing a History of the several attempts to introduce Christianity into the Island. By Samuel Copland. With a Map. London: 1822; pp. 369.

7.—*The Widowed Missionary's Journal;* containing some Account of Madagascar; and also a Narrative of the Missionary Career of the Rev. J. Jeffreys. By Keturah Jeffreys. Southampton: 1827; pp. 216.

8.—*History of Madagascar.* Compiled chiefly from original documents, by Rev. Wm. Ellis. With Maps and Illustrations. 2 vols. London: 1838; pp. 1054.

9.—*A Narrative of the Persecutions of the Christians in Madagascar,* with Details of the Escape of the Six Refugees now in England. By Revs. J. J. Freeman and David Johns. London: 1840; pp. 298.

10.—Chapters xlix.—lii. in Tyerman and Bennet's *Voyages and Travels round the World,* pp. 269-288; 2nd ed. London: 1840.

11.—*Madagascar Past and Present;* with Considerations as to the Political and Commercial Relations of England and France, and as to the Progress of Christian Civilization. By a Resident. London: 1847.

12.—*Three Visits to Madagascar* during the years 1853, 1854, and 1856; including a Journey to the Capital; with Notices of the Natural History of the country, and of the present Civilization of the People. By Rev. W. Ellis. Map and Illustrations. London: 1859; pp. 476.

13.—*The Last Travels of Ida Pfeiffer;* inclusive of a Visit to Madagascar. Translated by H. W. Dulcken, Ph. D. London: 1861; pp. 338.

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The Editor will feel greatly obliged if any friend who knows of other books, pamphlets, papers in magazines, or in proceedings of learned societies, relating to Madagascar and its people, which have been omitted in the above list, will kindly send him particulars of the same, so that as complete an account as possible may be obtained of everything relating to this country which has appeared in print. All being well, a list of French works on the subject will be inserted in the next number of the ANNUAL.

VARIETIES.

MADAGASCAR TORTOISES.

MR. C. S. Salmon, Chief Commissioner of the British Government in the Seychelles Islands, has sent two very rare and wonderfully big specimens of the tortoise kind to England. They are consigned to Dr. Gunther, of the British Museum, who is probably the most eminent scientific authority upon reptiles and animals of that description; but they will be taken care of in the Regent's Park Gardens of the Zoological Society. It was rather difficult to get a cage made strong enough to hold the male tortoise, the force of this animal being so prodigious that the stoutest and toughest timbers, with thick iron bars, were scarcely sufficient to keep him in confinement. Both tortoises are natives of the Island of Aldebra,* north of Madagascar, but they are not of the same species.

The male tortoise, which is much the larger of the two, measures 5ft. 5in. length of the upper shell, and 5ft. 9in. width of that shell; the head and neck, when fully thrust out, are 1ft. 9in. long; the body is 8ft. 1in. circumference. The weight is about 800 lb. The head, 6in. broad and 7in. long, somewhat resembles that of a boa constrictor. The feet are 6in. or 7in. diameter, with nails 2in. or 3in. long. This tortoise was brought to the Seychelles Archipelago about seventy years ago; being then small, he could be put into a coat pocket. He has been in the Calais family ever since, sometimes residing in the island of Silhouette, another time at Mahé, but latterly at Cerf Island, the property of Mr. Calais. This animal is capable of growing to twice his present size, being yet adolescent. The Aldatra tortoises live to a vast age, and grow very slowly; but the breed is becoming rare, especially the large specimens. This is much the largest specimen of its kind now extant. In order to bend the head downwards the animal has to incline to the right or left, but he cannot bend it much. He will eat any vegetable food, dried leaves, banana leaves, bread-fruit, and pumpkins, He chews and swallows by jerks, and drinks by sucking up a good deal of water by the nostrils. He sleeps always with the fore part of his upper shell jammed against something hard. He never moves in the night from the posture he takes up to repose in, but lies down two hours before sunset, and does not stir till an hour after sunrise. He objects to be in the direct rays of the sun for more than half an hour. No weight put on his back seems to affect his walk, which is slow and clumsy. It is believed he could carry a ton weight; but he is very fat, and gets blown after walking twenty or thirty yards, and stops and rests awhile.

The female tortoise is younger, but is already full grown, which is known by the shell. The male has much regard and affection for her, and is annoyed when she is disturbed and made to move on. She has been seen to carry him on her back. Her dimensions are as follows:—Circumference at greatest girth, 5ft. 4in.; length of shell, 3ft. 4in.; breadth of shell, 3ft. 10in.; fore foot, 4½in. in

* Can any one inform us as to the situation of this 'Island of Aldebra,' or, as it is spelt a little lower down, 'Aldatra'? I have carefully examined both maps and Gazetteers, but can find no such name given in any map or book which I have had access to. ED.

diameter. Her form is rounder than the male.—*Illustrated London News*, July 3rd. 1875.

Note. From the illustration given with this account, these tortoises seem to be closely allied, as regards the shape of the plates of their shell, with the Geometric Tortoise, which is somewhat common in Madagascar; and perhaps still more so with the Elephantine Tortoise (*Testudo elephantina*), which is a native both of the Seychelles and the Comoro Islands. See *Cassell's Popular Natural History*, vol. iv., pp. 11, 12. ED.

THE 'ZAHANA.'

THE *Zahana* is the native name of a tree indigenous to the forests of Madagascar, which has been introduced pretty largely into treeless Imerina. Its timber is used as pillars in the small native houses, as it does not easily rot under ground.

In England it would doubtless be regarded as a handsome ornament in shrubberies or lawns. It is an evergreen with dark glossy leaves, and bears a pretty pink flower something like a large single blossom of the horse-chestnut; its seeds are imbedded in a pod surrounded by a sweet pulp, which is edible.

It is compact in its growth, and reaches from 20 to 40 feet in height.

Its peculiarity is its leaves. Each leaf of the ordinary *zahana* is like two leaves, the end of one joined to the top of the other; the under one being somewhat the larger. A *slight* scratch with a pin on the leaf shows white, so that it can be written on by any sharp-pointed instrument; and the writing will last as long as the leaf. A deep scratch, however, turns black as in any other leaf.

The white film lies invisible on the surface, but can be scraped off as a whitish powder with a sharp knife. It would be interesting to submit this powder to chemical analysis.

In the ordinary *zahana* the leaf is divided into two; but in passing through the forest at Andrangoloaka and Vodivato I found specimens whose leaves were divided eight times, articulated length-wise, forming as it were a tapering chain of eight links. This variety must be far from common, as a native who was with me, and who is often in the forest, had never seen one before. Another native says that it is the richness of the soil which causes the leaf to lengthen and divide itself.

The only leaf mentioned in Balfour's *Manual of Botany* as articulated lengthways like the *zahana* is the orange leaf; and it seems still to be a question whether it is to be regarded as a compound leaf, or a simple leaf articulated to a winged fetiole.

Now the *zahana* leaf with eight divisions must undoubtedly be a compound leaf; and if so, is not its companion, divided only twice, also compound; and if so, should not the orange leaf also be so regarded; the only difference is that the under part of the orange leaf is much smaller than the upper, whereas in the *zahana* it is rather larger; but the articulation is precisely the same in both leaves.

J. WILLS.

ON A HITHERTO LITTLE-NOTICED USE OF THE PARTICLE NO.

"THE correct or incorrect use of the particle *no*," says the Rev. W. E. Cousins, in his *Concise Introduction to the Study of the Malagasy Language* (p. 59), "is no unfair criterion of the skill a European has attained in speaking Malagasy." Mr. Cousins proceeds to classify the various uses of *no* as a discriminative particle as three: it being used to emphasise (1) a subject, (2) an adjunct, and (3) a statement; and then gives examples of its use in each of these particulars.

The Rev. W. Montgomery has however recently drawn attention to the fact that *no* is used with still another shade of meaning: being frequently employed in interrogative sentences, where it is generally the first word in the sentence, and has very much the force of *mahoana*; *ka* could also be substituted for it with little difference in the meaning. Mr. Montgomery has kindly supplied me with a number of sentences illustrating this use of *no*, from which I select the following as likely to be of some interest to students of Malagasy:—

No dia anao hiany izany, ka anaovanao hoe, an' olona?

No fantatrao hiany ny fividiny, ka alatsakao indray?

No tsy haninao ny sakafonao?

No tsy mandeha mianatra hianao, fa antoandro ny andro?

No tsy omenao indray ny volako, kanefa anio no fotoana?

No tsy tonga tany indray hianao omaly?

No tsy misy olona akory anefa eo?

No tsy nentinao taty amiko indray re izy ê?

No matory antoandro re ise?

No tia ahy izy, ka no tsy mba tiako?

No malain-kiady hianao, ka no tsy omenao ny ahy?

No tsy nantsoinao ahy raha misy izany?

No tsy haninao indray itsy izy, nefa eo mitomany? (zaza)

No tsy aoka izay, fa efa ho lany ny taratasy?

Mr. Cousins gives me the following additional illustration:—

Raha mba manao àty, raha mba manana afero, raha mba mila, *no* ny an' olona no kojikojena?

EDITOR.

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