THE

ANTANANARIVO ANNUAL

AND

MADAGASCAR MAGAZINE.

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

EDITED BY

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NOTICE TO CONTRIBUTORS AND SUBSCRIBERS.

CHANGE OF EDITOR.

This Third Number of the Antananarivo Annual has, like the First and Second, been brought out under the management of the Rev. J. Sibree, Jun. More than half of it he took through the press himself, and most of the remainder he had arranged for before he left this city. But as Mr. Sibree is no longer in Madagascar new arrangements have become necessary, and I have somewhat reluctantly consented to take his place. I promise, however, to do my best to prevent anything approaching deterioration in the character of our Magazine, and I sincerely hope that the writers who have contributed so readily in the past, and others who have not yet favoured us with articles, will give me their support, and render me all the assistance in their power.

G. COUSINS.

Antananarivo,

Dec. 7th, 1877.
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The Editor does not make himself responsible for every individual expression of opinion on the part of those who contribute to the pages of the Annual.
IT has long been supposed that the native inhabitants of Ma­
gascar are a mixed people, combining races which in remote
times had their origin in various other countries, near or more
distant. Some are supposed to have emigrated from the eastern
coast of Africa; some from Arabia and the shores of the Persian
Gulf; and some are supposed to have come by some means or
other from Borneo and the adjacent regions, places considered as
centres whence radiated the families which peopled many of the
islands in the great South Sea and the Indian Ocean. Those who
have compared the language of Madagascar with the languages of
those countries, and who have considered the facility with which
voyages even in somewhat ancient times could be made from those
places to Madagascar, have done much to show that such supposi-
tions are at least probable. Both history and tradition however
are all but silent on the remote ancestry of the Malagasy. The

* This paper was originally prepared by the late Mr. Cameron as one of a series of
articles on Madagascar to be published in some English magazine. The scheme however
was not carried out; but as the paper contains much interesting information it has been
thought well to re-produce it in the ANNUAL. The Editor however wishes it to be clearly
understood that he by no means endorses the main argument advanced by his late friend,
viz., the Jewish origin of the Malagasy, as here advocated by him. But he prints the
paper on account of the numerous noteworthy Malagasy customs here brought together
by Mr. Cameron, which resemble many of the ceremonies and religious observances of the
Jews; while he thinks that these may be explained much more satisfactorily than by the
hypothesis here advanced. This point however cannot at present be entered upon more
fully.—ED.

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variety of complexion, and the striking differences in the form and curl of the hair found among the present inhabitants, the different dialects of the same language in use among them, as well as certain varieties in some of their clannish customs, may all have arisen from different tribes of foreign origin settling on different parts of the Island; and through occasional peaceful intercourse, followed by predatory wars and reciprocal captivities, coming in a long course of time to adopt substantially a common language, while retaining among themselves certain peculiarities of their remote ancestors.

The connection between a people and their remote ancestors or teachers may be sometimes dimly shown by the religious rites practised or in some way preserved among them. Thus, in some places among the Celtic inhabitants of Scotland there may still be observed annually a festival called Beltain, where the chief performers are young men in charge of cattle, and young people their chief attendants. Their amusements are chiefly with fire, and the materials for making cakes or something similar for the feast are previously begged from the surrounding villagers. These and other fire amusements formerly observed yearly, and still preserved from time immemorial among British and Irish Celts, are supposed by the best authorities to be the lingering remains of the ancient worship of Baal (the sun) and Ashtoreth (the moon, or Queen of Heaven). It has been thought that the Arabs may have been the progenitors of the Hovas, as small Arab mercantile settlements have been found within historical times to have existed on the eastern coast; but the absence of all traces of Islamism among the Hovas (excepting indeed the practice of circumcision, the estimating of time by the moon, and the observance of a week of seven days, all of which are common to the Jews and other nations) renders it improbable that the Hovas have descended from the Arabs, at least since the rise of Mohammedanism; while traces, as we think, of Judaism, not of the purest form however, have been common enough among the Hovas from time immemorial. Also the long-continued* worship of "gods many" by the Hovas, in direct opposition to the cardinal tenet of the Moslems, almost forbids the supposition that the Hovas are descended from the Arabs.

It would appear from traditionary notions floating about in Imerina, even at the present time, that the ancestors of the Hovas came from some other place than what is at present called Imerina;

* This appears a questionable statement. There seems to be undeniable evidence that the polytheism of the Hovas is quite a modern innovation upon the original monotheism held by them in common with the other Malagasy races. See ANNUAL, No. I., The Ancient Theism of the Hovas; pp. 5-11.—ED.
that an ancient race of people called Vazimba, then, or soon after, occupied part of the country; that in course of time hostilities arose between them, which continued for a long period; that the Hovas at length discovered the use of iron, of which they made assegais, while the Vazimba only used the old instruments or spears made of burnt clay [and of anicona palm bark]; that the latter were then defeated in battle, and soon afterwards fled from the country, going westward.

The writer of this paper has often observed with deep interest strong points of resemblance between the old heathen rites and ceremonies of the Jews previous to the time of Solomon, combined with the grosser forms of worship common among the Phoenicians and other nations; and which, from the reign of Solomon to that of Josiah and even until the Captivity, too frequently mingled with and corrupted the pure worship of Jehovah as given by Moses. One phase of Phoenician worship which mingled with the worship of Jehovah was burning incense to the moon, called "the Queen of Heaven;" it was at times all but universal in Judea; it was carried on in the streets of Jerusalem, on the flat roofs of their houses, in the places round about Jerusalem, and in the cities of Judah.

There is an old custom preserved in this part of Madagascar and practised by the Hovas which, had it been observed in Judea, would probably have resembled the offering of incense to the Queen of Heaven. The new year in Madagascar commences with a new moon;* this new moon is anxiously looked out for and waited for, and it is ushered in by what may be called the burning of incense on two successive evenings, the first being on behalf of the sovereign, and the second on behalf of the people. Bunches of dry grass or hay are fixed on long slender poles, kindled, and then carried about, chiefly by young people, with waving and shouting and rejoicing; and this is so common even in the present day that the flames, with their ascending smoke, may be counted by hundreds or even thousands.

Many of the Jews from the time of Solomon onwards appear to have combined the worship of God with the worship of the sun, moon, and stars. The untaught Malagasy in Imerina do precisely the same thing; in seeking blessings for themselves or for others, they ask them from God the Creator, and from the sun, moon, and stars indiscriminately.

* Since the accession of the present sovereign however (1868), the New Year's festival or Fandrbancina (bathing) has been kept at the full moon of the month Alhamady, instead of at the new moon, as was formerly the custom.—Ed.
Notwithstanding the strict prohibition of the Mosaic law, the Jews seem to have been greatly addicted to divination in regard to the ordinary affairs of life; to observing times, or the discovery of lucky and unlucky days; and to infanticide in connection with such observances. The Hovas seem to have preserved and practised such abominations down to very recent times, for most of their inter-prizes and engagements were more or less regulated by their system of divination, the sikidy; and a newly-born infant, if born on what they called an unlucky day, was not passed through the fire to Moloch, but was gently turned over, and laid, face downwards, on a shallow basin with a little water in it, and in a minute or two the deed was done.

It was strict law among the ancient Hebrews not to marry out of the tribe to which the individual belonged. In like manner, from time immemorial, the Malagasy of this district of Imerina seldom marry out of their own tribe or clan, indeed it is by many considered not quite proper for any one to do so.

Among the ancient Hebrews provision was made for the miraculous discovery and punishment of a particular offence by the administration of what was called the "bitter water of jealousy," when certain imprecations or curses were threatened if the suspected party was really guilty. The Hovas seem to have preserved something of the spirit of this ordeal until recent times; only they applied it to nearly all suspected cases, and they infused into the really harmless water more or less of a virulent and deadly poison, the kernel of the fruit of the tangena tree. The following is part of the curse or imprecation pronounced by the Malagasy 'curser' over the head of the suspected person, which can be compared with the Hebrew curse in Numbers v. 21, 22. The person accused of sorcery was taken out of doors, when his head was covered with a mat; then he was taken into the house where the ordeal was to be performed. There was, in the first place, an address by the presiding official to the deity supposed to reside in the egg-shaped fruit of the tangena tree, and called Ramânamângo, as follows: "Hear, hear, hear, and hearken well, O thou Ramanamango! searcher, trier, or test; thou art a round egg made by God. Though thou hast no eyes, yet thou seest; though thou hast no ears, yet thou hearest, though thou hast no mouth, yet thou answerest; therefore, hear and hearken well, O Ramanamango!" Then followed the first imprecation pronounced over the head of the accused, viz.: "If thou findest that he has the root of sorcery," etc. etc., "then kill him immediately, kill him instantly, let him die forthwith, tear his flesh, wring or twist his bowels, tear them into pieces," etc. etc.
Then there was an imprecation pronounced over his head, if perchance he should think he has a secret charm or medicine which may counteract the poison, as follows: "Now though he flatters himself secure while confiding in these, suffer not thyself, O Tangena, to be conquered by them, for thou art God; therefore, if he is a sorcerer, kill him quickly, kill him immediately. Oh, let him die forthwith; kill him without delay, burst him, and tear his flesh, and tear his arms into pieces; break his heart, burst his bowels. Oh kill him instantly, kill him in a moment," etc. etc. And if the god should find the accused to be innocent, he was addressed by the 'curser' as follows: "Therefore if he be innocent, let him live quickly, preserve his heart without delay; let him rejoice greatly, let him dance and run about merrily, like one who has drunk cold water," etc. etc.

The worship of bulls and calves was common among the Hebrews. Among the Hovas images of bulls in silver were made, and sold in the markets, and worshipped extensively all over the country; and if the Jews worshipped or paid superstitious regard to nearly every form of natural objects (Ezek. viii. 7, 13), so the Hovas worshipped or paid superstitious regard to the rivers and the mountains of their country, to the crocodile and to the serpent, and to sacred stones; and they offered special veneration to their deceased ancestors; and in the administration of the ordeal of Tangëna, the poisonous fruit was evidently addressed as a god, under the name of Ramanamango, or Tangena.

Among the Jews the new year was ushered in by the feast of the Passover. Among the Hovas their new year begins by a general feast, which is observed all over the country, and in the observance of which there are certain points of resemblance to parts of the Passover, and to some other feasts of the Jews. Each family, or any number of families united, select a bullock to be killed on the morning of the appointed day. The sovereign also selects a kind of representative bullock for himself and the people. The country is searched over for this bullock, for it must be without blemish, and of a perfect symmetrical appearance. A young man, also without any blemish or defect, and both of whose parents are alive, is appointed to slay the bullock at the proper time. On the evening before the feast-day, and while the burning of the dry grass is being carried on, the sovereign and her court, and many of the principal men, assemble in the palace, where for the occasion a bath has been prepared, and a specially-appointed person leads the sovereign to the bath. After bathing the sovereign comes out, and, walking about among the people, both within the palace and out of doors, blesses them and
sprinkles them with water out of a bullock's horn; after which the sovereign and her subjects feast together on boiled rice mixed with honey. Early next morning the bullocks are killed; the queen's first, then the people's, and portions of the blood on a rush used to be fixed on the wall or roof above the door of each dwelling.*

The Jews often sacrificed on high places in various parts of the country, and they had among them images called Ashera (A.V. "groves"), which could be carried from one place to another, and which could be burned with fire. It would appear, from an article in Kitto's *Cyclopaedia*, on 'High Places' and 'Groves,' that the groves may have been something of a shrine enclosing the supposed divinity, and somewhat resembling a plant or tree. The Hova Malagasy have places for sacrifice, or altars, all over the country, where they sacrifice to sundry divinities, living things or parts of them, to obtain long life, health, prosperity, children, and even forgiveness of sins; and at these altars they vow vows, and make thank-offerings of fat, oil, and even of a little money. And they had many idols of different names, most of the principal of which were fixed on slender poles the height of a man or more, and stuck in the ground like a spear or surveying staff, and carried from place to place as occasion required. These idols in their general outward appearance somewhat resembled an umbrella half-shut; the section being of strips of scarlet cloth, but more numerous than in an umbrella, with a long handle, and not far in appearance from a rudely-drawn picture of a young larch tree with a long stem. The cloth, etc., however was only the shrine, the supposed god being carefully concealed in the upper part of the folds. At the coronation of Radaina II. it is said he had the whole of them—amounting, as some say, to one hundred, more or less, of every kind—brought to take their place in the large assembly. Such a collection of them if arranged in one place might be called a grove by their devotees, and it is now well known that these idols were all afterwards burned with fire.

The Jews were early taught the idea of substitution, by which one being suffered in the place of another; and the idea of the transfer of liability to suffer from man to beast was not unknown among them. Such ideas are not very common among the Hovas, but they are not altogether unknown. Towards the latter end of the reign of Andriamasinavalona (between whose death and the present time there have reigned nine sovereigns here, six of whom reigned in the present century), when he became very old and feeble, his attendants exhausted all the usual means of strengthening his

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* This part of the Fandrónana observances is however rapidly falling into disuse.—Ed. *
feeble body. Application was then made to what may be called the priesthood, to ascertain what else could be done to preserve his life. The priesthood replied by saying that if a man could be found willing to die for the king it might prolong his life. A proclamation was made to the people inviting willing offers, but most of the people ran away; however, one man came forward and offered to die for the king. After due preparation he was bound by the priest, and brought before the people as a willing victim. But having secretly concealed round the man's neck the gullet of an ox filled with blood, the priest pretended to kill him, but only cut the gullet, so that blood appeared to be shed, to the amazement of the people. The king afterwards sent for the man and thanked him, and then made a law that his descendants to the latest generation should not suffer death for crimes committed by them, though usually punishable by death.* His descendants still exist here, and occasionally plead the merit of their ancestor and the law made in their favour.

The young officer who was the principal agent in placing Rànàvalôna I. on the throne, and who was the reputed father of her son and heir, remained in favour with her as prime minister for about two years; then another powerful and rich family obtained possession of the queen, and the principal management of the affairs of Imerina. The young officer, dreading the fate which awaited him, applied to the old priesthood to know of what death he should die. Their reply was that he would die a bloody death. He then inquired whether anything could be done to avert such a calamity. The priests said that the indications were very strong against him, but they recommended him to do as follows: He was to ride on the back of a bullock, and to take in his hands a small calabash filled with blood. He was then to pour out the blood upon the head of the bullock, then to dismount, and send the bullock far away into a desert, where it should never more be seen or heard of. All this he went through; but in the course of a few weeks he underwent a mock trial for sorcery, and was soon afterwards assassinated in his own house.

There were laws among the Jews respecting the offering of first fruits to the Lord, and bringing them to the priest. The Hova Malagasy from year to year present the first sheaves of their newly-ripened grain to the sovereign. The sheaves are carried to the palace in a kind of procession from time to time as the grain ripens.

The above-mentioned customs and modes of worship have been practised among the Hovas from time immemorial; many of them

* For an interesting native account of this man, whose name was Trinomolollina, see a paper in Ison-kerintaona, 1877, pp. 141-146.—Ed.
have a curious reference to the ceremonies and modes of worship common among the ancient Jews, whether revealed to them through their great lawgiver at Sinai, or adopted by them from the heathen nations surrounding Palestine. Are such coincidences to be considered as accidental, and such as are to be found among many barbarous nations? Or are they to be considered as of a more special character, such as may be attributed to a more intimate connection, let us say, between the remote ancestors of the present Hovas, and the Jews and Phoenicians of the time of Hiram and Solomon? The present writer considers such coincidences as much more in favour of the latter hypothesis than of the former; and the following considerations may have some weight in strengthening his view of the matter:—

1. The Phoenician navigators were particularly noted for successfully planting colonies on the shores of the seas navigated by their ships. Thus on the Mediterranean their colonies were numerous, planted for the protection of their commerce and the periodical supply of what was necessary for their slow-moving ships.

2. The Phoenicians, having neither strongly-built ships nor mariner's-compass, are said to have seldom sailed far from sight of land. And if they ever lost sight of the land, it was deemed imperative to turn towards it as soon as possible. And in this way they are said to have certainly explored the north-east coast of Africa from the Red Sea southwards, if not to have sailed round the entire continent from the Red Sea to the Mediterranean.

3. If they explored the north-east and east coast of Africa, they would probably visit the Comoro Islands in the Mozambique Channel, and at least the west coast of Madagascar; for their craft would be quite as suitable for such waters as the Arab dhows of the present day. And again, if, as some suppose, the gold-producing regions west of Sofala, though now long denuded of most of their surface gold—rock gold only still remaining—should turn out to be the real Ophir of the ancients, the Phoenicians were without doubt well acquainted with the Bay of Sofala on the east coast of Africa.

4. That the Ophir of the Jews and Phoenicians lay in that direction appears now more than ever probable by the recent information respecting the discovery of extensive ruins of a large city in South-east Africa. This important intelligence was conveyed in a letter addressed to Dr. Petermann, the celebrated German geographer, by Carl Mauch, a famous German explorer in South-east Africa, and dated Sept. 13, 1871, written at Zimbabye, in 20° 14' 5 S. latitude and 11° 48' E. longitude, under 200 miles due west of the port of
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Sofala, and little more than 100 miles north of the Limpopo River. Here Herr Mauch has found the ruins of buildings with walls 30 feet high, 15 feet thick, and 450 feet across; a tower and other erections formed exclusively of hewn granite without mortar, and with ornaments which seem to show that they are neither Portuguese nor Arabian, but are of much greater antiquity—not improbably of the age of the Phoenicians, Tyrians, and King Solomon. Dr. Petermann is inclined to the opinion very prevalent among scholars, that here in South-east Africa is the land of Ophir of the Bible. (From The Colonies, Feb. 14, 1872.)

5. The joint fleet of Hiram and Solomon undoubtedly passed the island of Socotra, at the entrance of the Red Sea from the Indian Ocean. The voyage from thence to the east coast of Africa, to the Comoro Islands, or even to the west coast of Madagascar, would be just such a voyage as the Phoenicians in their ships could manage, perhaps quite as well as the Arabs of the present day. Indeed, after accomplishing, as we know they did, the voyage from Ezion-geber to near Socotra, another voyage of about the same length, but much less dangerous, would bring the ships of Hiram and Solomon to Bembatoka Bay, and the principal port, and which receives the Betsiboka, the chief river on the west coast of Madagascar; while much shorter and not more dangerous would be the voyage from Bembatoka Bay to the Bay of Sofala.

But it may be asked: Have no remains of Phoenician settlements ever been found on those shores, as in many other places where they formed settlements or founded colonies? It may be said in reply that foreigners from temperate climes, owing to the unhealthiness of those coasts, have never been able successfully to plant colonies either on the east or west side of the Mozambique Channel. On the western side neither the Portuguese colonies of 200 years' standing, though constantly strengthened by men from Portugal, and whose object was not to live by hard labour, but to enrich themselves by supplying the world with slaves, have ever been able to take a permanent root in the soil; nor has the well-appointed mission under Bishop Mackenzie, and led by all the experience of Livingstone, and whose object was to extirpate slavery, and to plant the Gospel of Christ in its stead, been able to conquer the malaria of that coast, or to find a position inland where European families could live in the enjoyment of ordinary health. But supposing the servants of Hiram and Solomon attempted a settlement or colony, or half-way house, at the mouth of the Betsiboka River, on the west coast of Madagascar, their circumstances, in one respect, would have been much more favourable than it would have been at any place on the
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western side of the Channel, for there they were at the mouth of a large river which led up to an elevated table-land, the present dwelling-place of the Hovas, which they could reach by sailing up the river a few days in their boats, and then after a few days' travel by land reach the healthy plains of Vonizongo and Imèrina. Let us then suppose that from time to time parties of the servants sent by the Kings of Israel and Syria made their escape from the fever-stricken coast to Imerina, a land resembling the upper lands of their own Judea and Syria,—and we may to some extent account for the introduction of many of the customs and modes of worship referred to above. All attempts to colonize, or by missions to christianize, Madagascar, from that day to 1820, have either been abandoned in despair, or have led to the imitation of what the Phoenicians are here supposed to have done, i.e., forced their way to obtain a footing in the interior.

And further, if the peacock referred to in Scripture be in reality the ostrich (see Kitto's Cyclopædia of Biblical Literature, 3rd ed., 'Ostrich'), and if the ape included varieties of the Madagascar lemur, quite as likely to be an interesting favourite with the royal naturalist as the common baboon, then the whole of Solomon's imports could easily be found in the course of a three years' voyage from Eziongeber on the Red Sea to the Bay of Sofala on the East coast of Africa, and back again; and the fact that gold has been again discovered west of Sofala in rocks in sufficient quantity to induce Europeans at the present time to send up machinery for the purpose of crushing the rocks to obtain the gold, and that precious stones in great abundance have been discovered in South-east Africa, seems to add rather than otherwise to the probability of what is only conjectured in this paper.

The discovery of the Moabite Stone was hailed by many as a verification of a single point in ancient Jewish sacred history. In a similar way the above-mentioned customs and modes of worship long known to prevail among the Malagasy may at least point to an original people, amongst whom in ancient times they were known and practised, for good or evil, in a more perfect manner.

James Cameron.
MAPS OF MADAGASCAR.

A considerable portion of this great island of Madagascar is still a terra incognita to us who live in its centre; and notwithstanding all that has been done of late years to increase our knowledge of the country there are extensive regions still unknown and unexplored. Among these may be mentioned the greater part of the triangle formed by the northern portion of the Island, extending from Antsihanaka to Cape Amber at the apex of the triangle; almost all the Sàkàlāva country on the western seaboard; large portions of the eastern side from the central plateau to the sea; and lastly, an extensive district to the south of the Bétsiléo, from the Ibàra country to the southern Cape of St. Mary.

A glance however at most of the numerous maps of Madagascar which have been published would lead one to suppose that what has just been said is all a mistake. On many of these we find the various so-called provinces defined with a minuteness resembling that of the divisions of the counties and parishes in an Ordnance map of England; the rivers with their tributaries are all unhesitatingly laid down, and mountain chains of singular regularity and wall-like straightness cross the country in all directions. Some of the earliest of these maps are, strange to say, the most minute and unhesitating in the fulness of their details, and we look at them with a feeling of wonder as to whence their information could have been derived.

One of the most curious of these early maps is that prefixed to an English edition of the Abbé Rochon's book entitled A Voyage to Madagascar and the East Indies; London: 1793. According to this map no part of the Island would appear to have been unknown to the map-maker; the rivers with their tributaries have a picturesque symmetry resembling that of stately trees, and the mountains a regular cone-like outline only possessed by the mountains seen on a map. But on examining this map more minutely to find out well-known places in the interior, we are puzzled to discover that Imerina and Antananarivo have either been unknown to the geographer, or have been thought of too little consequence to be marked down. It is the same with Bétsiléo and its chief towns; while the Antsihanaka (north-east central) is placed on the north-west coast, not far from Mojangá; and similar transpositions of other well-known places also occur. Clearly this map owes more of its filling-in to a lively imagination than to a survey of the country, notwithstanding the somewhat ambiguous assurance in its title that it is "from the original design, drawn on the spot;" but what and where "the spot" was is not specified.
Maps of Madagascar.

Again, take a very pretentious-looking map published by Arrow-smith, London, and purporting to be "Madagascar, from Original Drawings, Sketches, and Oral Information; by J. A. Lloyd, F.R.S., etc. etc., Surveyor General of the Mauritius." The last edition I have seen is dated 1850. In a recent journey to the south-east of the Island the writer consulted this on many occasions, but found that not the slightest reliance was to be placed upon it. But on returning home, and meeting with a pamphlet read by Lieut-Colonel Lloyd before the Royal Geographical Society, upon Madagascar (Dec. 10th, 1849), he discovered a clue to the reason for all this; for at page 22, in a few remarks on the map accompanying his paper, (a reduced copy of the above mentioned map) the gallant gentleman makes the following naive and ingenuous admission: "For the detail of the interior I cannot claim the slightest pretensions to correctness. It is only an attempt to form approximately some foundation for future enquiries, and more correct and extensive research." This map however would appear to have been the source of most subsequent maps of the country as given with English books or published separately. The coast line, with a narrow strip of country bordering the sea, was accurately surveyed by Captain W. F. W. Owen, of the English Royal Navy, in H. M. Ships Leven and Barra-couta, about forty-five years ago. These surveys were published by the Admiralty in sheets, and Captain Owen described his experiences in a book entitled Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, etc. London: 1833; 2 vols. 8vo, with maps and engravings.

With regard to the French maps of Madagascar, it is difficult to say from what sources they have been derived, probably from verbal information chiefly, with an occasional journal and itinerary of a priest or trader; for the interior detail seems little more reliable than that given in the English maps. How some of these have been constructed however is explained by M. Grandidiére, in his memoir on the Island read before the Paris Geographical Society. Speaking of a book by a Mons. Leguevel de Lacombe, entitled Voyage à Madagascar, he says: "This writer relates that he has, at different periods, traversed the Island from north to south, from east to west; he gives the most precise details of his journeys. M. Leguevel de Lacombe has told me, and I am myself well assured of it, with his book in my hand, that he has never left the east coast! It is from his imagination that he has drawn the accounts to which geographers have attached so much importance that the maps of Madagascar have to the present day been constructed upon the topographical data taken from his work."* The list given herewith shews that a considerable number of French maps have been, in some way or other, constructed at various times during the last two hundred years; and could a series of copies of these be made they would form a curious collection.

To a French traveller however we owe the most accurate general map of the Island yet produced.

* See Bulletin de la Société de Géographie; Aout, 1871; p. 82. Paris.
M. Alfred Grandidier, who explored the country from 1865 to 1870, published in 1871 a sketch-map of Madagascar (Esquisse d'un Carte de l'Ille de Madagascar). It is somewhat roughly lithographed, and was merely intended to illustrate the brief summary of his travels and explorations read before the Paris Geographical Society; but from the prospectus of his magnificent work on the Island, and its natural history, botany, ethnology, etc., now in process of publication, a very much more elaborate and minute map of the country may be expected. Meanwhile this preliminary map has already done much to clear away some traditional mistakes, and to establish two or three facts of great interest in the physical geography of the Island. The long-believed-in "central mountain chain" traversing Madagascar from north to south, is shown to be only a map-maker's notion, instead of which there is an elevated mountainous region occupying the greater part of the central and northern portions of the island, but leaving a good deal of the west coast, and almost the whole of the southern portion south of the 22nd parallel of S. latitude. This latter region is shown to consist, as far as is yet known, of extensive plains, at a much lower altitude than the elevated granite region to the north of it, and is said by M. Grandidier to be of secondary geological formation. In this southern portion it is probable that more thorough exploration will bring to light much that is interesting in geology and paleontology; for it was on its western edge that M. Grandidier discovered the fossil remains of hippopotami, of two species of epyornis, of gigantic tortoises, and of other long extinct animals. These secondary regions will most likely be found far richer in organic remains than the barren and bleak granite highlands, which it seems probable are very ancient land; while the southern plains, at a level of only about as many hundred feet above the sea as the granitic region is thousands of feet, have probably experienced much greater varieties of condition, alternations of land and water, and a consequently much greater fitness to be the abode of successive generations of living creatures.

Another interesting physical feature of Madagascar is shown in M. Grandidier's sketch-map, namely the existence of an almost unbroken ring of forest, extending in a continuous line all round the Island except at one point on the north-west coast, where however the lines of forest overlap each other about 100 miles, leaving a passage about 70 miles wide between them. On the eastern coast this line of forest divides into two, leaving the plain of Ankay and the Antsihana province between them, but unites again to the north of the latter. On this map the greater number of the Hova military stations and the more important places in the interior are laid down; and having had opportunities of testing its accuracy in more than one direction, the writer feels confident that on the whole it is by far the most trustworthy map of the Island yet published. It is probable that here and there corrections will still have to be made, as well as considerable additions; for it should be remembered that even M. Grandidier has not traversed the Island.
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in every direction, but that the extensive portions mentioned above have still to be explored.

Far surpassing everything else previously attempted as a map of the interior must be mentioned the map of the Central Provinces of Madagascar, by the Rev. Dr. Mullens, published together with his book entitled Twelve Months in Madagascar, in 1875. Stretching over five degrees of latitude, from the Antsiranana province in the north to Imahazony in Southern Betsileo, it depicts on a scale of 12 miles to the inch the physical features of the central portion of the Island from actual survey. The late Mr. Cameron had previously fixed astronomically some of the chief points in Imerina, and measured a base-line from which the triangulation was constructed, so that a reliable foundation for the map was provided, and the series of angles was extended right down into the Betsileo. This map is an immense gain to our knowledge of the interior, and is full of detail. It is not wonderful however that in many points it will require revision and correction, while a minute comparison of it on the ground with the country portrayed shews much inequality in its execution, particularly in the relative importance given by the shading to the hills and mountains. Evidently also, as attested by the route-lines shewn on the map, extensive portions of the country which were only seen at a distance (some not even seen at all) can only be considered as approximately correct, so that there is plenty of scope for addition and improvements even in this map. But it would be ungracious to dwell upon blemishes when the map is such a stride towards a complete and perfect delineation of the interior of this country.

Since Dr. Mullens's visit several contributions have been made towards a fuller knowledge of various portions of the Island. Among these may be mentioned sketch-maps accompanying the accounts of Messrs. Sewell and Pickersgill’s journey to Ankavandra and Mahàridáza in the Sakalava country; of Messrs. Shaw and Riordan's journey to the Ibara; of Messrs. Street and Sibree's visit to the Southern Tanala and the South-east coast; of Mr. Houlder's journey to the Northwest coast; and of Bp. Kestell-Cornish and Mr. Batchelor's journey to the North and North-west. The results of most of these explorations will be embodied in a map of Madagascar now (August) preparing by Mr. Johnson on the basis of Grandier's map; and also in another map of the Island said to be in preparation by Messrs. Stanford under the direction of Dr. Mullens.

A most minute and complete map of Imerina to the west and south of the Capital has been just completed by Mr. Johnson, and will be issued with the next Annual Report of the Friends' Foreign Mission Association in London.

There is still however much to be done in all directions before we can be said to have a tolerably complete map of Madagascar; and every one who possesses an azimuth compass may make additions which will have value. One friend indeed, without a compass, has by means of an ingenious and yet very simple instrument, made by a native workman, taken a large series of
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valuable observations.* Every year therefore we may hope that we shall learn more about portions of this great island which are still unknown to us. It is much to be wished that a series of sections by the aneroid could be taken, shewing accurately the contour of the interior plateau, and the various steps by which it rises from the coast plains at different points. This would be a valuable contribution to our knowledge of the physical geography of the country.

For the information of those who may be interested in the subject, I append herewith a list of French and English Maps of Madagascar.

EDITOR.

LIST OF MAPS AND PLANS OF MADAGASCAR.

Besides the maps which accompany the works mentioned in the Bibliographical List* (of French works), the following maps and plans have been published:

Carte de Madr. par Sanson, 1656. Le tracé de l’île est complètement informe.

Carte de Madr. par Duval, 1696. Elle est un peu meilleure que la précédente quant au dessin des côtes.

Carte de Madr. par Sanson fils, 1667. Elle est presque aussi mauvaise que celle de son père.

Carte manuscrite de Madr. par Robert, 1726. La carte qui accompagne l’ouvrage de Rochon en est la reproduction.


Plan de la Baie de Tamatave, levé en 1829 par M. le capt. Fournier (Martial), par ordre du contre-amiral Gourbeyre.

Plan de la Baie de Diégo-Suarez dans l’île de Madr., levé en 1833 par M. L. Bi
gault et les officiers de la Nievre, capitaine M. Garnier.


Carte de l’île Mayotte, levée en 1841 et 1842, d’après les ordres de M. le contre-amiral de Hell, etc., par MM. Jehenne, Protet, et Trehucoat, officiers navales. Dressée par M. Trehouart.

Carte de la côte N. O. de Madr., dressée par M. Berard, capitaine de vaisseau, en 1842.


This instrument consists of a circular brass plate with a pair of upright sights turning on a centre pin, the plate being covered with a card graduated to half a degree, and is easily carried in a light tin case in the pocket of the Almanaca, while a light tripod is strapped to one of the baos. There is no compass, the iron in many of the hills deflecting the needle so much that my friend often found his observations with one altogether unreliable. Of course such an instrument is not of much service when one gets away from fixed points whose position is known; but some of these being in sight, very correct and serviceable angles may be taken with this simple contrivance.

* See ANNUAL, No. II., pp. 123-125.
Plan de la baie de Rigny, levé en 1848, à bord du brick le Ducoudray, commandé par M. Guillaud, capitaine de frégate, 1855.

Plan du port Loten (côte N. O. de Madagascar), levé en 1849, par M. Bolle, capitaine de frégate, commandant la corvette l’Artémise, assisté des officiers de ce bâtiment. Dressé par M. A. Lefebvre, lieu. de vaisseau.

Madagascar, from original drawings, sketches, diaries, and oral information, by Mr. Jukcs, accompanying Mr. Jukes’s pamphlet quoted on page 111. London, 1850. Cette carte renferme de précieux documents sur l’intérieur de l’île. (For the value to be placed upon the detail of the interior, see Col. Lloyd’s own words, quoted on page 12.)


Map (manuscript) of the Central Portions of Madagascar, showing the Stations and Districts of the L. M. S. Mission. By James Cameron. Antananarivo: 1873.


Sketch-map and Sections shewing Messrs. Sewell and Pickersgill’s Routes across Central Madagascar. Antananarivo: 1875. (Accompanying Mr. Sewell’s pamphlet The Sakalava.)

Map of Lake Itashiana; by Wm. Johnson. Antananarivo: 1875. (Frontispiece to Antananarivo Annual, No. I. 1875.)

Sketch-Map of part of the South-East Provinces of Madagascar; by James Sibree, Jun., L. M. S. Antananarivo: 1876. (Accompanying Mr. Sibree’s pamphlet South-East Madagascar.)

Sketch-map of North-East Madagascar; by J. A. Houlter, L. M. S. Antananarivo: 1876. (To illustrate Mr. Houlter’s pamphlet North-East Madagascar.)

Sketch-map (manuscript) of the Eastern Ibara country; by G. A. Shaw, L. M. S. (To illustrate Mr. Shaw’s paper in Antananarivo Annual, No. II. 1876.)


Sarintaniny Madagascar; nataony Wm. Johnson, F.F.M.A. Nahinny tamy ny any Grandidier, any nathamany tamy ny say Cameron, sy Mullens, etc. etc. Antananarivo: 1877.

A SAKALAVA CUSTOM.

Amongst the many different tribes inhabiting Madagascar, there are few with whose manners and customs we are less acquainted than those of the Sakalava, who inhabit the whole of the western coast from north to south. Some few however of their customs have been described, and perhaps none of them are more strange than their practice of deserting their villages when a death occurs in them, and removing to a distance before rebuilding their slight frail huts. This perpetual fleeing before death of course prevents the population from becoming settled in its habits, and produces a most unsubstantial style of house-building. It appears however that this custom is not peculiar to the Sakalava, but is also found among the Sihanaka.—Ed.

A SHORT CRUISE ON THE NORTH-WESTERN COAST OF MADAGASCAR.

THOSE of my readers who are accustomed to long journeys through Madagascar in the filan-jāna (the native palanquin) will understand the satisfaction with which, after a journey of five weeks from the Capital, broken only by a few days' rest with our kind friends at Ambatondrazaka, we paid our men at Amorontsanga (a Hova military station and port on the north-west coast), and prepared ourselves for our passage from thence by dhow to Nosibè. The truth is, we had not been fortunate in our choice of maromita (bearers). Their grumbling was incessant; they were never willing; they seemed to suspect us of some deep design of 'taking them in'; and several times we were under the necessity of making fresh arrangements with them. Twice we had to deal with direct strikes; once when we were in the wildest of the Sākalāva country they brought us into great danger by their heedless conduct; and it was with thankful hearts that we wished them goodbye.

We embarked at Amorontsanga at sun-down on Wednesday, July 25th. Our craft had no cabin, but happily I was able to swing my hammock, while my companion, Mr. Batchelor, spread his bed on the deck. The next morning was fair and fresh and beautiful, as is almost invariably the case in the tropics. Amorontsanga was far behind us, and we were soon busy with our maps, getting the native names of the different bays and headlands which we passed. There appeared to be a considerable population along the coast, and from one river mouth, Bāramāromay, where we were told a great deal of rice grows, we saw two large dhows putting out to sea.

At mid-day we sighted Nosibè, and as we neared it the coast of the mainland, with its many-mountainous outline, was very fine. One peak, which ran sharply up through the clouds to a height of some 7000 feet, especially attracted our attention. At 4 p.m. we landed at Nosibe, and presented ourselves at the establishment of Messrs. Oswald and Co., where we were most kindly received by their representatives, Messrs. Gaillard and Zumpf.

Our time did not admit of a long stay at this island, and we therefore contented ourselves with a visit to Helville, which is its chief town. There we found a wide street like the boulevard of a French town, with fine stores and dwelling-houses on either side; a large church under the care of the Jesuit fathers, and an Hotel. It was very strange to find ourselves again amid the ordinary tokens of civilized life; and a donkey-cart attracted us perhaps as much as the well-appointed mail would have done in days gone by. We met some very intelligent Frenchmen at the Hotel, who most kindly offered us refreshment; and as we rested awhile after our hot walk, they poured out their woes to us. They said
that their country had forgotten them and seemed to have no care for them; that there was almost no trade; that it was very difficult to procure labour; and, to crown all, that the climate was most unhealthy. With these gloomy tones in our ears we wended our way back to our kind friends' house.

There are, besides the French town, an Arab and a Sakalava village of some size, in the former of which are many merchants from Kutch, who go by the name of Hindi. Probably the gloomy description which our French friends gave of Nosibe may be in a great measure due to that despondency of temperament which is so much fostered by a long residence in the tropics; but there can be doubt that Nosibe is extremely unhealthy, and that the neighbouring island of Mayotta has for some reason become the favourite with the French Government. I must confess that having conceived the idea that Ste. Marie and Nosibe were stations full of munitions of war, from which the French were ever watching for a fair opportunity of recovering the power which they have lost in Madagascar—I was very much surprised at the low condition of Nosibe.

On July 29th we embarked again on board our dhow, and running through the narrow channel which separates Nosibe from the island of Kioba, and passing Tafondro, where lie the remains of Mr. Johns, one of the earliest missionaries to Madagascar, we stood across the bay to Nosifaly, where we were to pass the night. The voyage was not too long, and was most invigorating after the heat of Nosibe. Nosifaly is a long low island fringed with the hönko or mangrove tree; it is inhabited by a tribe of Antan-kărana Sakalava under a king. As we drew near the shore we saw his majesty seated on a log of wood, with his suite about him; and as soon as possible we landed and were presented to him. He received us curiously, but kindly, and assigned us a comfortable hut which was empty near the shore. To this we retired, and before very long we were resting in calm and sweet repose from the labours of the day. But this repose was not destined to remain long unbroken. I was awakened soon after midnight by angry voices near our hut; and in a few minutes the door was burst open and three well-armed Sakalavas strode in. As soon as I heard them at the door I had lighted a candle, and secured my knife and watch which lay upon the table near me. The men seated themselves on the floor and commenced their kādērī; by this time my companion was aroused, and then we found that the intruder was the owner of the house in which we were sleeping; and that having returned unexpectedly from Nosibe with his friends, he had been somewhat surprised on finding that his house was no longer his own, and very naturally wished to know the reason why; and emboldened by tôaka (native rum) he took the obvious way of solving the question. I think our quiet demeanour had the desired effect, for so soon as we had told him that we were foreigners, and that the king had put the house at our disposal, he became very amiable and soon left us to resume our dreams. I think that this is the only occasion which I can recall during my sojourn in Madagascar in which I felt myself to be in the presence of imminent
danger; we had our luggage with us in the house, and at first there seemed no reason to suppose that a forcible entry at such an hour had any other object but an attack on us for the purpose of plunder.

Nosifaly is not very attractive in itself, but the view from it looking east is extremely beautiful. It is separated from the mainland by a channel so narrow that the cattle are daily driven across to pasture, and we had seen them swim back with their herdsmen on the previous evening. The sea so enclosed has the appearance of a lake, calm and blue as that of Geneva. One noble hill on the mainland stands prominently forward; beyond this rises another, which, when I saw it, was purpled by the distance, while far beyond, clear and blue, rose the great range of the Kâlabênôno, which is a continuation of the western escarpment of the great central plateau of Madagascar. This picture, with the king and his little son talking earnestly to Mr. Batchelor in the foreground, is one which will I hope linger in my brain as long as I live.

On July 31st, as soon as the sea breeze set in, we weighed anchor and stood across the bay for our destination, which was the town of Ifasy, said to be the direct and ordinary route between Nosibe and Vôhimâro (on the north-eastern coast of Madagascar). We got on very well until about six o'clock, when, to our great disgust, we grounded on a sand-bank. The annoyance of this was not so much that we were hindered in our course, as that it led us to have serious doubts as to the skill of the pilot whom we had engaged at Nosibe. We retired to rest however with the full hope that day-break would see us at Ifasy. Alas! our hope was vain. When I opened my eyes in the morning we were about three miles up a river, the Antoa, hard and fast. It was low water, all hands therefore left the dhow in search of amusement. There was a general raid on the crabs, and the operations of the fishing-lines were looked at with much interest, for the painful fact became known to us that we had nothing but rice to eat. At length the tide arose, and we were assured by our pilot that we should soon be at Ifasy; so we put out the sweeps and floated up rapidly with the tide, expecting as we rounded every corner to see the town before us. At last the branches of the trees forbade further progress, and our pilot told us he had mistaken the river, and gone up the wrong branch! So we retraced our steps with much grumbling, and tried another arm, with no better success; and another, but still the same result. The tide was now a quarter ebb, and the danger of spending another night with the mosquitoes in the mangrove swamp imminent; for the men became disheartened by the repeated failures of our guide, and wearied by the constant hard work of the sweeps. Happily however we succeeded in keeping their spirits up by sharing their labour; and after two or three drags, which, with a falling tide, were all but fatal, we succeeded in reaching once more the mouth of the river.

Here we held a council of war as to our course. It was quite clear that our pilot was perfectly incompetent, and no one else on board pretended to know the whereabouts of Ifasy. At this critical moment we espied another dhow, for which we steered, and found
that we were close to a village from which Ifasy could be easily reached by land, while by water it could only be approached at spring tides. We therefore decided on landing, which we did on the following morning, and placed ourselves under the protection of king Tsimola.

Before proceeding further I must speak of the birds on the river Antoa. The most striking of all is the Vdrondsy. We first saw this bird on the Maivarano, as we approached Amorontsanga; I suppose it to be an ibis; it is as large as a small turkey, and with the exception of the head, points of wings, and tail, which are black, is of a beautiful pure white colour. It is a magnificent bird, and we were told, very good as food, but we had no opportunity of proving the truth of this assertion; judging from its feeding grounds I should expect to find it “fishy.” There were also many curlews and sandpipers of various kinds, and several varieties of herons; one of a pure white—a beautiful bird, one blue, and a third of a dusky brown colour. It is curious to observe how these various birds seem to preserve their habits unchanged in whatever part of the globe they may be found. The sandpiper is just the same confiding little creature in Madagascar as in England, differing from the birds which haunt our shores and the banks of our rivers only in the greater variety of species. And the curlew retains the same wild cry, and the same objection to finding himself within gun-range, as in England.

The metropolis of Tsimola—the name of which is Anjiamangiranana—was, we were told, a new town, which was likely to become much larger. It consists at present of about ten houses. It is hardly possible to conceive a more unhealthy place: it is just a small space of rising ground surrounded on all sides by mangrove trees, through which at high water the tide makes its way, so that you can get into your canoe at a distance of some fifty yards from the centre of the town. It is a place in which if a man has no resources in himself, or no books, he must inevitably fall back on the animal routine: eat, drink, and sleep,—that is, if he be mosquito-proof, for during the spring tides, when the land breeze sets in, these creatures come up in swarms, with a noise like a kettle at full boil. Total isolation is the only chance; you must cover your head over completely, and run the risk of suffocation if you desire to sleep. I have been told that in the north near Ambómimárina the mosquitoes will kill a calf. I was informed by a credible person that on one occasion, when with his friends he was travelling and had come to the first halt of the day for breakfast, such a swarm of mosquitoes fell upon the party as to compel them to desist from their attempt to light a fire, and fairly to run for it; and I can quite believe that these things are true.

The one occupation of the women seemed to be the manufacture of coarse pottery. The soil is a very tenacious clay; from which they form their vessels for water, modelling them from the gourds with their hands. They place them in the sun for a time to dry, and then kindle a fire on the ground, and throw in some rice chaff when the vessels are red hot, which has the effect of making them perfectly black.
A Short Cruise on the North-western Coast of Madagascar. 21

We found that the journey across Madagascar, which here should not at the outside take more than eight days, would cost us five dollars a man; and while we were considering what was to be done we received a visit from Tsimola, accompanied by an Arab who had married his daughter. They knew our difficulty, and proposed a different route. They said that they had heard us say how much we wished to see the extreme north of the Island, and that if we would pay a visit to the king of the Antankarana at Nosimitso he would send us up to Ambohimarina and arrange for our journey down the east coast to Vohimaro, and that the cost of this journey would be, comparatively speaking, trifling. To such discourse we eagerly inclined; and we made a bargain with Asani to take us to Nosimitso, and from thence to Ampantomonto, from which point another king would forward us to Ambohimarina. Accordingly at sun-down we went on board, slept on deck, and at day-break were very much delighted to find ourselves slipping away from the mouth of the Antoa, where we had lost a week of valuable time. The land breeze soon dropped, and we were nearly becalmed. The bay was as beautiful as possible, but it began to be very hot and the sea breeze came with the proverbial lingering of that which is much looked for; but at last there was a cloud on the top of a hill and a dark line on the edge of the sea horizon; very soon we could hear an approaching roar. "Mirésaka izy" (it speaks), said our pilot; and presently we had just as stiff a breeze as we knew what to do with comfortably. It was well on the beam, and drove the old dhow along at a spanking pace. We were soon inside the bay on which is built one of the chief towns of Nosimitso. There was a heavy wash on, and we seemed likely to remain on board, and became rather weary of waiting; but at last two canoes came off with the king's two sons and suite. These lads were fine handsome fellows, whose free bearing impressed us favourably at once. They looked us over and learned all that could be learned about us, and then took us on shore and gave us a house, where we made ourselves comfortable for the night.

The next day we walked across the island to Ampəsandava, the town at which Ratsimimaro resides. We were met near the king's residence by Alidy, his brother, and conducted by him to the royal presence. The king was seated at the upper end of a long room; on one side was a small bed at the N.E. corner, and by the king's side were important-looking boxes and various drinking-vessels, etc. He was seated on a fine carved chair, apparently of French manufacture, and was dressed, Arab fashion, in the long white robe, girded, over which he wore a dark cloth abba (cloak), embroidered at the borders, with a handsome cap on his head. He was altogether an imposing-looking man, very pleasant to us, but there was a distinct intimation in his eye that he could be very much the reverse if he chose. He talked to us a good deal, and told us that he loved the English and the French, but not the Hovas; and that he should have loved the English more if their power had not been the means of enabling Radama I. to overcome the Sakalavas. We wished him good-bye.
and retired, having intimated to him the course which we desired to pursue. We saw him again the same day, and made him a present, which was a polite way of paying for our journey to Vohimaro; and on the following day with 24 others we embarked on board Asani's dhow for the opposite coast, Ampamonto.

Nosimitsio is the chief island of the Minnow Group. It is a long low island, with one very marked headland, which can be seen at a considerable distance. It is not nearly so large as Nosibe. The anchorage is good, and for the purposes of the prevailing trade, its position is most favourable; and I have not the least doubt that its advantages are fully appreciated and duly made use of by the fine daring fellows who are the subjects of Ratsimiaro. It is appears that he is in a manner subject to the Hova power, paying a poll-tax annually to Queen Ranavalona, while he is in receipt of a small monthly payment from the governor of Nosibe. He shewed us an English flag and the French tricolour. The former was so ragged that I promised to do my best to get him a new one. From what we could gather there had once been a Jesuit priest resident on the island; but he had long ceased to reside when we were there, and no traces of his work remained. The people were semi-Mohammedan; the king's sons had however been at the Fathers' school in Nosibe.

The run across to Ampamonto was rather tedious; we had lingered too long for the land breeze, and the sea breeze came on late; moreover our suite was too numerous for the dhow, so our night was the reverse of comfortable. In the morning we stood in and anchored off Antaflambé. Alidy and the rest landed first, and then at last we got on shore, and were received under a very fine tamarind tree. Dérimány, the king, sat in his chair of state, and we in a semicircle around him. The grouping was very picturesque, and the effect was much increased by the Arab dresses and red caps (fez), and the silver ornaments of the natives. A photograph of the scene would have been invaluable. The king told us that the people were gradually finding out that the mainland was quiet, and were coming back from the islands to which they had fled, and were settling along the coast; that they themselves were Mohammedans for the most part, since no one had offered them anything better; but that he should be delighted if we would send him a teacher, and would give him his own children to teach. He informed us that the Sultan of Turkey was the greatest monarch in the world; that God built his city of Constantinople, and that 72 children of the great kings of the earth were sent year by year to be educated there. When we shewed them by our manner and words that this was an absurd fable he said: "Perhaps our children may learn better, but as for us, we are too old; we must fare as best we may on what we have got."

This coast is the most distinctly volcanic that I have seen in Madagascar: at one point the lava must have run down to be quenched in the sea, and it quite looked as if this had taken place only last year. We hoped to be off again very soon, but our usual fortune delayed us: a poor wretch drank himself to death on the day of our arrival, and of
A Short Cruise on the North-western Coast of Madagascar. 23

course until he was buried there could be no hope of a start; so we had just to learn a little more patience with as good a grace as we could muster, employing ourselves in holding conversations with the natives, and studying their funeral customs, etc.; on which however I wish not to touch, because I know that my companion, who is a very accurate observer, intends to record the results of his enquiries.*

At last, on August 11th, we really made our adieux. A more striking scene than our departure can hardly be conceived: there stood the old tamarind tree, the sacred tree of the town, and under it our friend Derimany, with his followers, while we on board our canoes waved our farewells to them. We were really sorry to leave them, for we had received nothing but kindness at their hands, and it seemed hard to make them no return when we had the means of giving them the most precious treasure of all. But we had to content ourselves with the reflection that we had at any rate found out a most promising and hitherto untouched mission field, which might one day be reached from Vohimaro.

We had six canoes with us, and Alidy had gone before us to secure some more for our luggage. We paddled on for some three hours, passing three towns on the coast, and landing at a fourth, the name of which was Rafandolo; here we remained for the rest of the day. On Aug. 13th we were off at 3:45 a.m., and rounded Cape St. Sebastian before sun-rise. We could from thence see the coast as far as Liverpool Sound. The sea was perfectly smooth, and now and then we saw turtles floating lazily, enjoying the first rays of the sun, while the beauty of the coral at the bottom of the perfectly transparent water was a continual source of pleasure to us. We landed for breakfast on a sandy beach, where we found all manner of marine curiosities, especially sponges, which I had never before seen in a state of nature. We put in finally at a low wretched place, Fararano, on the shores of the bay Befotaka.

The following morning we started with twelve canoes. The sight was quite new to us, and very beautiful. These canoes are so remarkable that I think they are worth describing. I had an opportunity of taking the measurement of one, which was twenty-six feet in length, and in breadth only twenty-five inches. It was formed of the trunk of one tree, and a plank on either side was added to give the necessary depth. There was an ingenious outrigger projecting some five feet on either side, and on the lee side bounded by a piece of timber shaped like the bottom of a canoe, which took the water when she heeled over, rendering her perfectly safe without materially checking her course. These canoes, called lakam-piara, are commonly worked by two men; if there are, as in our case, sitters and luggage, the passengers must sit back to back, and there is a raised platform for their convenience. In so frail a structure it would be impossible to step a mast; they therefore work the sail by means of two sprits, which are stepped into holes which run along

* See the following paper by Mr. Batchelor. Ed
the keel-line. If you are going before the wind the sprits occupy the holes which are nearest together; if close hauled, those which are further apart.

Soon after we left Fararano a fine breeze sprang up, and we were soon rattling along at a surprising pace. I do not think I exaggerate at all in saying that we made as much as twelve knots an hour. The wash came in and wetted us a good deal, but it was speedily baled out again. At last the breeze freshened, and in spite of the outrigger, we heel ed over a little too much, upon which one of our men got upon the windward outrigger, on which he managed to squat and restore the equilibrium. Presently however there was a crash, and one of our sprits gave way, so we had to down sail and paddle to Olli's resting-place.

We were now nearly abreast of Ambohimarina, and if the breeze had not been rather too fresh for us we should have landed this evening at the starting-place for crossing the Island. As it was we had to get Olli's food at a place called Talaha, which was interesting only from the large quantity of minerals which we found strewn upon the beach, chiefly iron and antimony. To a mineralogist this would be a most interesting field. As soon as the moon rose we launched again and put out to sea.

This was quite a new experience: the breeze was still fresh, but up went our sail with no hesitation, and we were soon scudding along at a tremendous pace. The air was chilly, but when the top of a wave came in, as it occasionally did, the water was quite warm. As the night wore on we were forced to land again, as our course lay in the teeth of the wind; and as we were all of us more or less wet, we lighted a fire on the long grass, around which we assembled; and I think a wilder group could hardly be imagined, nor indeed a noisier one. It was the most curious scene I ever witnessed, and the strangest part of it was that we two Europeans, with all our luggage, were entirely at the mercy of these men. Notwithstanding which, with a full sense of security, we wrapped ourselves in our plaids and were soon fast asleep.

There is much more that I might describe: how the next morning we landed at Andraimbato, and walked across Madagascar (here only six miles wide), the distance to Ambohimarina is about 25 miles, i.e., from Andraimbato to the edge of British Sound; crossing the river Antomboka midway, etc. etc.; but I have taken more space already than is due to me. I will therefore only say further that interesting as the whole of our journey was to us from every point of view, this portion of it stands out on a pedestal of its own; while the beauty of the scenery, the salubrity of the climate, and the simplicity of the people, combine to stamp it with a character peculiarly its own. So that while in the actual experience of our travelling it is the part of our journey upon which we look back with the greatest pleasure, it is no less a pleasure to record it for the sake of others, in the hope that some portion of our enjoyment may be shared by them.

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POSTSCRIPT.

It may interest some who have made the physical geography of Madagascar a matter of study, if I say a few words as to the kind of country we passed over in our journey from the Sihanaka province in the north-eastern central part of the Island to Amorontsanga; especially as the greater portion of our route had, so far as I am aware, been previously traversed by no European.

The Lake Alaotra has been so often described that I need say nothing about it, except that, so far as I could make out, the river which flows from it to the Indian Ocean is not the Maningory, but the Mânantsârana, the mouth of which is just a day's journey north of Fenoarivo; while the Maningory disembogues half a day's journey further north. It appeared from our aneroid that we ascended from the depression of the lake to the average level of the Ankay plain, passing some very high ground on our way. On the third day after leaving the Alaotra we entered the efatra (uninhabited country), which is well wooded and very beautiful. We crossed it in three days. This plain land seemed to me to be a continuation of the great Ankay plain. Our last day was occupied in crossing a spur of the fine Ambiniviny range, which is the eastern escarpment of the central plateau of Madagascar in this district. This range bears the inner belt of forest corresponding with that crossed at Ankèramadiniaka (in the road from the Capital to Tamatave), and at this point of our route throws a timber-laden spur to the east, which we found was a watershed, since on the southern side we crossed the River Fândrarazârana which disembogues at Manompa, just to the north of Point Larré (on the east coast), while on the northern side we found a river flowing westwards.

The view from the summit of this spur looking over the Sàkalàva country was very fine. From this point the Ambiniviny range bears a good deal to the west, leaving a sort of gap through which we passed to the Hova fort of Mahârî-trandrâno on the River Ambôabia.

The whole of this part of Madagascar has evidently been the scene of intense volcanic action. Mândritsârana is beautifully situated on a hill which rises from the bank of the River Mangârakàra. On the north-west and north-east are two fine mountain ranges, the former shewing by its name, Bémôlaka, that it is an extinct volcano; while in both the form of the craters is too plainly marked to admit of a doubt. I think that the grand central plateau can hardly be said to exist in this part of the Island; certainly there is nothing so marked as the ascent into Imèrîna from Ambôdinangâvo. Yet at the end of our first day's journey from Mandritsara we slept at the foot of a magnificent crater called Ambôhimâlaza, which forms the western boundary of the central land; and on reaching the top of this mountain on the following morning we looked far away to the west, flattering ourselves that we could in the extreme distance just see the sea-line of the Mozambique Channel. About this I will not speak positively, but at any rate there was no high ground to obstruct our view.
Descending into the plain land we came on the following day to the River Sofia; two days after which we crossed the Arônda, a beautiful stream which had cut its way through masses of red gneiss, and reminded me of the Tees at Rokeby. The following day we crossed the Atsinjo, after which we reached the Maivarâno. This river takes its rise in the range of mountains to the north-east of Mandritsara, called Mafitrantrány. The Sofia rises in the same range from a mountain called Ambâtôhâra. The Tsingambàla and the Andrânofoetsy, which flow into the Bay of Antonâgil on either side of Mârantsêtra, rise from the same high land. The Sofia forms a junction with the Mangoarâkàra at the end of the Ambiniviny range, at no great distance to the west of Mandritsara, and flows with it into the Bay of Manana. The Aronda and the Atsinjo find their home in Narinda Bay; the Maivarâno, also called the Antâmba, in the bay to which it gives this name; while the last river which we crossed, the Manôngarîvo, flows into another bay further north, giving, by the silt which it bears with it, a name to Amôronsânga.

I may add to this short sketch that a perusal of M. Grandidier's pamphlet after I had recorded the results of my own observations, has confirmed me in the belief that those observations were in the main correct.

There seemed to be no continuous belt of forest on the great western plain like what is crossed at Alâmâzaotra and all along the eastern side of the Island, but there is abundance of wood. I wish I could give the result of more scientific observations, but these I regret to say were beyond my power.

R. K. K.-C.

MADAGASCAR SERPENTS.

No doubt the great majority of Ophidia here are not dangerous to man, either on account of their poisoning or crushing propensities; but a few, it is said, cannot be irritated, played with, or even approached with impunity. One of the serpents found on the east coast is the akôma, which is about nine feet long, and as thick round the middle as the calf of a man's leg. One I saw had on each side of its body a long yellow black and reddish chain on a brownish ground, and near the extremity of the tail were two abortive claws like the anal hooks of the boa. Some of them are of a brilliant green colour. This akôma and the next in size, the fandrefi-âla, or pîly, as it is called in the Sakalava country, is by no means a contemptible enemy to encounter. All serpents are called kàkalàva (long enemy) by the Betimisâraka and others; but this is an out-and-out kàkalàva. Hanging from the branches of trees, it pounces suddenly on its victim, and enveloping it in its folds speedily squeezes it to death. It is even said to kill oxen and occasionally man. One would suppose it to be a true boa, only some of the natives say that it strikes with a spur in its tail, then sucks the blood which flows from the wound thus made. Doubtless this is a much exaggerated account, and possibly altogether fabulous. Again the mântangôry is venomous, though not fatally so. Great pain has often been caused by its bite, and the part bitten swollen up to a great size. Care therefore should be taken with the so-called 'harmless' snakes of Madagascar.—From North-east Madagascar, pp. 35, 36.
NOTES ON THE ANTANKARANA AND THEIR COUNTRY.

THIS interesting tribe of the natives of Madagascar occupies the extreme northern part of the Island, their territory extending from Cape Amber to about 13° 30' N. Lat., and therefore covering an area of over 800 square miles. Erroneously, though almost invariably called Sakalava, their proper tribal name is what appears at the head of these "Notes." The literal meaning of this name is the "people of the rocks," and certainly some parts of their country are amongst the rockiest to be found in Madagascar. The seat, and one of the former great strongholds of the tribe while it was still independent of the Hovas, is called by way of distinction 'Ankarana.' This is an enormous lofty precipitous rock, situated in 13° N. Lat. and in 49° E. Long., just a few miles to the south-west of Mount Amber, or Ambôhitra, as it is called by the Antánkárana. From all that was told me, and I took great care in ascertaining the truth of the statement, the rock Ankarana must cover an area of some eight square miles, and have an elevation of about 1000 ft. Its sides are so precipitous that they cannot be climbed unless some artificial means are used, such as were employed by the Hova soldiers who, with their attendants, were sent in the reign of Rânaválonâ I. from the garrison at Ambôhimârina in order to dislodge Râtsimiâro and his followers, who had gone to Ankarana in order to conceal themselves after rebelling against their Hova conquerors. On that occasion, from the counsel given by a renegade, weeks were spent in hewing steps on the side of the rock most distant from the spot in which the houses of the refugees were. Besides having these very precipitous sides, Ankarana is thickly wooded wherever trees can possibly grow. The only entrance into the interior of the rock, which is full of caves, is by means of a dark subterranean passage, a portion of which is extremely narrow, allowing only a single person to pass along it at a time, and has on each side of it deep water. This secret passage conducts to the village, which is built in a part of the rock open to the sky. Altogether Ankarana is one of the most wonderful places to be seen in Madagascar, and would well repay being closely investigated. The name 'Ikarana' is frequently met with in this part of the Island. Several of the numerous islets on the western coast have no other name, and the well-known port of the district called Vôhîmâro is also so called, from the line of rocks and rocky islets which, stretching from north to south almost in an unbroken line, makes this harbour one of the best on the east coast of Madagascar. In combination it occurs times without number, and
Notes on the Antankarana and their Country.

in every possible way, as Ankàrakatòvo, the very conspicuous hill to the south-east of the Antsingy range of hills near British Sound.

The country occupied by the Antankarana is without doubt one of the finest parts of Madagascar. The two ranges of hills which commence in 22° S. Lat., and enclose like two ramparts the central parts of Madagascar, seem to find a termination in Mount Amber; but getting more detached and separated as they approach that point, they allow of the existence of wide rolling plains, which being well watered and covered with good herbage, supply sustenance for vast numbers of cattle, many of which from want of care and attention have become quite wild. The country is also well wooded, and the exportation of ebony and sandal-wood from its central parts might, if properly managed, be the source of great wealth. The rivers, though very numerous, are none of them deep, except when they are burdened with the torrents from the hills in the rainy season; and as their beds are very rocky, and full of rapids, the native canoes are seldom seen upon them. Those of most consequence are the lântohà, which enters the sea six miles north of the important though not very large village of Ifàsina on the west coast, and the Irodo, the Louquez, the Mânambâtò, the Ampânobè, the Bémârivo, and the Lokóy, all of which are on the east coast, the last one being the southern boundary of the Antankarana country on that side.

Generally speaking, mangrove swamps are to be found all along the sea-board on the western coast, and at the mouths of some of the rivers these swamps are of considerable extent, and are of course hot-beds of fever. The land, however, for the most part soon rises, and not unfrequently the traveller meets with hills of some considerable height close to the edge of the sea. Amongst the most noticeable of these are Kâlabêño, opposite Nósifây, Andramâima, west of British Sound, Antsingy, terminating in the natural fortress of Ambohimarina to the south-east of it, and Alanîmêrîna, to the south of the Irodo. Every other mountain and hill, however, yields in everything to the mountain of this part of Madagascar, Ambohitra, or Mount Amber. From the time I first saw it, a few miles north of Nosibe, up to the day when it disappeared behind the Alanimerina, it was always to be seen towering above everything else, with its three summits in the clouds. Its sides are clothed with impenetrable forests; and I longed to get where no living man has as yet ever been. Though never nearer to it at a less distance than 20 miles, I should set down its elevation at about 6000 ft. In outline it bears a remarkable likeness to the Ankàratra mountains of Imêrîna; and as I stood one Sunday morning outside the tràno-flaŋgûnâna (meeting-house) of Ambohimarina comparing the two, the Hova commander
came up to me and told me with a smile that he never tired of making the same comparison, and their striking resemblance helped him to feel less home-sick. The Antankarana country is full of caves, and with these caves the natives associate some strange legends. A cave in a hill seen from the banks of the river Louquez, and called Antséranamborona, is said to be in the possession of a spider which has no scruples about making a dainty morsel of a large bird. The wild cattle too are supposed by the people to be able, by entering some of these caves, to pass under the sea, and enjoy a change of pasture.

The Antankarana, a united tribe before their conquest by Radáma I., have since their partially successful rebellion under the leadership of Ratsimiaro split into two great parties. Those of them who in order to enjoy more security were content to remain under Hova dominion and rule are only to be met with on the eastern coast. They are not to be compared with their cousins on the western coast either in physique or intellect, and are at the same time much less numerous. The whole tribe however is only a small one, and cannot number more than 20,000, all told. Those living on the western coast enjoy a good deal of independence, and though subject to Queen Ranavalona, to whom they profess to pay an annual poll-tax, yet they do not appear to be called upon to do much fànompoàna (government unpaid service). French civilization is certainly making an impression upon them, and the sons of their principal people are mostly educated by the Jesuit priests at Nosibe. Ratsimiaro, the chief of this division of the Antankarana, holds his court at Nosimitsio more by might than by right; but both he and his adherents have properties and houses on the mainland to which they frequently resort in order to look after their cattle and to plant rice. It is the ambition of every man amongst this people to possess an old Tower musket and a lakana (canoe). They know how to make cartridges, and also how to keep their muskets, for I never saw a rusty one during the whole time I was amongst them.

Their lakana are exceedingly graceful, and though averaging some 20 feet in length, and only two feet across the thwarts in the widest part, they will in these go considerable distances out to sea on their fishing excursions. They are called for distinction ‘lakan-piàra’ (piàra in this instance being the raised seat in the centre of the lakana, intended for people to sit upon, or to place anything which the owner may be transporting). The western Antankarana have embraced for the most part a nominal Mohammedanism. They have adopted the fashion of shaving the head, and wear the long flowing dress of the mongrel Arabs with whom they are constantly coming
into contact; but at the same time they tenaciously keep up their own marriage, domestic, and burial customs. The two former are exactly what they used to be in Imerina before the introduction of Christianity, and therefore are well known to the readers of the Annual; the last are somewhat peculiar, and therefore of some interest.

The corpse, after being sewn up in an ox-hide, is bound tight with cords so soon as the friends of the deceased think it time the obsequies should be commenced (which is not so soon as might be wished), in order that great quantities of beef and rum may be consumed by the mourners. This marks the second stage in the mourning. Several times every day these cords are drawn tighter, and this process is continued until nothing but the bare bones remain. These are then carefully laid in a lakam-piara with its two ends cut square, and covered in. When this has been done the burial takes place. The coffin, or what does duty for a coffin, is conveyed by the friends of the deceased amidst continuous musket firing to the family cemetery on the east coast, which is a solitary and unfrequented spot on the sea-shore. Very much is thought of these burial customs, and an Antankarana will travel a very long distance in order to assist at them when being performed over a dead relation. A cup and a plate are placed by the side of the coffin, and every now and then the surviving friends of the dead go in large numbers, and taking rice and rum with them, they hold a feast in these caves and cemeteries, and believe that the spirits of their dead ancestors and relatives come and join them. Studious care is taken that these coffins are renewed before they have rotted away.

The eastern Antankarana appear to hold the religion which the tribe followed when it first came to Madagascar. One supreme God is worshipped. Any thing unusually fine, such as a very tall tree, and every place remarkable in any way, such as a very high hill, a wide plain, a deep valley, or deep water, is always associated with His presence, and regarded in the light of a manifestation of Himself to men. At a small village where I passed a night there was a very fine fan-palm, and wishing to obtain some of its seeds, I did not hesitate to throw pieces of wood and stones at its top in order to bring some down. One of the villagers begged me to desist, as the tree was ‘Zanahary,’ i. e. God, adding at the same time that a man who had dared to cut the trunk with a knife had been killed the same day by Zanahary’s anger. All evil of any kind whatever comes from the lolo (ghosts), which are also associated with certain places and spots. These places and spots are generally the scenes of some calamity or unfortunate accident, and are never passed or entered without something being done to appease the lolo.
Both on the west and east coast the traveller will find people who are held in great respect by the others, and called ‘Onjatsy.’ They are a very interesting class, and I am sorry that the information which I procured about them is so meagre. They are the descendants or representatives,—for if what one informant told me be true, the pure Onjatsy are extinct,—of the old priest caste in the tribe. The meaning of the name is ‘holy,’ and peculiar power is still supposed by the generality of the people in the north of Madagascar to belong to them: such as being able to perform miracles, and to bless or curse people so as to affect their temporal circumstances. They keep up in their religious ministrations many customs which go to show that in the religion of this people there must have been at one time ideas of some kind of a sacrificial system of worship. These Onjatsy strictly intermarry amongst themselves. They are as a rule bitterly opposed to the spread of Christianity.

The subjoined list of words shows that the Antankarana speak a dialect differing considerably in many words from that spoken by the Hovas. The $d$ and $k$ of the Hova are sometimes changed in the Antankarana dialect for $l$ and $h$. Swahili is also used, especially by the western Antankarana, in their commercial intercourse with foreigners.

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<thead>
<tr>
<th>English</th>
<th>Hova</th>
<th>Antankarana</th>
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<tbody>
<tr>
<td>Father</td>
<td>dada</td>
<td>ada</td>
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<tr>
<td>Grandfather</td>
<td>rai-be</td>
<td>dadi-lahy</td>
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<tr>
<td>Mother</td>
<td>reny</td>
<td>nedry</td>
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<tr>
<td>Good</td>
<td>tsara</td>
<td>senga, maiva</td>
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<td></td>
<td></td>
<td>(In Hova, maivana means light, as opposed to heavy.)</td>
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<tr>
<td>Bad</td>
<td>ratsy</td>
<td>raty</td>
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<tr>
<td>Angry</td>
<td>tezitra</td>
<td>meloka</td>
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<td></td>
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<td>(In Hova, meloka means crooked)</td>
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<tr>
<td>Sick</td>
<td>marary</td>
<td>manèhoka, mafry</td>
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<td></td>
<td></td>
<td>(In Hova, mangirifiry means to be painful.)</td>
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<tr>
<td>Lie</td>
<td>lainga</td>
<td>vandy</td>
</tr>
<tr>
<td>True</td>
<td>marina</td>
<td>ankitiny</td>
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<tr>
<td>Bread</td>
<td>moto</td>
<td>mokary</td>
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<tr>
<td>Cooked</td>
<td>masaka</td>
<td>loky</td>
</tr>
<tr>
<td>To cook</td>
<td>mahandro</td>
<td>mandoky</td>
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<tr>
<td>Satisfied</td>
<td>voky</td>
<td>vintsina</td>
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<tr>
<td>Much, many</td>
<td>betsaka</td>
<td>bobà</td>
</tr>
<tr>
<td>Banana</td>
<td>akondro</td>
<td>ontsy</td>
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<tr>
<td>Dog</td>
<td>amboa</td>
<td>fandroaka</td>
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<tr>
<td>Sun</td>
<td>masoandro</td>
<td>masomahamay</td>
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<tr>
<td></td>
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<td>(In Hova, lit. ‘day’s-eye,’ in Antank. ‘burning eye.’)</td>
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<thead>
<tr>
<th>English</th>
<th>Hova</th>
<th>Antankarana</th>
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<tbody>
<tr>
<td>Day</td>
<td>andro zova</td>
<td>mahamay (In Hova, mahamay means burning.)</td>
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<td></td>
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<tr>
<td>Star</td>
<td>kintana</td>
<td>ana-kintana</td>
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<tr>
<td>Moon</td>
<td>volana</td>
<td>fanjava</td>
</tr>
<tr>
<td>Money</td>
<td>vola</td>
<td>fanjava</td>
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<td>Ox</td>
<td>omby</td>
<td>anomby</td>
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<tr>
<td>Sheep</td>
<td>ondry</td>
<td>ondrikon-</td>
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<tr>
<td>Clear</td>
<td>mazava</td>
<td>zova [driky]</td>
</tr>
<tr>
<td>White</td>
<td>fotsy</td>
<td>malandy</td>
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<tr>
<td></td>
<td></td>
<td>(In Hova, landihazo is white cotton.)</td>
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<tr>
<td>Woman</td>
<td>vehivavy</td>
<td>manahgy,</td>
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<tr>
<td>Cloth</td>
<td>lamba</td>
<td>siky [mpisafy]</td>
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<tr>
<td>Foot</td>
<td>tongotra</td>
<td>vity</td>
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<td>Tooth</td>
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<tr>
<td>Breast</td>
<td>tratra</td>
<td>haranka</td>
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<tr>
<td>Rice</td>
<td>vary</td>
<td>mahatanjaka</td>
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<td></td>
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<td>(‘lit. that which makes strong.’)</td>
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<td>Fight</td>
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<td>Small</td>
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R. T. BATCHELOR.
SIR WILLIAM DAVENANT'S POEM OF 'MADAGASCAR.'*

IN 1638 Sir William Davenant published a volume under the title of Madagascar, and other Poems. 'Madagascar' occupies the first place, and was written in honour of Prince Rupert, nephew of Charles I., and well known afterwards in connection with the battles of Marston Moor and Naseby.

Davenant's poem, though feeble enough, met with high commendation from the poets of his own time. Several sonnets were written in its praise,† Endymion Porter characterising it as a poem in so sweet a style "As yet was never lauded in this isle."

The purport of the poem is to narrate a dream or vision, in which Davenant's soul, as a "swift pilot," steered, as he says, to a "style of poem

"Between the southern tropic and the line,
"Which, noble prince, my prophecy calls thine."

Standing on a "crystal rock," he saw Prince Rupert come in ships so manned and great that

"The sea for shelter hastened to the shore,
"Sought harbour for itself, not what it bore;
"So well these ships could rule."

And as "the navy lay adrift" it seemed as if the wind blew to make them comely more than swift.

The English forces having disembarked are welcomed by the "Long-lost, scattered parcel of mankind
"Who, from the first disordered throng, did stray
"And then fix here."

But suddenly the sound of a battle drum is heard; and a well-ordered troop appears with erect pikes, like a "young leafless wood." This alien force had landed the day before in envy of Prince Rupert's hopes; "ambitious wanderers" they, who

"Believe their monarch hath subdued,
"Already, such a spacious latitude,
"That sure, the good old Planet's business is
"Of late, only to visit what is his."

* We are indebted for the above to the kindness of a correspondent in Scotland.—Ed.
† See ANNUAL, No. 1., page 97.
It is agreed that the question of sovereignty shall be settled by a duel, in which the English are victorious; but the vanquished, not content with the result, have recourse to battle, the natives standing "careless, safe." But the

"Proud foes who thought the moon did rise
"For no chief cause, but to salute their eyes"

perish, their bodies fructifying the soil, the neighbouring river needing

"No springs to make them flow, but what they bleed."

The sway of Rupert over Madagascar then begins:

"Chronologers pronounce his style
"The first true monarch of the golden isle;
"An isle so seated for predominance,
"Where naval strength its power can so advance,
"That it may take of tribute what the East
"Shall ever send in traffic to the West."

Some now busy themselves

"In virgin mines, where shining gold they spy,
"Some root up coral trees where Mermaids lie
"Sighing beneath those precious boughs, and die
"For absence of their scaly lovers, lost
"In midnight storms about the Indian Coast."

Some from "old oysters" rifle pearls,

"Whose ponderous size sinks weaker divers."

"Their weight would yoke a tender lady's neck."

Some "search the rocks, till each have found

"A saphyr, ruby, and a diamond,"

like "living stars." The fragrant ambergris "floats to the shore," and in the woods rich fruits are found.

But now an awful possibility dawns upon the poet's soul, the narration of which enables him to bring his flattering vision to a close. Thinking it likely himself might

...... "twirl a chain
"On a Judicial bench, learn to demur,
"And sleep out trials in a gown of fur;
"Then reconcile the rich with gold-fringed gloves,
"The poor for God's sake, or for sugar loaves;
"When I perceived that cares on wealth rely,
"That I was destined for authority
"And early gouts, my soul in a strange fright
"From this rich isle began his hasty flight,
"And to my half-dead body did return."

Robt. Auchterlone.
IFANONGOAVANA: THE ANCIENT SEAT OF THE HOVA KINGS.

On the eastern borders of the Imérina plateau, within about five miles of the first and inner line of forest, is a picturesquely-wooded hill called Ifanongoavana. This place, although now fallen into insignificance, was formerly one of importance, being the residence of the most ancient of the Hova kings of whom any record has been preserved. A chief of the Vazimbas (a tribe who seem to have been the aboriginal inhabitants of Imérina) is also said to have lived there. His name was Andrianahitrahitra; and following him was a Hova chieftain named Andrianamp6nga, who had to wife Rampananambônitany, and who also lived at Ifanongoavana. (See *Teny Soa*, July, 1868, p. 82, and *Tantaran' ny Andriana eto Madagascar*, p. 5.)

The following particulars written by an intelligent Malagasy give further information about this ancient town:

Ifanongoavana is not far distant from Antananarivo [about 27 miles]. It is south of Mântasôà, on the borders of Amorônkây, and to the east of the market called “Tuesday of Amoronkay,” at about half an hour’s distance. It is a beautiful mountain, and many people from Antananarivo come with their families to amuse themselves there. Its appearance is as follows: It rises in one mass, but the summit divides into two, the southern point of which is called Ifandana, and the north is properly Ifanongoavana. The whole hill is covered from top to bottom with forest, and the trees are thick and of great size, because the Queen has forbidden even a stick to be taken away, and not a piece of wood is removed except occasionally by the Andriamâsinavâlona [one of the highest rank of nobles], when they require any at weddings or funerals.

There is much that is interesting in this place. As already remarked, it is beautifully wooded; and not only so, but at the top is an immense piece of rock, nearly 180 feet square, and level as a threshing floor, with green trees growing around it. These are a kind of tree brought by the foreigners from distant countries and called *eny*, and bear a fragrant red flower. There are also small edible fruits growing there, such as the *vôafôtsy*, the *voâranôntsina*, the *vôantakâsina*, the *vôambélirâno*, as well as the *vôampériféré* and others. [These are various kinds of wild berries; *vôa* is the generic word for fruit.]

Between the two summits of the hill already mentioned there is a copious spring of water, which forms cascades amongst the trees,
and in which cray-fish and fish can be caught by the hand. When this stream reaches the foot of the mountain on the south-west, it forms a large pool, almost triangular in shape, but intensely black in appearance. On its north and east sides it is bounded by the wood, but on the south is open ground with green pasture. A great many water-birds are seen swimming over the pool, and in it there are said to be eels and various kinds of fish. We saw there the snares used by the eel fishers. Water-lilies grow on the banks of the pool, and the large flowers can be easily obtained.

At the northern base of the hill there is a famous cave called Ankotsa. In former times people used to say that the Ranakandriana lived there, but that is all nonsense, as there are similar stories told about three other caves. [These Ranakandriana were some supposed supernatural beings, and agents between God and man; see History of Madagascar, vol. i., p. 410.] For what is called Ranakandriana is something of which neither its substance nor shape nor qualities are known. This cave however is about six feet wide at the mouth, and its height is only about up to the armpit, so one cannot stand upright in it. But after entering and proceeding about a dozen feet you come to an artificial stone door. Passing through this you can go easily until you reach a place which narrows very much towards the middle, so that there is no going except by creeping on all fours. But when this is past you come into a very extensive cave, so large that the people in the neighbourhood say that it is nearly as large as Andohalo [the triangular central space in Antananarivo, where many thousands of people can assemble], but whether this is exactly the case cannot be affirmed. If however it is true, the whole space inside Ifanongoavana must be one great cave; and this is probably the fact, for at the base of the hill to the south-east there is another cave, probably joining on to the first. And I fancy that if some one were adventurous enough to take lanterns, and thoroughly explore the whole interior, a good deal of interesting information would be gained, for probably bones would be found, and fish living in the dark, for there are pools there, as water is found issuing from the cave.

There is plenty of evidence remaining that Ifanongoavana was formerly inhabited, for the hearths and the hearthstones are still remaining, as well as the fosse which formed the fortification round the borders of the town. But this latter was probably not made in the days of those two ancient kings already mentioned, but much more recently, for the people living in the neighbourhood tell about the inhabitants who lived there in modern times.

Translated by the EDITOR from Ny Gazety Malagasy, Feb. 1876.
STUDIES IN THE MALAGASY LANGUAGE.

No. I.

UNDER a heading like this almost anything referring to the Malagasy language might be grouped; indeed it seems customary to call everything "studies" for which no other suitable name can be found. This being the case, I think I need not apologize for stating at the outset what I mean by the term I have used in the heading.

There is evidently in every language a pretty wide sphere of phenomena, which neither properly can be placed in an ordinary grammar, nor in an ordinary lexicon, because they partly belong to one and partly to the other, and partly to neither of them. It is in the first place matter of this kind I intend to treat of in these "Studies." But besides this, I would also include such points as although belonging properly to the sphere of grammar or lexicon, have not been sufficiently explained in any Malagasy grammar or lexicon hitherto published.

The reader will see from what has already been stated that I hope to give a series of such "Studies," probably occupying a space in the ANNUAL (d.v.) for some years to come. As the chief subjects to be treated of in this way, I may, in illustration of the general plan set forth above, mention peculiarities in Malagasy grammar, both in many single points, and especially as to its general structure. With regard to this last point there has, in my opinion, up to this time been too much effort to make Malagasy grammar conformable to the rules of European languages, which cannot of course be done with this Malayan language without forcing it down into a Procrustes-bed, convenient enough it may be, for the anatomizing and analyzing European investigator of the Malagasy, but quite as likely to mutilate the language itself as to further its growth, and help on and unfold its innate creative powers.

Following this plan I intend occasionally to discuss questions as to the etymology of the Malagasy tongue, and its affinity with other cognate languages, both in its grammar and its vocabulary.

Finally, I cannot but cherish a desire and hope to do to a certain extent for the Malagasy language something similar to what Archbishop Trench has done in so masterly a way for the English language, in his admirable little volume On the Study of Words. It is a matter of course that I do not expect or hope to rival a work like his,—a hope which would be even more foolish than ambitious. The Malagasy language would moreover, neither command the same interest as the English does, nor offer the same materials for such a work. When I mention Trench's work as my model it is only in order to let the reader understand what I mean, and at the same time to acknowledge thankfully that my reading of Trench's book some years ago has given me the idea of treating the Malagasy in a similar manner. I
have for some time past been collecting materials with this object in view, and if I could only handle them skilfully, I am sure that such topics as "Poetry in Words," "Morality in Words," "Religious Notions and Superstitions in Words," etc., i.e., in Malagasy words, would prove interesting enough even to readers not exactly occupied in studying this language.

There is one objection, however, to be anticipated when treating of grammatical questions in a magazine like this, and that is, that it may often prove very difficult, and sometimes even impossible, to render them interesting to the general reader, if they are to be sufficiently minute to be really useful to a student of the Malagasy language. With regard to this objection I really see no other expedient than to venture upon drawing largely on the reader's forbearance.

Beginning my series of "Studies," I should have preferred to treat first of the Malagasy Alphabet and its laws of euphony, had I not been afraid that this would be a subject too "dry" for a "study." There are certainly in this chapter of Malagasy grammar a good many things yet to be supplemented, and not a few to be corrected.* But being obliged, for the above reason, to leave this subject alone, I will make some preliminary remarks as to Malagasy Accentuation,—as this is necessary for the right understanding of some of the subjects I shall have to deal with afterwards in these "Studies,"—and then proceed to the first question I intend to treat of more ex professo: the Reduplication of Roots in Malagasy.

I.—ON ACCENTUATION IN MALAGASY.

This is a subject which our Malagasy Grammars (we have about half-a-dozen of them) generally pass over almost in silence, only touching upon it slightly when treating of the formation of particles and derivatives, and the changes then generally taking place in the accents of the words.

Griffiths only makes some remarks upon it, as curious as they are inaccurate, exactly as you would expect to find them in a book in which everything is in confusion. The reason why this subject has been so neglected, even in so excellent a little book as Mr. W. E. Cousins's Concise Introduction,† and in the pretty bulky French Grammar of Père Ailoud, is, I suppose, that they have all felt the difficulty of coming to any satisfactory and definite rules; for the usefulness, and, I might as well say,

* Amongst these last, I would mention, instar omnium, the oft-repeated assertion that the Malagasy o has the same sound as the French ou and the German or Italian u. Dr. Mullens even goes so far as to make it "a great mistake" on the part of the first missionaries not to have introduced u instead of o! The "mistake" is, that foreigners are inclined to mispronounce it so as to make it sound like u. No one who really knows, for instance, the German u can be a month in Madagascar before satisfying himself that the Malagasy o, at least in the interior, is very different from it, although less open than the German o. In teaching the Malagasy Norwegian, where we have the same clear u as in German, I have in vain tried to make them pronounce it clearly. I once heard oloha (people) pronounced as ulunza, and turned round in surprise to see the speaker, and lo! he was an imported Mozambique slave.

† See however §§ 35, 36 of his book.
the necessity, of such rules is so self-evident that it would only be sheer waste of time to try to demonstrate it. In fact there is scarcely anything that troubles a learner of Malagasy more than the uncertainty of the accentuation, as long as he has no rules whatever to guide him. But when the question is of giving such guiding rules, we are very much in the same position as with regard to the rules for finding the root of any given Malagasy word; we can only reduce the possibilities to a certain minimum, but beyond this we are not able to go. But even this is, I think, an advantage well worth the trouble of the little work it involves. And it is only such a little contribution I intend to offer in the following rules.

A.—THE CHIEF ACCENT: ITS ORIGINAL PLACE IN THE ROOT AND IN NON-COMPOUND WORDS GENERALLY.

1.—There is a very strong tendency in the Malagasy to put the accent on the root, and keep it there as long as possible, even in the derived forms.

2.—In the root itself the accent is, wherever possible, put on the first long vowel it contains, if it is not further from the end than the antepenult, beyond which the accent can never ascend.

3.—The place the accent is to occupy among the three last syllables of the root depends chiefly on the nature (i.e. the length) of the vowel in the last syllable, but partly also on that in the last but one, because the laws of euphony in Malagasy make it almost impossible to do justice to a long vowel (in the pronunciation) without accenting it; therefore, the nearer the longest vowel of a root is to the end of it, the nearer also is the accented syllable to the end of it.

II.—SPECIAL RULES TO BE DERIVED FROM THE ABOVE.

(a).—The Original Position of the Accent.

1.—The accent may be on any, and must always be on one, of the three last syllables of the word; a rule which applies to derivatives and inflected forms (as participles, for instance), as well as to roots.

2.—If the last syllable has the longest vowel in use in Malagasy, i.e. e, and the diphthongs ao, (ai et), oi (that oi is as much a diphthong as ao, I do not doubt for a moment, in spite of the assertions of several to the contrary; to proceed to prove it would be out of my way here), the accent is invariably on the last syllable, in other roots never.*

(E.g. manome, izahay, hianao, itoy, etc.) Of some doubtful cases I shall treat presently (the suffixes, as anao and anay).

3.—If the vowel of the last syllable is e, that part of the root containing the long vowel is preceded by an a.

* Speaking of “long vowels” I should mention—what our grammars do not touch—that in Malagasy we have three classes of vowels as to length, viz.: —

(a) The long, enumerated above: e and the diphthongs.
(b) The intermediate: o (o in the suffix ko is always short) and i = y.
(c) The short: a and the e that stands for a (as in ve = va), or is a contraction of ai (as henoina for hainoina).

It is important to pay attention to this point, because several others depend upon it; e.g. the doubling of consonants in the pronunciation of Malagasy words, also a question passed over in silence by our grammarians. The rules for this doubling of consonants are, generally speaking, the following:—

1. No doubling of consonants takes place immediately after a long vowel (e.g. saiky, zai'a, aoka, feta, not pronounced saikky, feeta, etc.). As to diphthongs this rule I think always holds good, but as to the e, it may be sometimes doubtful, as this vowel is not so
lable is an intermediate one (o—not including the suffix o, or i=y), the accent is always on the penult (e.g. kinoly, akondro, hariny, etc.). This rule applies even to introduced foreign words; so apostle becomes apositoly, devil, devoly, etc. N.B.—An exception is however, the o in the suffix ko, because it is short.

4.—If the vowel of the last syllable is a short one (a) the accent is on the penult, if this has a long vowel; if not it may be on the antepenult as well, and is generally so, if the word terminates in ka, na, or tra, terminations very seldom belonging to the primary root, so that the accent in such words really is on the penult of the original root.

As far as roots only are concerned, it may be said that the accent never is on the antepenult, with the exception of those ending in ka, na, and tra, but not even in all of these, as these terminations may also sometimes belong to the root; as in Soroko (n. pr.), tanana.

(b).—The Changes of the Chief Accent caused by Derivation or Inflection.

1.—No prefix, however long, makes any change in the accent of the root, because the accent never moves up from the end, but only down towards the end; e.g. root la, verb mandà (l is changed into d), mampandà, misampandà, mampifamandà, etc. Only it should be observed that an auxiliary accent is generally added; e.g. mampifamandà, a fact we shall further examine presently.

2.—If a word gets in derivation or inflection an addition of one or more syllables at the end, the accent generally moves one syllable towards the end; e.g. flanja, flanjana; fêhy, fêhézina; tâhy, takina; etc.

This does not however apply to the addition of the light suffixes (suffixa levia) ka and ny; e.g. trino, tránoko; hery, hériny. In the antepenult they would have caused a change (as the accent can never ascend beyond antepenult) if these did not generally end in ka, tra, or na, when these suffixes are not added to, but substituted for, the terminating syllable of the word; e.g. sâtroka, sâtroko, sâtrony.

3.—If however it already rests on a long syllable (e.g. mahay, fahaizana; manomé, fanomézana), or would by the said change be moved beyond the root and pass over to the termination, it remains where it is (la, lâvina) if its so remaining does not bring it further from the end than the antepenult; for in this case it is obliged to leave the root and pass over to the antepenult of the termination (as in to (true); verb, mankatô; verb. noun, fankatoavâna).

This last rule applies equally to the changes of accent taking place in active imperatives; e.g. mitarina (to weep): imper. also mitarrina.

It is ignorance of this rule decided long as the diphthongs (more like an anceps). In such words as mety it is not quite clear whether one t is heard or two.

(2) The same is the case with consonants being double to begin with; as ng, nk, nd, nt, ntr, tr, dr, ndr, j, and s (because the preceding vowel here is long by position), and the liquids (l, m, n, r), and soft labials (b, v).

(3) All other consonants are generally doubled in the pronunciation; e.g. katafa is pronounced katafa; masina, pum. masina; etc. The doubling is most clearly heard when the syllable in question is an accented one. The n and r are rather doubtful, as some pronounce fiadônana, fiadannana; öry, orry, etc. The same remark applies to the h, which here is put in the last class, but stands between this and the second.
that has often made foreigners write and pronounce it mitaraind. The only exception I am aware of is the word miaina (to breathe), which is certainly in medical practice pronounced miainá, when the patient is emphatically asked to breathe heavily, when under the stethoscope; but I am not at all sure that this is not a mere European innovation.

B.—Auxiliary (subordinate) accents.

I have already alluded to the existence of a kind of auxiliary or subordinate accent, balancing the chief accent, and serving almost the same purpose as the Metheg in Hebrew. The place of this accent is of course always before the chief accent (the chief accent is always the last one). As to special rules for this auxiliary accent I may tentatively make the following remarks:

1.—If a word is not a compound one it has generally no auxiliary accent, if not more than one syllable precedes the chief accent; but if it has two or more syllables preceding the chief accent, it is a rule that it gets a slight accent on one or more places with certain intervals; e.g. mdmpandeha, mdhaldla, mdmpi-femspiresaka. Generally speaking, it may be said that a new subordinate accent is added for every two syllables preceding the chief accent. There may however sometimes be two syllables between the accents, especially when the chief accent has descended one syllable by inflection; e.g. ãmpifámpiresáhana (from résaka).

2.—Compound words have generally one auxiliary accent on each of their components, on the same syllable on which these components had their chief accents as separate words; e.g. Ambätotvináky, Rasdir-andria-mahéritsi-alain-tóiny. In such compound words the accents are put without any regard to short or long intervals; as their places only depend on the components of the compound word. Most of such compound words in Malagasy are proper names.

3.—When the chief accent moves a syllable towards the end of the word the subordinate accents are generally not affected by it, if it does not cause the interval between the chief accent and the next subordinate one to be more than two syllables (e.g. mànarádsy, ánarratsiana); but if that is the case, the subordinate accent is dissolved into two; e.g. màhahatíry, part. dha-tèhirizana; màhahatídy, part. dha-tádídana. The reason is, that as the chief accent cannot be further from the end of the word than on the third syllable, so the next subordinate accent cannot be further from the chief accent than the third syllable.* The other subordinate accents (if there are more in the word) are generally not affected at all by this change.

To these rules of accentuation I may add a few remarks by way of reservation and explanation.

(a) This subordinate accent is of course no special characteristic of the Malagasy language; it is, I believe, to be found in all languages more or less, and, in general, depending on nearly the same laws. I have alluded to its use in Hebrew as Metheg, which can, like the subordinate accent in Malagasy, occur more than once in the same

* This last rule is however not always adhered to, as the subordinate accent is even in such cases sometimes allowed to remain, where unchanged; e.g. mànmpalahelo, fommpalahelovana.
word (although this is not often met with), and always on the second syllable before the chief accent. In English a similar accent is frequent enough, especially in compound words, e.g. intermediate, conversation; although such a subordinate accent is not in English always put before, but sometimes after, the chief accent, especially in antepenult, terminating in a syllable with a long vowel; e.g. balustrade, centipede. To this fact there is in Malagasy only a very slight analogy (which is to be mentioned later on), because this language has no antepenult but such whose last syllable is short (ka, tra, na).

(b) It has been stated above that in a compound word every component of it gets its own subordinate accent, with the exception of the last, on which the chief accent invariably rests. This rule applies also to suffixes terminating in a long vowel (suffixa gravia we might call them), as these, in taking the chief accent, always leave a subordinate accent on the syllable that had the accent before the suffix was joined to the word, irrespective of the interval in this way left between the two accents. There may therefore in this case, just as in compound words, often be no syllable between the two accents; e.g. fānjakaña, and with the suffix of the 2nd person singular, fānjakdnao. The reason is, I think, the agglutinative character of the suffixes in this class of languages, which makes them very much like the last part of compound words.

It should however be noticed that in such cases it is often really difficult to distinguish between the chief and the subordinate accents, as they nearly balance one another. So for instance in the words fānjakdnao, fandrianao, sēzando; both the syllables I have accentuated have pretty much the same accent, and it depends much on the emphasis given to the suffixes which of them shall be regarded as the stronger. If I say: Sēzando ity, fa io kosa dia ahy ("This is your chair, but that one is mine"), I think the suffix has certainly the strongest accent; but where there is no such contrast it may often be difficult to decide.

(c) It was stated in one of the preceding rules that the chief accent is always the last one, and that the subordinate accent always precedes it. This is certainly, generally speaking, true; but still there is, I think, in the antepenult sometimes a slight subordinate accent on the final syllable, especially if it is the suffix ko (o); e.g. sātroka (hat), sātrokö; particularly is this the case when the suffix is contrasted with another one, or with another positive case; e.g. Sātrokö tokoa ity, fa io kosa dia an' olona ("This is verily my hat, but that one belongs to (other) people"). Generally however a Malagasy would not in such a case use the suffix at all, but the possessive pronoun (ahi), alone or together with the suffix (ahiko), and make it the predicate of the sentence, thus: Ahy (or ahiko) ity sātroka ity.*

(d) Finally, I do not at all consider these rules for the accentuation in Malagasy absolutely sufficient; on the contrary, some of them I would rather call tentative; they may probably with advantage be

* P. S.—After this was written I find that this slight subordinate accent on the final syllable of words whose chief accent is on the antepenult has been noticed by Griffiths (see his Grammar, page 230), although he makes a wrong rule of it.
modified, and several exceptions be
found. If this first attempt draws
attention to the subject and induces

II.—ON THE IMPORT OF THE
MALAGASY, COMPARED WITH

As in all agglutinative languages,
so also in Malagasy, the root is of
the greatest importance. It is
different from the root in the
Indo-European languages, espe-
cially in two respects: (1) It is
more stable, and liable to almost
no changes; (2) it is a concrete
thing, and not a mere abstraction, as
in Indo-European languages; i.e.
it is really in use as a word, and does
not merely serve as the essential
substance of words. So, for in-
stance, the Indo-European root play
or plak is never in use alone, but
forms the essential part of the
Greek plesso, as well as of the Latin
plangq, to beat; but the corre-
sponding root ve\text{r}y in Malagasy is
used as well separately, as for the
formation of the verb m\text{am}ely and
its derivatives. The Greek root
sao or soo is never used as a sepa-
rate word, but forms the substance
of sozo and soteria, etc.; but the
contingent Malagasy root v\text{onijy}
is used both as a separate word,
and as the essential part of the verb
mam\text{onijy} and the derivatives of it,
as f\text{a}mon\text{onj}a, etc.

It should however be noticed
that although the root in Malagasy
is a real word, it is a very indefinite
one as to the part of speech to
which it is to be referred. So, for
instance, v\text{onijy} may be a noun or
a past participle; the context only
can decide in what sense it stands.
In this respect too the Malagasy
strictly adheres to the characteris-
tics of the group of languages to
which it belongs.

The root in Malagasy can be any
others to investigate it more tho-
rroughly, I am satisfied.

REDUPLICATION OF ROOTS IN
THAT IN OTHER LANGUAGES.

The only change the root as such
can undergo besides the euphonic
modifications at the beginning and
end of it caused by the addition
of suffixes and prefixes, is redu-
plication, which is really but a
putting the same root twice,
omitting at the joining point the
non-essential parts (ka, tra, na) of
the first root; e.g. teny, teniteny;
fomba, fombafomba; herika, herike-
rika; soratra, soratsoratra, etc. The
slight euphonic changes taking
place in connection with it proves
this. They are essentially the
same as in the formation of
compound words, and have been
treated pretty satisfactorily in Ma-
lagasy grammars, so I need not
dwell upon them at all here. What
I therefore intend to treat of in
the following pages is only the change
in the sense of a root caused by the
reduplication of it.

This question has been treated
very slightly indeed in Malagasy
grammars hitherto. What they
tell us comes to this, that the redu-
plication sometimes is the means
of expressing diminution, sometimes
has a strengthening power, and
sometimes is indicative of a repetition
of what is expressed in the single
root. To these rules I make the
three following objections:

(1) They are scarcely correct as
to facts, because it may be difficult
to prove that reduplication ever has a strengthening power in Malagasy. At any rate I would not venture to put this down as a rule without reservation.

(2) They are very incomplete, as they do not at all touch several essential points which evidently require to be explained under this subject.

(3) They are irrational, and consequently unscientific, as they do not even try to explain why reduplication should express both repetition and diminution, and even sometimes (according to them) should have a strengthening influence on the sense of the root.

After these preliminary remarks I shall proceed to give what I think are pretty exhaustive rules as to the influence of reduplication on the sense of the root; adding to each rule some explanatory remarks in order to shew the natural connection between them, and to prove that they all, taken together, only represent the unfolding of one ruling principle without any trace of linguistic caprice.

1.—The repetition (reduplication) of a root indicates the repetition of the notion expressed in it. E.g. mandehandéha (root leha), to go hither and thither; miremirény, to wander about, go now in one direction now in another; mivémibérama, to go and return repeatedly; mihibiéhy, mihâloâlo, mihihivéhy, mihihâlêva, to hover; vézivelô, vacillation, rambling; etc.

This is the fundamental rule for the sense of reduplication, and a very natural one it is, as the repetition of the root simply corresponds with the repetition of the notion embodied in it. All the other rules for the sense in which reduplication is used in Malagasy depend on this one, which therefore is the key to all of them. It will be seen too at the end of this ‘Study’ that this rule does not apply to the Malagasy language only, but is the guiding principle for the sense of reduplication in most languages.

2.—Reduplication is used to express such things and actions as only exist as a plurality or a repetition. In such cases the single root is not in use at all, because a plurality is essential to the notion to be expressed by it. E.g. mioto, to pound; milalo ( = milaloa), to play; manyetahéto, to feel thirsty; mitélé, to drop; karakarâ, what has regard to many minute points, many small things. In this sense the reduplication is often used for onomatopoietica; e.g. mitabatâba, to make a noise; miredareda, to blaze, to flame (very like the sound of burning grass); mifófofo, to blow, to breathe; mipapapapa, to hobble. The two last-named words may also serve as instances of a double reduplication.

This class of reduplication is very numerous in Malagasy,* and has analogies in other languages as well. They may in a certain sense be called the pluralia tantum of the Malagasy language. To try to give an exhaustive collection of instances would be sheer waste of paper, as there is not a more common thing in the language than this use of reduplication. I would however draw attention to the fact that such reduplications often express the very notion for which other

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* [The reduplicate forms are very much less common in the Betsileo dialect than in Hova; and probably also in some, if not all, of the other dialects.—Ed.]
languages have pluralia tantum; e.g. *kifafa* = Lat. *scope*; *kilalao* = Lat. *crepundia*. Cf. also *songosongo*, a kind of thorny plant used for hedges, with the Latin "pluralia tantum" *sentes*, a thorn-hedge; *vepres*, a thorn-bush, etc. In many of the Malayo-Polynesian languages the reduplication is used for collectives, which is virtually about the same thing.

3.—Reduplication expresses states or actions of the mind in which there is an innate (internal) duplicity; e.g. *misalasida*, *midhandhana*, and *miikanakana*, to hesitate, to doubt; *hérakéra*, indecision, wavering; *di-dáhy*, anxiety, distrust, suspicion. The words for doubt generally depend on the idea of duplicity* in different languages. So the Latin *dubius*, which has given birth to so many derivatives, both in the Romance languages and in English (e.g. *dubious*, doubt, doubtful, dubitable, etc.), is of course from *duo* (two) and means originally, that which is almost equally inclined to move in two opposite directions. The German *Zweifel*, doubt, is of course also from *zwei*, two; and the Scandinavian *Tvivl*, doubt, is in the same manner derived from the old form *tve*, two. In Hebrew also *seif*, a doubter, is from *saif*, to divide. In Greek, of course, *doie*, doubt, is from *dye*, two. In Arabic also, *shakk*, to doubt, is certainly radically cognate to *shaqq*, to split, to divide. Most of the Malagasy words belonging to this group exist only in the reduplicated form.

4.—Very closely related to 'doubt' is a doubtful, a dubious character, which is also expressed by reduplication, as well in adjectives as in substantives and verbs. *Haфа* is another, with the notion of a different one (cf. Greek *heteros* in contradiction to *allos*); but *hafahafa* is what people may justly differ about as to the question whether it is to be regarded as bad or as good. As however in English, "a man of doubtful character" is nearer to the bad than to the good one, so also *hafahafa* is almost equal to *bad*. *Fomba* is custom, but *fombafomba* is a custom that ought rather not to be a custom, a custom of a doubtful character. Cf. similar expressions in Hebrew; e.g. to do a thing with *leb va leb*, 'with heart and heart,' i.e. with a double (=false) heart (Ps. xii. 2; *eben ve eben*, 'stone and stone' is =false stones, false weights (Deu. xxv. 13; cf. dipsuchos in Greek; Jam. i. 8). I think the same sense lies at the bottom of such forms as *mirehareha*, *miavanavona*, *miadanahana*, to be proud, haughty; *miahanahana*, to be silly; *hanghany*, shame; *reditvedy*, silly talk, and many others of a similar character.

Some of these words, as for instance, *fombafomba*, may have got their sense of blame through the medium of the diminutive one, of which we shall presently speak. It is very common that the diminutive has a depreciating sense, because dwarfishness is often an object of ridicule. In German, for instance, diminutive forms of verbs generally have that sense; e.g. *Kritisiren*—is to criticize, but *Kritteln* (dim.) is to criticize unnecessarily and pedantically. Cf. also the diminutive nouns *Krittelei*, and *Kritter*, and many similar, as *Fundeleim* (an unimportant discovery, from *Fund*, a discovery), *Libelei*, flirtation, caressing,

* Of course here used in its literal and not its ethical meaning.
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from Liebe, love; etc. In Latin, too, nouns of this kind occur, although not very frequently; cf. such words as homunculus, homuncio, etc.

5.—The duplicative sense is very clearly traceable in the reduplicated numerals with a prefixed tsy, corresponding nearly to the distributives and multiplicatives in Latin, although with a somewhat different shade of meaning; e.g. iray (one), tsirairay, one by one; roa (two), tsiroaroa, two and two, two at a time; telo (three), tisoteloto, three by three; etc.

This use of reduplication is very similar to the Hebrew way of putting the same numeral twice in a distributive sense; e.g. shebeah shebeah, seven by seven (or seven pairs?).

In Arabic this is the regular way of forming distributives (See Caspari's Arabische Gram. § 333, and De Sacy's Gram. Arabe, vol. I., § 755. In Syriac too the distributives are generally formed in the same way (see Hoffmann's Gram. Syr., p. 276).

6.—Less clear, but still, I think, sufficiently discernable, is duplicity as the fundamental idea of reduplication in the COMPARATIVES. This use of reduplication has in fact been advanced as proof of its strengthening sense; but I venture to think there is good reason for doubting this. When I say: Ify no tsara-tsara kokoa noho io, i.e., "This is better than that."—the comparative sense does not depend on the repetition of the root, but on the preposition noho. This is easily proved: if you leave out the reduplication it does not at all alter the comparative sense of the phrase. Ify no tsara noho io is as much a comparative as the former one; but if noho is left out, there is no comparative, even if the root is repeated. Consequently the comparative sense depends on the noho, and not on the reduplication. This way of expressing the comparative by a preposition corresponding to noho in Malagasy is, as every scholar knows, quite common in Semitic languages, for instance in Hebrew (the prepos. min).

If however the reduplication in this case is not a means of forming comparatives, it is nevertheless a very natural consequence of it. In a comparative two things are compared with regard to a certain quality both of them share; one is, for instance, good in one degree, the other is also good, but in a higher degree; therefore the word good (tsara) is put twice (tsara-tsara), or, in other words, reduplicated. Here also the idea of duplicity seems to be the fundamental one.

7.—The diminutive sense, so very frequent in reduplicated roots, depends also entirely on the idea of repetition, and is therefore only an offshoot of the iterative one. Why is an action repeated? Because it has not been sufficiently done at first. Therefore weakness is an idea almost inseparable from repetition. This is seen most clearly in verbs and adjectives; e.g. mahay, to know, to be able, mahaihay, to have some slight ability; reraka, exhausted, reradreraka, rather tired, rather weak; maty, dead, matimaty, almost dead; etc.

8.—A kind of combination of the notions explained in the third and the seventh rule is to be found in the reduplication, so common in Malagasy, of adjectives, for colours. E.g. fotsy, white, fotsifotsy, whitish=grey; mena, red, menamenah, reddish; manga, blue, mangamanga, bluish, etc. The diminutive sense
so changes the sense of the word as to make it stand very near the nearest related kind of colour. We have something analogous in Hebrew, in such words as *adamdam*, reddish; *shecharchor*, blackish; *yeragraq*, greenish; etc.

9.—But besides denoting diminution, reduplication is also made to serve another very cognate purpose; it gives the phrase in which it occurs an air of reservation and modesty, softening down what might else seem harsh, and restricting what is felt to be rather strong. In this sense it is generally combined with *hiany*, which is *ex professo* the particle of modesty and reservation. If I ask a modest man if he understands a thing well, he will answer: *Fantapantatro* hiany, or: *Haihaiko* hiany. (*Fantatra*, I know; *haiko*, “I am able to do it,” or, “understand it.”) True the particle *hiany* here chiefly contributes to this modified sense; but there must still be some reason for its tendency to associate itself with reduplicate forms.

N. B.—The connection between diminution and modesty is a very prominent feature in Malagasy, and can especially be clearly traced where a Malagasy is asking a favour. *Mangataka* penina kely aho is literally: “I ask for a little pen,” but is virtually: “*Please let me have a pen*.” A Malagasy will even say: *Moa misy farantsa kely hotakalozanao va?* literally: “Have you a *small* dollar to exchange?” but virtually: “May I take the liberty of asking whether you have a *dollar* to exchange?”

10.—Next to this comes the use of reduplication of adjectives with a preceding prefix *tsy*, in which the idea of repetition is interwoven with the idea of diminution by an adverb, generally added to verbs, and indicating that the action in question is to be performed under a gradual and continually repeated application of the modulating and balancing influence expressed in the adjective from which such adverb is derived. E. g. *tsi-moramora*, continually, cautiously (*mora*, easy, cautious); *tsi-kelikely* = Fr. *peu* à *peu* (*kely*, small). Generally speaking, it may be said that this use of reduplication is a guarding against exaggeration one way or another, securing a fair balance.

11.—Finally, the reduplication of noun-roots with the prefix *tsy* is used to express an imitation in miniature of the thing expressed by the unreuplicated root; e. g. *trano*, house, *tsi-tranotrano*, an imitation of a house, a little plaything in the shape of a house; *dlona*, a human being, *tsi-olonolona*, an imitation of a human being on a very small scale, e. g. a doll, a puppet. The diminutive sense of the reduplication is here self-evident.

It has been asserted, as mentioned before, that reduplication sometimes has also a strengthening power, but the arguments advanced to prove it do not appear to me to be conclusive. The reduplication in comparatives, which especially has been referred to as a proof, has been dealt with under the 6th of the above rules. Other instances adduced to the same effect are based on a misunderstanding of the examples referred to. E. g., some think that because *kelikely* (little, small) is more than *kely*, the reduplication has here a strengthening influence on the word *kely*. But then of course they overlook that the conception embodied in the word *kely* is smallness. If therefore *kelikely* is more than *kely* it is, *eo ipso*, a weaker
expression for the idea of smallness, consequently we have also here a diminutive, and not a strengthening influence, as the result of the reduplication. The only phrase I remember which seems fairly to admit of being used as an argument for the above assertion is the expression marimarina in kabary (public speeches): "Lazaiko aminareo marimarinana;" "I tell you plainly" (truly),—where the connection generally tends to prove that the reduplication in such cases has at any rate no weakening sense. But as in other cases marimarina is generally joined with hiany to express a somewhat reserved assertion (marimarina hiany is almost, "There is some truth in it"), I think the use of marimarina in some kabary, where we should have expected marina tokoa, "true indeed," has only the purpose of being a phrase of modesty and reservation, which would certainly be well in keeping with the style of such speeches, in which sometimes a long paragraph is used as fianalan-tsiny, i. e. in courteous apologies for venturing to speak before such an assembly. In Malagasy generally, and in the official and court language especially, every thing must be malefalefaka (softened), even in strong assertions.

When I hesitate to admit that the reduplication in Malagasy ever has a strengthening power, it is because I do not find any conclusive proof of it, and not because, on general principles, I think it improbable that such should be the case; on the contrary, it is in a certain respect, natural enough that it should have such an influence. When an action is repeated, this includes both the idea of weakness and of strengthening, just as you view it from one side or the other. If you look to the reason why it is necessary to repeat the action, it is its weakness; but if you look to the result of it, it is strengthening, because the result of repetition is, of course, augmentation. The Malagasy seem to have viewed the reduplication only from the first side; other languages, for instance the Hebrew, have taken into account the second one too, and therefore also use the reduplication in a strengthening sense, a phenomenon of which we shall see more presently.

In the preceding sentences, in which I do not pretend to have made any new discoveries, but only systematized and brought under rules phenomena known to any one who has studied Malagasy carefully for some time, I have only hinted at the analogies of the Malagasy reduplication in other languages. This is certainly a subject that would repay a more thorough investigation. I cannot, however, here do more than glance at it, and must consequently ask the reader to accept the following remarks only as a mere bird's-eye-view of the paths into which such an investigation would lead us.

If we go to the Malayan and Polynesian group of languages, whose relation to the Malagasy is beyond doubt, I am sorry to say that the means for pursuing these researches are very scanty indeed. For in Craufurds' Malay Grammar, for instance, I find nothing about reduplication except a short remark on page 44, stating that in the Malay frequentative verbs are formed by repetition of the root, of which he gives several examples: as barbujuk-bujuk, to go on coaxing; mangusir-usir, to go on pursuing; bartangis-tangis, to go on weeping, etc. This corresponds exactly with
what I have shown to be the fundamental meaning of the reduplication in Malagasy too.

From more recent German works I learn that the reduplication is of very frequent occurrence in the different branches of the widely-spread Malay family, both in verbs and nouns. The sense in which it most frequently occurs is certainly the frequentative one. But besides this it is (as for instance in the Dayak) used in adjectives serving as predicates, when their subjects are plurals, and the predicate is emphatically said to belong to every one of the things included in the subject (cf. avoka in Malagasy); e.g., Bua (=voa in Malag.) ta manis-manis (=mamy in Malag.). The fruits are all (every one) sweet. Here of course the idea of plurality is the governing one. Else the reduplication is used for forming diminutives; e.g., bdlla, house (in Mauk.), balla-balla, a little house; ana (=Mal. anakas), a child, ana-ana, a little child; and in adjectives; e.g. lelen, black, lelen-lelen, blackish; bahandan, red, bahandan-bahandan, reddish. Cf. Hebrew edom, red, but adamadam, reddish; and shachor, black, shecharekor, blackish. It has also been asserted that the reduplication in Malay sometimes has a strengthening or intensive power; but the instances I have seen adduced in proof of this assertion appear to me to be just as doubtful as those advanced in Malagasy to prove a similar assertion. So, for instance, it has been said that merah-merah (evidently= Mal. menamena, reddish) should be stronger than merah, but the analogy with the corresponding Malagasy word (mena), in which the reduplicated form is decidedly the weaker one, makes me doubt this very much.

Every reader of the Malagasy New Test. will see that not very long ago people here thought marimarina was stronger than marina, and consequently used it in translating Christ's words, "Verily verily," etc. But now all admit that this was not correct. A similar mistake may easily have occurred in the Malay, the grammar of which has also been treated almost exclusively by foreigners, as has the Malagasy.

A remarkable and, as it appears, very frequent use of the reduplication in Malay is for the formation of collectives. E.g., kdyu is a tree, but kayu-kayuan is thicker; duri is thorn, but duri-duri is thorn-bramble. The chief idea is here again that of plurality; so prominent indeed in the reduplication in Malay that it seems sometimes to be used simply for expressing the plural of a noun; as in ratu, prince, ratu-ratu, princes; griga, house, griga-griga, houses. In many cases however the reduplication in some Malayan dialects is said simply to serve as a means of derivation of nouns from verbs, without any other and more special sense; e.g. lumun, to plant, lumun-lumun, a plant; humbul, to flutter, humbul-humbul, a flag, a standard; anan, to plait, to interlace; anan-anan, something plaited, a net. But even in such words the idea of plurality and repetition seems to lie at the root of it, for anan-anan is the result of a repeated anan, and a standard is a thing that constantly and repeatedly flutters and waves in the wind.

In the Polynesian dialects we meet about the same use of the reduplication as in the Malayan ones. It is chiefly used for frequentatives and collectives, and for plurality, of which I could give many instances; e.g. haere, to go, haere-
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haere, to go hither and thither (=Mal. mandehandeha); luli, to shake, luli-luli, to shake repeatedly (=Mal. manetsiketsika). A partial repetition of the adjectives is used to indicate plurality in the nouns to which they are added; e.g. in Tahitian taata maitai is a good man, but taata maitatai, good men. Reduplication is also used in forming comparatives, just as in Malagasy. The examples adduced to prove that the reduplication sometimes has an intensive power are as vague and inconclusive as in the Malagasy.

There is however one peculiarity in the use of reduplicative forms in some of the Polynesian dialects as compared with the Malayan, and that is what has been called its "simultaneous" sense, i.e. a partial reduplication is sometimes used in verbs to indicate that its agent undertakes the action in company with another agent. So, for instance, in Samoan, moe is to sleep, but momoe, to sleep together; nofo, to dwell, nonofo to dwell together. It is so used chiefly in intransitive verbs. It is evident that here also plurality is the fundamental idea of the reduplication.

Next to the Malayo-Polynesian languages come the Melanesian, as a group in which reduplication is of very frequent occurrence. But for these languages I almost exclusively depend on Dr. Gablentz's excellent work Die Melanesische Sprachen (which originally appeared in the Deutsch. Morgenl. Zeitschrift, 1860), as most of the sources from which he has drawn his information have not been accessible to me. Amongst the eleven Melanesian languages of which he treats, I have found the use of reduplication in seven; in some of them entire, in others partial.

1.—Fidschi: as frequentative: kakakaci, to call out repeatedly; kerekere, to go a begging, from kere, to beg, ask for; or in a diminutive sense, as damudamu (=Hob. adam-dam) reddish; or as a means of forming a kind of collectives out of numeratives; as tolutola, a trias; ruarua, a dual (cf. Mal. izy roroa, the two, considered as a pair); or simply for derivation, as gle, earth, dust, gelegle, dusty; rawa, to be able to do a thing, rawarawa, what is possible to be done; kana to eat, kakana, food (root kan in the Mal. hanina).

2.—Eromanga: where reduplication especially occurs in verbs, partly in a frequentative sense (as taburiburiset, to wander about, to ramble (=Mal. mireniren); partly only as a means for forming derivative verbs; e.g. umnilasilaw, to look fine, from nilaswi, fine looking, good appearance.

3.—Tanna: where the reduplication appears to be used mostly only as a means of derivation; as naukurukure, dwelling, from ukure, to dwell. But I know too little of this language to enable me to investigate the different uses of reduplication in it.

4.—Malekolo: essentially the same use of reduplication as in the above named, especially in a frequentative sense; e.g. ie to speak, but ieie, to speak repeatedly, to teach; gemugemu, to tremble.

5.—The Duavuru language in Baladea. The reduplication seems to express chiefly some bodily or spiritual defect; as piapia, weak; menomeno, to be greedy; momo, blind.

6.—Bauro uses reduplication chiefly as a means of derivation; e.g. wetevete, powerful; maiamata, weak; lagolago, much; oreaoarea, always.
In Indo-European languages the reduplication is frequent enough, but mostly of an inflectional character, inasmuch as the perfects of verbs are generally formed by repeating the root. In the original Indian languages this seems to have been the rule; in Sanskrit and Old Bactrian it is quite common, and in Greek, Latin, and Gothic we have at least remnants of it, although partly mutilated and distorted.*

Much might be added in illustration of the reduplication, but it is high time to close an article certainly already too long for this Annual. What I have chiefly aimed at is to set forth plainly the different uses of reduplication in Malagasy, to bring them under certain rules, and to prove that they are all to be derived from one fundamental idea, viz. the action repeated, the word for it repeated. Finally, I have attempted to shew that this my conception of the sense of the reduplication of words in Malagasy is entirely in keeping with its use in other branches of the same great family of languages, and partially and per analogiam also with that of other families. If I have been successful in this main point I am satisfied, even if it should be proved that some of my statements want corrections and supplements, as they no doubt do.

L. DAHLE.

* This was in my original manuscript followed up by a brief comparative review of the different uses of reduplication in all the chief branches of the Semitic languages, viz., in Hebrew, Aramaic, Arabic, Ethiopic, and Assyrian, and the most important Indo-European ones also, accompanied by many examples from each, showing also to what extent the reduplication in these groups of languages depends on the same fundamental idea as in Malagasy. But for want of space I have been obliged to leave this out. I hope, however, that the main point in view in this article will not be obscured by it, although the broadness of the argumentation has of course lost a good deal.—L.D.
THE SIHANAKA AND THEIR COUNTRY.

AMONGST the smaller of the tribes inhabiting the districts outside the central elevated regions of Madagascar, the Sihanaka people have only recently become known to Europeans. They live in an extensive plain at an elevation of about 2700 feet above the sea, a great portion of which is marsh, its north-eastern corner being occupied by the largest of the few lakes found in the Island. The plain of Antsihanaka* is really a continuation and the northern termination of the extensive valley called Ankây, which runs for some 200 miles north and south between the two lines of forest on the eastern side of Madagascar, and which forms the first great step downwards from the central plateau in going to the maritime plains of the east coast. Antsihanaka is therefore enclosed by the forests on either side (not very closely however, as high bare hills are the immediate boundary of the plain east and west); while to the north the two forests unite and form one line only to the extreme point of the Island northwards.† The southern boundary of Antsihanaka is a bare undulating country, an uninhabited region separating it from the territory of the Tankây or Bezânozânô tribes; which region, only a few miles south of the plain, rises into a low inconspicuous ridge forming a water-shed; the Mangoro here taking its rise and flowing southwards, while at a short distance on the other side the streams all flow northwards, and form the lake Alaotra and the river which issues from it and at length falls into the Indian Ocean.

Antsihanaka may be described therefore as an irregularly oval plain, about 45 miles in length north and south, and 25 miles broad from east to west. The majority of the villages and small towns are on the edge of the gently rising grounds bordering the great level plain, with its rice-fields and enormous marshes, but some of the villages are in the very centre of the swamps, as will be hereafter described. During a short tour made by the writer in Antsihanaka in 1874, he was much struck by a curious fact in the physical geography of the district, namely, that the lines of hills which are seen on either side of the Antsihanaka plain do not run in the same direction as the main valley or depression of the country, but cut it at an angle of about 45°. That is to say, that while the general direction of the Antsihanaka valley is N.N.E. and S.S.W., the lines of hills on either side have a bearing of N.N.W. and S.S.E. This is seen very distinctly in the map of the district made on the writer's return home: for many of the ridges seem to be broken off more or less abruptly by the level ground, and then to be continued

* Sihanaka is the name of the people, Antsihanaka that of the country, the latter simply meaning 'At the (place of the) Sihanaka.'
† See Grandidier's Sketch-map.
on the other side of the plain. It seemed impossible to avoid the conclusion that by some great convulsion in long-past geologic ages a vast rent and depression had been made across the lines of hill in a diagonal direction; while the water-worn and wasted remains of some few of these towards the south, forming a line of low detached hills, suggested that probably the action of water, either as an arm of the sea or a great river, had completed what was commenced by more violent agencies. The unmistakable evidence of former volcanic action in the presence of extinct craters and lava streams to the west, north, and northeast of the plain, seems to give considerable support to the above supposition.

But it is not my intention here to repeat my own impressions of the country and the people of Antsihanaka, having already printed these in a small pamphlet.* I wish rather to transfer from the pages of Izan-kérintáona (the Malagasy "Annual"), 1877, some of the most interesting portions of a paper entitled "Antsihanaka," pp. 9-35, written by an intelligent Malagasy (Rabé, since known as Rabe-Sihanaka) who resided there as an evangelist for three years (1867-70); and who has in this paper collected a variety of information, much of which appears to me to be well worthy of reproduction in an English form.†

The native writer divides his subject thus:—

I.—The Country and what it contains: (1) The Forest district; (2) The Open Plain country; (3) The Marshes; and, II.—The People and their Customs: (1) Their Habits and Dialect; (2) Their Occupations and Means of Subsistence; and (3) Their Religion and Superstitions.

1.—The Country. 1.—The Forest district. After remarking upon the way in which the country is almost surrounded by forest, and describing minutely one of the trees found there and its fruit, called voantsivory, or voamatahobaratra (i.e. 'fruit afraid of the thunderbolt'), because the tree is said to shed its leaves when a thunder-storm approaches,—the writer says that the various trees may be divided into three great classes, according to the grain and colour of their wood, viz., (a) Those which take a high polish, as if varnished, comprising various species of dark-coloured timber trees, allied to mahogany, rosewood, and ebony; (b) the white or yellowish coloured woods; and (c) those which are not of much service as timber, various species of palm and pandanus. India-rubber or fingatra is also obtained in the forests around Antsihanaka from what appears by its name (vahoalina) to be a creeper or climbing plant, probably a species of liana, rather than a tree.

The products of the forest region are described as chiefly consisting of three: beasts, birds, and honey.

(1) The beasts he again divides into three classes, viz., (a) climbing animals, comprehending many species of lemur, known as ambonan'ala. (lit. 'forest dog'), and also subdivided into bablyo, simpona, vérika, and gidro. There are two

* To Antsihanaka and Back: Notes of a Journey made for the L. M. S. in July and August, 1874. By James Sibree, Jun., Antananarivo.
† I have to thank the publisher of Izan-kérintáona for his readily-accorded permission to reproduce this paper in these pages.
small species called respectively *tsidika* and *tsitsy*. These are about the size of a small squirrel, and live in holes in the trunks of trees, only coming out at night. (b) Then come the animals running on the ground. These are the *fosa*, *haihay*, *vontsira*, and *fanadoka*, and are all small species of carnivora. The *fosa* is apparently allied to the *viverridae*; it is about as large as a moderate-sized dog, with black fur, strong muscular claws, and with the contractile pupil of the eye seen in the *felide*. From the description given of the *haihay*, it would seem to be something like a wild-cat, but with a bushy tail. The *vontsira* is allied to the ferrets and weasels; but nothing is said by which the *fanadoka* can be recognized. Then we have something about a mythical creature known as the *songomby*. "There is an individual who says that one evening he was belated, and as he was passing the foot of a certain solitary mountain, lo! he saw the *songomby* coming out from amongst the rocks on the mountain side; and he was so frightened that he climbed up a tree until the creature had gone by. There are also others who say that they have heard its voice like the neighing of a horse or a donkey. And there are others who say that one day they saw a pair of these creatures, about the size of a donkey, but spotted or clouded with red, in the forest to the northward. All this, with much besides, is told by the people about the *songomby*, but still nobody knows whether there is really such an animal or not." (c) The creeping animals. These are chiefly serpents, of which there are many in the forests, but none of them venomous. A new species of serpent was obtained by the late Mr. Crossley (an English natural history collector). This was small, its body being only a little larger than a spear-shaft, about a fathom long, and completely white in colour.

(2) *The birds*. These are numerous in the woods; when Mr. Crossley and M. Grandidier were in the neighbourhood they collected some twenty different species. There are however none of any great size, all being small. Two of these are not found in the forests bordering Imerina: one called *vrombânga*, appears to be a pigeon, of a most beautiful blue colour resembling the finest silk. The other is called *fitatrâla*.

(3) *Honey*. This is extremely plentiful in the forests to the east and south of Antsihanaka. The collectors store it up in large earthen pots to sell in the cold season when it is not to be obtained in the woods; and when it crystallizes it can be kept for several years. The combs are chiefly found in the holes in the trees.

2.—*The Open Plain country*. This region is called *hay* in Malagasy, a word denoting that which is not forest or marsh, but the low rising grounds between the two; and is sometimes used merely to denote the open spaces free from forest. This part of Antsihanaka comprises about three-fifths of the whole of the Sihanaka country, the other two-fifths being marsh.

After describing minutely the lines of hills, which, as mentioned above (page 51), are cut through obliquely by the general depression of the Antsihanaka plain, the writer gives the names of the highest points of the surrounding hills, viz., Ambôhibôrona, which
is crossed by the road to Ambatondrazaka, the capital, a very steep and rugged ascent, but commanding a grand view over the whole Sihanaka country, with the waters of the Alaotra shining in the far north. Next to this is Ankarâoka, a peak on the eastern ridge of hills, to the north-east of Ambatondrazaka. Here, in the days of persecution, the Hova governor, Ramânitra, together with a few people in whom he trusted, used to meet to worship in secret. Another lofty point is Ankitsika, to the north of a large village called Ambôhijânahârây, at the north-west corner of the Antsihanaka plain. [I well remember seeing this hill during my visit in 1874, and from its double cone-shaped outline, that is, a small cone upon a large truncated one, had little doubt of its volcanic origin.] The word Ankitsika means 'at a cave,' and there is said to be a cave on the top, where in former times the people from the country round took refuge when their enemies the Sakalavas from the west made a raid upon them.

This open country of low hills, or hay, is in fact the intermediate ground between the lofty ridges surrounding the whole district, and the lowest part of it, the marshes; and is formed by the lower slopes of the high hills, and (apparently) the water-worn remains of the lines of lower hills, which, as the writer says, rise up like islands from the level marsh. The ground seems to increase in fertility from the south advancing northwards, and consequently the population is more numerous as one goes in that direction. There is a large number of villages grouped together on the south and south-east and east edges of the plain; then there is a perfectly uninhabited region to the north-west; then more villages to the north, while at the north-east and east, bordering the Alaotra lake, is the thickly-inhabited portion of the whole district, a number of large villages being here grouped together. In the immediate neighbourhood of the villages, large tracts of the level marshy ground have been reclaimed and formed into rice-fields. Rice is extremely plentiful and cheap; and so are bananas and mangoes, the former being very large. The sugar-cane also grows to a great size, and is not hard skinned, like that in Imerina, but so soft as to be easily pressed. All over Antsihanaka geese and ducks are kept in great numbers. On the eastern side of the plain the valleys between the high ridges surrounding it abound in good grass, so that large herds of cattle are kept there. As a protection to these eight of the villages in that direction are considered by the government as responsible, and are called Vâlovôhitrà, ('Eight-towns'); there being many cattle-lifters who steal the cattle and take them away to sell to the Bêttrimisarâka further east. In this part of the country there is said to be no fever. The only stone found here is a hard black basalt, there being none of the softer white stone used for building in Imerina.

On north-western side of the Antsihanaka plain are fed vast numbers of cattle, both those belonging to the Sihanaka and those owned by people in Imerina. But they are liable to be stolen by marauding parties of Sakalava, who occasionally sweep off a couple of hundred at a time. Therefore on this side also there is another
cluster of 'Eight-towns,' the inhabitants of which are held responsible for the protection of the cattle. The chief of these is Amparafarivo, a Hova stockade, with a small number of soldiers, and where the lieut-governor of the province resides. The villages to the south of the plain are chiefly inhabited by Hovas, but to the north they are mostly Sihanaka. The furthest Sihanaka village is a large place called Anosimbahangy; it is about a day's journey north of the Alaotra, and stands far apart from any other, but the population is probably nearly as large as that of Ambatondrakaka (i.e. about 2000). It is situated in the midst of a marsh in which zadro (papyrus) and herana (a large triangular rush) grow luxuriantly, so that one can only approach it by canoe; and the people are even more dirty than the rest of the Sihanaka. Not only so, but, separated from the rest of the world as they are, their minds are most dark and ignorant. There certainly is a chapel there, but it was built by compulsion, and there is no one there who can give any instruction to the people.

A word or two must be added about the cattle. These cover the country in every direction, and cattle-tending is the chief business of the people; and probably there is no part of Madagascar where they are found in such numbers as in Antsihanaka. There is a noble here in Antananarivo who owns nearly ten thousand cattle there; there are others who have five thousand, many have a thousand, and the majority of people have at least one hundred. The cattle are in Antsihanaka put to a use which is not the custom in Imerina, that is, in working the rice-grounds; for they do not dig up the ground, as is done here, but drive the cattle to and fro over it (water being previously let flow over the soil to soften it), and that being done it is sown. The cattle are of two kinds: the tame, which are domesticated, and used for working the rice-grounds; and the wild (strong) which keep further away from human habitations and cannot be put to such labour.

Besides keeping cattle the feeding of geese and ducks is an occupation of hardly less importance amongst the Sihanaka. These birds are kept in immense numbers; even the richest people keep geese, as their flesh is greatly liked; and geese, either alive or killed, are always presented as a mark of respect to strangers. They are called gisy (geese) there, and not vorombé (lit. 'big bird'), as in Imerina. And on account of their abundance, goose-quills for pens, as well as chillies and mats, form the tribute paid by the people to the Queen. Guinea-fowls are also plentiful, and are seen in flocks of from twenty to thirty together; but from their shyness they are only found in unfrequented places.

The smaller animals found in the hay or open country are also numerous. They chiefly belong to the family of hedgehogs; of these the sora is the smallest, being about as large as a rat, and striped longitudinally with white and brown. Its hair is strong and spiny, and when pursued and unable to escape it rolls up into a ball, the spines coming off on the hand if it is touched. Larger than the sora are the sokina, which has the same habit of rolling up, and the trandrika (tenrecs), which are very abundant and are caught for food,
being very good eating. There is also a creature called the jàbôâny [evidently a species of civet-cat]. It has a handsome appearance; it is larger than a cat in the body, and spotted with black; and the tail is barred with black and white, about a finger's-breadth of each colour. The neck is long and also the muzzle, but, unlike that of the cat, the ears are erect and pointing forwards. It has a very strong scent, yet not at all an unpleasant one, resembling some of the foreign scents brought into the country. Besides the above-named animals there are the wild and the tame cats; the latter being considered as much better than those in Imerina.

3.—The Marsh district. Antsihanaka is exceeding swampy when compared with other parts of Madagascar. As already stated, about two-fifths of the country are marsh, chiefly the central and northern portions of it, besides the numerous arms, branching from the main swamp, and running up between the surrounding hills to the west and south. These marshes or fens may be divided in two: viz., the hétôrina or wet ground, in which grows the bîrârâta (a prickly bamboo) and long grass, and which borders the dry ground and the rice-fields. This bararata is used as fuel and for fences for cattle-pens, etc., as well as for making the poorest kind of huts. Besides this wet ground or marsh, is the hôtaâka or bog, on which the water is deeper, and in which grows the zozoro and héraña. These are valuable to the people in many ways: the herana being used for thatching, and for making baskets and mats. But the zozoro grows to a great size, far larger than is seen in Imerina. The largest kind of zozoro, called téry, which is as strong as wood, is used for the walls of houses. [A number of them being laid side by side, so that one of the three sides fits into the next, they are then fixed together by a fine kind of cane being passed through each in three places.] Of the zozoro while still young (hisatra) are made the very long mats called Queen's mats, which are from 18 ft. to 24 ft. long. [The tough outer peel or skin is what is employed, strongly platted together.] From the immense extent of marsh these mats are very plentiful and cheap, for all the women can make them; so that no Sihanaka buys a mat, for they think that a disgrace, as no woman is worthy to be called one, they think, who cannot make them for herself. And so the houses of many of the people are beautifully clean from the abundance of the mats.

In the marsh also grows a plant called vondrona; the young shoots of this are cooked as a vegetable; the leaves are burned to obtain potash, which they also use instead of salt; and the flowers make a soft stuffing for pillows and mattresses.

Next to the marshes must be described the Lake Alaotra, which is an immense expanse of clear water. This lake receives all the water from the streams and rivers in Antsihanaka; its length from north to south is about twenty miles, and its average breadth is about four or five miles; but at the northern end it branches in two or three arms which run up the valleys. The shores are winding, from the numerous little projecting points jutting into the water. There are plenty of trees bordering the shore, such as mango trees, citrons, and
The Sihanaka and their Country.

The birds are exceedingly numerous, but those which go in the largest flocks are the *tahia* (a bird something like a duck, but with long legs) and the *tsiriry* (a wild duck). These are found in great abundance, and go in flocks of from three to four hundred; so that at evening, when they settle down along the shore, one cannot walk along, and the ground is black with them. Next to these in numbers are the birds called *vôrantsâra* and *sâdakâlêly*. These also go in flocks; but in smaller numbers, from twenty to thirty together. There are also other birds which go in flocks, but do not always remain on the lake, but visit it in the summer and autumn; these are called *sânaq*. This *sama* is a white bird clouded with reddish brown, and with beautiful plumage. It is something like a heron in size, but not so long in the neck. Its beak is like a duck's and its feet webbed; but it does not go much into the open water, but is found in lines along the shore like a file of soldiers, and there it seeks its food. There are also many other birds on the Alaotra, such as the *arosy* (muscovy duck), the *dngâkâna* (a wild duck), the *otrika*, the *talêvâna*, the *vôrombêmaini* (black goose), the *famakisifotra* (lit. 'the breaker of sifotra', a land shell), the *miombôkômana*, the *vivy* (a diver), the *kitânotôno* (snipe), and the *fâralâmbotra*. The *famakisifotra* is like a small black heron; but its beak is about a span long, and small as a pen-holder in length and diameter. The bird called *miombôkômana*, when feeding covers up its head with both wings until it has finished.

Fish are caught in abundance
in the Alaotra: such as eels, fôny, and tôko (small fish something like gold and silver fish), shrimps, and sôkatra. The fôny is much esteemed; it is something like a haddock in size and flavour, but the flesh is firm as that of a fowl and is much liked made into soup. Besides fish the lake also produces other articles of food, such as the vôaléfôka (a kind of water-lily, the unripened flower of which is used for food), which (are much larger than those found in other parts of Madagascar, and the ôvirândrana (the water-yam, or lace-leaf plant).

The crocodiles in the lake are exceedingly numerous. In the afternoons, on the small rocky islets which only rise a little above the water, the crocodiles are seen snapping at each other to get space to bask in the sun, some being very large and frightful to look at. And in the small streams running into the Alaotra they are numerous at all times of the day, so that if there are only a few canoes people dare not cross for fear of being upset.

The rivers in Antsihanaka are small and inconsiderable. They all fall into the Alaotra, either directly, or first into the Isâhabè which flows from the south into the lake. This river issues again from its north-eastern corner and flows into the sea at Ivôhimàsina, being there called the Mânantsatrana.

II.—The People and their Customs.

1.—The Appearance of the People and their Dialect. The origin of the Sihanaka is still held in traditional remembrance by them, for they are said to be a mixture of Hova and Bezànozàno (the tribe inhabiting the Ankay plain or valley to the south). For in former times, while there was still no settled government in Imerina, many Hovas fled away northward to Antsihanaka; and the famines in Imerina also drove others to go there. And it was so with the Bezàn- nazano: they left their unproductive soil in Ankay, and went northwards to the more fertile country of the Sihanaka. And thus was formed the Sihanaka tribe.

In colour of skin the majority are not very different from the Hovas. And their dialect may be called old-fashioned Hova; for it sounds provincial and broad to us, and some of their words are perfectly different; and yet still the mass of the language is undoubtedly Hova. The differences between the two forms may be described as follows:—

(a) Words which are kept by the Hovas to denote one thing only, but which the Sihanaka still apply to many things. And this class again may be subdivided thus:

(i.) Words which are now no longer used here in Imerina except in personal names. Thus the word mîndny is there used instead of mîery (to hide one's self), and the word manjáry there means that which is beautiful, or proper, or suitable; these words are obsolete here, except in personal names, such as Ratsimivony and Rasoamanjary.

So also in other names, for the months are called Asâra, this word being used in combination with others for all the twelve months, as Asarabe, Asaramandrony, Asaramanitra, and Asaramantina;* while

* Asaramantsina is the month when the fish are caught in greatest abundance, so that the villages are almost unbearable with them.
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in Imerina the word is retained only in the month of the Fandréana (New-year's festival), Alahamady, which in speeches and congratulations is still called Asdramánitra.* So also the words vólama (word, speech) and taria (chat) are obsolete here as regards daily use, being only used in proverbial expressions.

(ii.) So again, there are words still used here, but which have become specialized to one meaning only, while in Antsihanaka they have a much wider application; such as the words minona, mandrása, ambenana, etc. etc. For minona is only used by the Hovas to express the drinking of the tangénà (poison ordeal), while the Sihanaka use it instead of misotro, to express drinking anything, as water, broth, rum, etc. So also mandrása is here used only to express the division of meat by cutting it up, while the Sihanaka use it for dividing anything whatever, as money, food, etc. And so again with the word ambenana, which is here only used to express guarding the sovereign, or the town, or a gateway; but there is used in a slightly altered form, ambesana, for taking care of anything whatever.

(b) Words which are common to both Hova and Sihanaka, but which are altered in pronunciation, thus:

<table>
<thead>
<tr>
<th>Hova</th>
<th>Sihanaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vehivavy</td>
<td>Vivavy</td>
</tr>
<tr>
<td>Varavarana</td>
<td>Varambarana</td>
</tr>
<tr>
<td>Sotro</td>
<td>Setry</td>
</tr>
<tr>
<td>Ahy</td>
<td>An’ ahy†</td>
</tr>
<tr>
<td>Anao</td>
<td>An’ anao</td>
</tr>
<tr>
<td>Azy</td>
<td>An’ azy</td>
</tr>
</tbody>
</table>

Hova           Sihanaka
Tongotra       Hongotra
Zozororo       Zorozororo
Takotra        Fandrakotra

The n in these words is pronounced long and nasal, as if it were An' azy, etc.†

(c) Words which are used as enclitic particles, and almost like auxiliary verbs, and not in use by the Hovas; such as aika, edy, kalé, avy, etc. These two first seem simply ornamental or expletive additions; while kalé is much like the ka used by the Hovas as a strengthening expression at the end of a sentence; and avy is used in a discriminative or partitive sense not in use in Hova; e.g. Izahao avy tsy hanteha=Tsy hanteha ao; Izy avy tsy ho avy=Tsy ho avy izy. The word pé (long e) is an interjection; and ebé (common enough in familiar talk in Imerina) is used instead of tsia (no). These two words are also used at the end of a sentence to express a high degree of astonishment.

(d) Altogether different words, but whose meaning can be easily seen from their connection in a sentence, thus:

<table>
<thead>
<tr>
<th>Hova</th>
<th>Sihanaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zavatra</td>
<td>Antsina</td>
</tr>
<tr>
<td>Mijanona</td>
<td>Mandravoka</td>
</tr>
<tr>
<td>Hoho</td>
<td>Angogo</td>
</tr>
<tr>
<td>Aumpy</td>
<td>Tieka</td>
</tr>
<tr>
<td>Ny ambony iha-</td>
<td>Araka</td>
</tr>
<tr>
<td>vian' ny rano</td>
<td></td>
</tr>
<tr>
<td>Ny atsinanana</td>
<td>Ambony</td>
</tr>
<tr>
<td>Ambany</td>
<td>Ampidina</td>
</tr>
<tr>
<td>Ambony</td>
<td>An-tanety</td>
</tr>
<tr>
<td>Sahafa</td>
<td>Antova</td>
</tr>
</tbody>
</table>

* See Annual, No. II. p. 81.
† This kind of double objective in the personal pronouns is also found in the dialects of the Sakalava, the South-east coast and Tanala tribes, and I believe also in the Betsileo.
-Ed.
‡ The nasal n seems universal everywhere but in Imerina.—Ed.
### The Sihanaka and their Country.

<table>
<thead>
<tr>
<th>Hova</th>
<th>Sihanaka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ampombo</td>
<td>Mongo</td>
</tr>
<tr>
<td>Andrao</td>
<td>Salabo</td>
</tr>
<tr>
<td>Herana</td>
<td>Vendrana</td>
</tr>
<tr>
<td>Ny ambany ivalanan' ny rano</td>
<td>Anava</td>
</tr>
<tr>
<td>Ny andrefana</td>
<td>Ambany</td>
</tr>
<tr>
<td>Tsihy ftoerana</td>
<td>Takabana</td>
</tr>
<tr>
<td>Loahana</td>
<td>Foahana</td>
</tr>
<tr>
<td>Lasiray</td>
<td>Nangy</td>
</tr>
</tbody>
</table>

2. **The Occupations of the People, their Means of Subsistence, and their Houses, Dress, and Burial Customs.**

Their occupations are, chiefly, tending cattle, growing rice, fishing, and making *tôaka* (rum).

**Cattle tending.** Almost every family keeps cattle, save the very poorest; tending cattle is their chief occupation, and there is nothing the people like better than to follow their herds and camp out in the pastures with their wives and children. The day of cutting the ears of the young animals (so as to distinguish them from those of the Queen) they keep as a day of rejoicing, killing oxen, and feasting. But yet very few milk their cattle, for they prefer the broth from fish to milk.

**Rice planting.** As has been already said, there is a large extent of rice-ground under cultivation; but the people do not dig the soil or transplant the rice, as is the custom in Imerina, but cultivate their fields in the following way: First of all they make a number of low earthen banks (called *tandrano*), which are not intended to divide off the different properties, but to hold the water, those having rice-grounds on the same level making but one of these tandrano. That being done, the oxen are driven round and round over the ground to be planted, over which the water has been allowed to flow and stand a few inches deep; and when the soil has been well turned over, so that no grass is left standing, then the rice is sown, and there it is left until it is reaped, for they neither transplant it, or weed the ground, or look after it in any way, as is customary here. One is reminded of our Lord's parables (Matt. xiii., Mark iv., Luke viii. 5, etc.) when seeing their customs, because when the sower has but just left, a cloud of birds come and eat up the grain which does not sink into the ground; and when it grows up some grows among thorns, for there is a species of thorn called *róbra* which springs up in the midst of the rice-fields, and is far more vigorous than the rice; and besides this kind are numerous others.

When the rice is ripe it is reaped and heaped together in round stacks, which sometimes are of a considerable height and size. After a time, when it is thoroughly dried, it is taken from the top and threshed out with a stick. Men only thresh rice, from two upwards, according to the size of the stack, striking in regular turns. Fresh sheaves are continually added to the heap, the chaff and grain falling through the straw to the ground; after being sifted to separate the chaff from the grain, the rice is carried home to be stored, the straw being burned or left to rot to manure the ground, for they do not use straw as fuel. They do not store the rice in pits, as in Imerina, but in baskets (*som-pítra*), which however are called there *vólórá*, and are made of *zozôro* platted together and set up much like a high circular rice basket, and in these the rice is stored. In the Sihanaka villages these rice stores are kept outside the house, or in the fields, and roofed over,
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but in the villages where there are Hovas they are kept in the house for fear of being stolen. The people are not in the habit of measuring the rice itself, but they reckon it by the number of these stores or volovary; for the richer Sihanaka have seven or eight or more of such stores, each of which is from twenty to thirty feet in diameter, and about eight feet high.

Fishing. Catching fish in the Alaotra and in all the numerous streams and pieces of water is the business of both men and women. The men angle for eels, the women dredge for small fish in the shallow water (using a kind of basket like a large sieve), and the little children fish with bait. All the children have a tiny canoe, in which they go fishing in the early morning from six until nine o'clock, when they all return home, for their small canoes would be upset by the wind which rises as the day advances. The women catch by dredging small fish called taho, and shrimps. These they dry in the sun, sew up in baskets, and take for sale in the markets, some being even brought into Imerina. A fish called fony is prepared for sale by a number being strung together through the gills on a piece of fine cane or reed, and then singed over a fire so as to dry them quickly.

The fish caught in these different ways is not only consumed by those who catch them, but is sold in the markets, many becoming wealthy by their sale. There are some who own from ten to twenty slaves, and from a hundred to two hundred cattle, all bought from the proceeds of the fish they have sold. So that often when a person is conceited about his property, they will banter him by calling out, "What's the price of a sprat?" (lit. a fony, or taràraka, one of the smallest fish.) Until very recently all the sales were done by barter, exchanging fish for cloth or rice, etc., but money is now mostly used. It is their custom for the men not to bring home what they have caught, but to leave it by the waterside for the women to fetch. All round the Alaotra fishing is the chief occupation of the people.

But there is a village called Andohohoro, the inhabitants of which do nothing else. It is situated amongst the zozoro and rushes to the south of the Alaotra, and the people there are most curious in their habits, for they are almost like wild men, and extremely superstitious. They are greatly addicted to astrology and observing lucky and unlucky days. The year they divide into twelve, some months being good and others bad, some powerful and others weak; each month also they divide in a similar way; each day even they also divide into a number of parts from the morning to the evening; and if any stranger comes to them on a day which they consider unlucky, or on one of the divisions of the day, or of the month, which is of bad omen, they will not allow him to enter the village, but make him remain outside, and there they bring him food. Should he however persist in coming in they say he will certainly come to harm, either dying in the town, or being so ill as to lose his senses, or will be lost and not find how to advance or retreat, becoming hopelessly adrift amongst the rushes on the water. For there is no road to this village passable on foot; one must go by canoe; and even this road is difficult to find, for it is in the
midst of the dense zozoro, winding about so that the village is not seen until you are close upon it. So the people there have no intercourse with any others except on a certain day, when they go out to sell the fish they have caught. Their rice-grounds even are amongst the reeds and rushes, and the market they go to is one by itself by the water-side, as one emerges from the dense zozoro.

In the rainy season, when the water rises, it enters into the houses of these people; and this is what they do then: They put together several layers of zozoro so as to make a kind of raft; so that as the water rises this raft rises upon it too; and upon this raft they make their hearth and beds, and there they live, rising and falling with the water; until the rainy season is over and they can live on the ground again. On account of their isolation from all others these Anorohoro people are more uncivilized than even the majority of the Sihanaka, and they have quite a different dialect from them. There are some curious stories about the simplicity of these people's ancestors, whether true or not, it is difficult to say. Once upon a time, it is said, they were cooking eggs, and boiled them a long time to make them soft; but after repeated trials finding that they got harder and harder, they flung them away, saying, "Things like these are not fit to be eaten." Another story is that some of them had a single slave, and so as there were not enough to paddle the canoe properly, one said, "Come, let's cut him in two, and put one half at the head and the other at the stern;" which was accordingly done, expecting that then the canoe would go on properly; but as the canoe stopped altogether they found to their astonishment that cutting a slave in two had only the effect of killing him.

Making toaka. There is abundance of toaka (rum) made in Antsihanaka, and the manufacture of it is thought not worthy to be called work, as it is the occupation of poor old men and women and of slaves. The toaka is made of sugar-cane, and also of sèva (Buddleia Madagascariensis) and voanan-tsindrana (Cape gooseberry). They do not make more than three or four bottles at each distilling, and it is sold at twopence a bottle. In every house toaka is to be found, and every one drinks it, for they think it shews a want of respect to visitors if they have no toaka to give them. Whatever be the business in hand, whether funerals or rejoicings, nothing can be done without drinking toaka.

Their houses. Most of the houses are made of zozoro and reeds; there are a few made with upright wooden planking (tráno kótona), but only those belonging to the wealthy. The majority are of zozoro, and the very poorest of reeds. The houses differ from those in Imerina in having a window to the east, and on the western side the door is to the north and the window to the south (reversing their positions in Hova houses). The putting up of the framework of the house and door and window frames, is the share of the men; but the filling in of zozoro, and the matting and finishing it off, is the women's share. Both the floor-mats and the lining of the walls are all of the fine mats (tsihy hisitra); the houses have no divisions, the hearth being at the south-west corner (where the door is in Imerina), the fixed
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bedstead, with the head to the north at the south-east corner (called in Imerina the 'fowls' corner,' as they roost there, the fixed bedstead being at the north-east corner), and the space between the hearth and the bedstead being the place of honour, where the master of the house sits. (In Hova houses, the north end, eo avára-patana, 'north of the hearth,'—is the place of honour.) When the food is cooked the mistress of the house serves out the laoka (meat or vegetables eaten with the rice), although she may have a number of servants.

All round the house, just under the top of the framework, there is a row of shelves fixed, something like book-shelves, sometimes however occupying only three or two of the sides. On these are arranged covered baskets placed in order; and if there are two rows, earthen dishes with a raised foot or stand are placed on the upper one, and the baskets on the lower one. North of the centre post two pieces of wood about the size of a spear-shaft are hung about a yard apart, and on these a number of mats rolled up are always to be seen.

The plaiting of mats and baskets and making the earthen dishes is the business of the mistress of the house, assisted by her female slaves, for it is considered a disgrace to buy such things; and it is the man's business to get wood from the forest, and not to buy it. The east side of the house from north to south is considered the upper part, and the west side the lower, so when visitors enter the house they ask them to advance to the east side to sit down.

Their dress. Most of their lambas are of coarse róta cloth, but the young girls wear unbleached and dark blue calico. The lomba they call sembo. The women wear some kind of jacket or skirt, but the men wear a kitamby or cloth wrapped round the loins. The lamba worn by the women is called lomba salôvana, and is a cloth sewn together at the ends, into which they get, like getting into a bag,* but the men's lambas are folded round the body, and the end thrown over the shoulders, as is the Hova custom.

They never wash their lambas, for they think that would soon wear them out. It should be said however that this is chiefly the custom of those who do not mix much with the Hovas, and who have as yet been little affected by instruction or by Christianity.

There is a disease which attacks young persons of both sexes called soratra or tromba; it is a consequence of licentious habits, and those affected by it are like people in hysterics. If they see a vorondrèo, or that large black moth called kakabemso (lit. 'the enemy with big, or many, eyes,' alluding to the large spots on the death's-head moth), they are apt to have an attack; and sometimes if the women have a dress thrown at them it brings on a fit, and they groan and breathe hard, as if going to die, unless medicine is promptly administered.†

Their burial customs. When any one begins to be seriously ill he is

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* The mats worn by the Taimoro and Taisaka women are made just in the same way; see South-east Madagascar, p. 59.—Ed.
† This would appear to be somewhat like the Imanjenjana, or dancing mania; see Madagascar and its People; p. 561—565.—Ed.
taken secretly out of the village, and conveyed to some out-of-the-way place, where no one is allowed to see him except one or two people to nurse him. And should the disease increase and the patient die, the corpse is brought up again into the village and then lies in state.

Their customs when watching a corpse are as follows: A number of women, both old and young, sit in the house containing the corpse, and the chief mourners weep, but the rest sing and beat drums. The funeral dirge they call *sasy*, for it cannot be properly called singing; and all the customs together are termed *andravana*; and there is no cessation in them day or night until the burial, although that sometimes does not take place for a week, in the case of wealthy people. The dirges sung on these occasions are distressing and strange to hear, and shew plainly their ignorance of the future state and of what is beyond the grave; for the dead are termed 'lost' (*véry*), lots as people are who are left by their companions, and do not see the way to go home again; and death they look upon the messenger of some hard-hearted power, who drives hard bargains which cannot be altered, and puts one in extreme peril (lit. 'in the grip of a crocodile') where no entreaties prevail. The dead they call 'the gentle (or pleasant) person;' and they will not allow his wife and children and all his relatives to think of anything but their bereavement and the evil which they have to expect from the want of the protection they had from the dead; for now the pillar of the house on which they leaned is broken, and the house which sheltered them is pulled down, and the town they lived in is destroyed, and the strong one they followed is overcome. And after that they declare that the living are in trouble, and seem to agree that it had been better not to have been born.

While they are yet singing in the manner just described, a man goes round the house and sings a dirge in a melancholy tone; upon hearing which those in the house stop suddenly and are perfectly still. Then the one outside the house proceeds rapidly with his chant as follows:—

"Oh, gone away! oh, gone away, oh!  
Is the gentle one, oh! the gentle one, oh!  
Ah, farewell, ah, farewell, oh!  
Farewell, oh! farewell to his house!  
Farewell, oh! farewell to his friends!  
Farewell, oh! farewell to his wife!  
Farewell, oh! farewell to his children!"

Then those indoors answer "Haie!" as if to say, Amen.

Then they enquire and reply as follows, those outside asking, and the others in the house answering:—

"What is that sound of rushing feet?"  
"The cattle."  
"What is that rattling chinking sound?"  
"The money."  
"What is making such a noise?"  
"The people;"—referring to the property of the deceased. Then the one outside the house chants again:—

"Oh! distressed and sad are the many!  
Oh! the plantation is overgrown with weeds!  
Oh! scattered are the calves!"
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Oh! silent is the land!
Oh! weeping are the children.
Then those in the house answer again, "Haie!"
Then the one outside the house begins again:
"Oh! gone away, gone away is the gentle one!
Farewell, oh! farewell!" etc., etc.

Then the one outside goes away, and those in the house begin again. Meanwhile the men remain in another house called tranom lahy (men's house, or male house), and continually bring toaka (rum) and cooked meat for the women to eat, and there is a great noise and disturbance. And every evening they kill a number of oxen and buy quantities of toaka; but on the final days of watching the corpse they bring up into the village a great many oxen, and all the men take their spears and spear the animals to death all over the village; then every one takes what meat he pleases, except the head, for the heads of all the oxen killed are collected together and placed one over another on long poles.

And when the corpse is about to be buried the widow is decorated profusely with all the ornaments she possesses, wearing a scarlet lamba, with beads and silver chains on her neck and wrists and ankles, long ear-rings depending from her ears to her shoulders, and silver ornaments on her head. Then she is placed in the house so as to be seen by everyone, so that (they say) it may be seen how her husband adorned her while he was yet living; and when the people go away to the funeral she remains still in the house, and does not go to the grave. And all the cattle which were the property of the deceased, together with those of his family as well, are brought up near the village so that people may see their numbers. Some of the oxen are taken to the path by which the corpse is to be carried, and when the corpse approaches, men go before it to spear the oxen and lay the carcases on the road so that they may be stepped on by those who carry the corpse. If the grave is at some distance this is done a good many times before the procession reaches it. And one man following the corpse carries on his head an earthen dish filled with burning cow-dung, and when it is deposited in the grave the dish containing the burning cow-dung is placed at the head-stone. They say that the reason of this is that the dead person may be able to get fire should he chance to be cold.

When the corpse has been placed in the grave, a man knocks at the door of the tomb, or on the stone covering it, should there be no door, and calls out: "O thou, Such an-one, whoever it is that has bewitched you, let him not hide, let him not be concealed, but break him upon the rock that the children may see it, that the women may see it;" and all there also join in this adjuration. And after that the earth is filled up against the door of the grave.

And when the relatives and friends have returned home, and see the widow sitting in her grand clothing and ornaments, they rush upon her, tearing her dress and violently pulling off all her adornments, so as to hurt her, and say at the same time: "This is the cause of our not having our own" (meaning, that she has caused the death of their relative); for they believe that the luck of the wife is
stronger than that of her husband, and so has caused his death. And so when all her ornaments have been stripped off, they give her a coarse roña lamba, and a spoon with a broken handle, and a round dish with the foot (or stand) broken off, and her hair is dishevelled, and she is covered up with a coarse mat; and there under it she remains all day long; and can only leave it at night; and whoever goes into the house the widow may not speak to them. This broken dish and spoon already mentioned is what she eats with; and she is not allowed to wash her face or her hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months; and even when that is over, her time of mourning is not ended for a considerable time afterwards. And she is not allowed to go home to her own relatives until she has been divorced first, like all wives who are divorced, for the relatives of her husband divorce her.

The children of the deceased fetch wood from the forest, choosing a durable kind, with a tall straight trunk, with two branching forks like the horns of an ox; and this they erect on an open piece of ground, or by the road-side, as a remembrance of the dead, just as an upright stone (tsangam-bato) is erected in Imerina. This tall post thus set up they call jirô. [In Hova jirô means a lamp.]

And the house in which the deceased died they leave, and no one occupies it again; they do not pull it down, but let it fall to pieces of itself, but they do not go away from the village [as do the Sakalava]. They called such houses 'broken houses' (trâno fôlaka); but the custom is now falling into disuse.

3.—Their religious customs. I happened to converse with a very old man about this point, and enquired of him concerning the religion of his ancestors. And his reply was: ‘We had no religion except making offerings (sôroâna) and sacrifices (called tsakafara by the Sihanaka, but fanalâmboady, i.e. ‘the discharge of a vow’ by the Hovas) while our country was still separate from the Hovas as regards government; but when the country was conquered by Râdâma I. then was first brought here the idol called Itsimâhalâhy which is at Ivôhilâva. And when soldiers came to stay at Ambâton-drazâka they brought Ramâhavâ-ly;* but notwithstanding that,” said he, “we regarded its worship only as government service which must be performed, for we did not see the meaning of it; for the only idol (or charm) we Sihanaka made use of was a charm for preserving cattle, and that we did not worship, but it was taken by the herdsmen into the pastures with them. And besides that we followed the leading of the mpanazdry (a kind of priest or diviner), and the last of the mpanazary were those brothers at Andrânôavo who said to the people, ‘It is not right to hold slaves, but let there be a community of wives and children, for there is no difference between people’ (i.e. all are on a equality). But the people could not stand that, and so they said, ‘Let us fetch a king to reign over us, for how can we share our wives and children with our slaves?’ So the people went up and told Radâ-

* One of the chief idols of Imerina; see Annual, No. I., p. 107.
ma that the Sihanaka would be his subjects, and declared their sorrow at what the mpanazary had said, who wished to take away their slaves and have all wives held in common. When Radama heard that he encouraged them and said, 'If any one dares to give your wives to your slaves, don't be afraid, for I am coming!' Radama however did not come himself then, but sent soldiers to attack the village where the mpanazary lived; when the mpanazary heard that they fled to the Sakalava country, and so there are no more of them here in Antsihanaka. And later on a great many charms (ôdy) have been introduced, and I know nothing much about these; and now again you have come and tell us about God; and I suppose, my son, that you will yet see this God of whom you speak." I replied, "That is perfectly true, father."

This is what that old man said to me. It was old Fihandr6a of Makary with whom I conversed.

These mpanazary, according to the description the Sihanaka give of them, were a kind of prophet. There is a wide-spread tradition among the Sihanaka, which they say came originally from the mpanazary, which is very remarkable if true, and not an invention of later times, as follows: "In the latter days, when the very young shall bear children, and people shall have white hairs in middle life, and lose their teeth when young, and there shall be toaka made of sêva (see p. ), then shall come some white people who shall do good to the land; and blessed shall he be who lives in that day." And this is why I call it wonderful, for if seems like a prophecy speaking of the present days; and it was not one person who spoke of it to me, but many people, and their accounts all agreed, except as to the direction from which these white people were to come; for some said that the mpanazary had declared they were to come from the south, while others said they were to come from the east. And those who talked about this tradition with me seemed to think that the preaching of the gospel was the fulfilment of this prophecy of the mpanazary. And the words of old Fihandroa also made me think a good deal, for the word about 'all people being one' seemed also like the words of the gospel. But it cannot be denied also that what they relate of the mpanazary describes their having done exceedingly questionable things, just like the doings of the diviners and astrologers now; but there are no accounts of their having made idols.

And this was their custom in offering sacrifices, which was still followed by the people when I was living there (1867—70):—

*Customs with regard to persons newly recovered from sickness.* They summon all their relatives and the heads of the tribe to which they belong. And when the people are all assembled, an ox is tied up on the west side of the house, and its head turned to the north-east corner (zo ro firarazana); it is not killed at once, but they place a dish filled with live coals near its mouth, and put incense (emboka, a gum) and fragrant wood (havôzo) upon the fire. And the person who acts as priest (the chief person among the sick person's relatives) brings water and sprinkles it on the ox from its tail to its head. That being done the priest stands and proclaims to
The assembled people as follows: 'This is what is declared to you: The ox is to be killed; it is not wealth more than the cattle-fold can hold, and it is not money more than the basket can hold, and it is not thrown down by the cord, but because [its owner] was ill and sickening of it, yet is living through the blessing of God and the ancestors; therefore now the ox is to be killed, and we ask the thanksgivings of you our friends, for thanks and prayers are not asked for by the spoonful, and not desired by the dishful, for it is you whose thanksgivings bring prosperity, and whose regrets bring reverses.'

Then the people answer thus: 'That is true, therefore thanksgivings and prayer do we offer: May what we do here benefit and do good; may the one who was sick have no return of the disease, may the healthy not be sick.'

Then the priest takes the long knife (a knife set apart for special use) and the fragrant wood, and says: 'This ox is not killed because disliked, and is not eaten because it is meat, killed to-day, substituted by another in the morning. I throw away the evil at the foot of the fragrant wood (meaning what is in his hand), tambala manga, midina masoro (I do not know the meaning of these expressions), upon the top of the rising ground to be carried away by the wind, on the hill-side to be swept down by the flood, in the valley to be drowned in the water; gone into the water which is not drunk, gone to the grass not grazed on by the cattle, to the field where rice does not grow.' Then he scrapes a little of the fragrant wood upon the ox.

And then he calls out as follows: 'Thou art invoked, O god (lit. 'male god'), O goddess, rising in smoke; in fragrance, riding upon the ridge pole, wearing the silver lamba in which thou dressest, sitting on the golden chair and the silver box, for thou knowest the water becoming man, that is the ambonga not put out by the water, not smoke. Thou art invoked, art implor ed to bless, and art sought to give life. Mandriankonany' (Amena). Then he scrapes again the fragrant wood.

[Here follows a long invocation, in which the sun and moon are called upon, and then a number of supernatural beings, whose powers and properties are described. A good deal of this is very obscure and would require a pretty full commentary to make it intelligible. It is curious that one of these beings, who is called Ravóronkó-bohóbo, is described as a human being having wings, "a messenger of God, quick to descend, quick to ascend, like the shadow in the west, reaching the high, reaching the low." How like a dim tradition of the angels, "who fly very swiftly," this is! These other beings seem to be regarded as having power over times and seasons, and over the birth of children, as filling all space, giving food and plenty, guarding the crops from hail and storm and bringing them to perfection, increasing property and wealth, and guarding both it and life. Then God is invoked, who is said not to go alone, but with several other beings whose names are given. Then the ancestors are invoked, then the four quarters of the compass, to bless and prosper. And should any spiritual power have been left unmentioned through the ignorance of the worshippers, it also is invoked to bless and benefit.]
"The broken stone is leaned on, and the withered tree is leaned on, but Thou, O God, art leaned on by day, leaned on by night, art implored to bless, art asked for life."

And when that is finished all the people with one voice reply: "The thanks we present here, and the offering we make here, may it do good, may it benefit, O God, O Creator!"

And then the ox is killed and divided among all the people there, but the part from the sirloin to the hump is the share of the priests.

[ EDITOR.]

NOTES ON THE TRAVELLER’S-TREE.

URING my journey to the south-east of Madagascar I was much interested in noticing many particulars in connection with this beautiful tree (Urania speciosa, or Ravinala Madagascariensis), which is so plentiful in the Island, and gives such a unique character to the scenery of the maritime plains and the lower slopes of the outer belt of forest.

This tree belongs to the order Musaceae, although in some points its structure resembles the palms rather than the plantains. It is immediately recognized by its graceful crown of broad green banana-like leaves, arranged at the top of its trunk in the shape of a fan. The leaves are from twenty to thirty in number, and from eight to ten feet long by a foot and a half broad. They very closely resemble those of the banana, and when unbroken by the wind have a very striking and beautiful appearance. The trunk varies very much in height according to the situation of the tree. On the coast plains where, with the pandanus, it is the dominant form of vegetation, and has plenty of room, its average height is from fifteen to twenty feet to the base of the leaf-stalks; but in the forest, where it has a crowd of rivals in obtaining light and air, it shoots up to heights of eighty, ninety, and even a hundred feet. As is the case with many of the palms, the leaves are longest when the tree is young, and the trunk shortest. The trunk is from twelve to eighteen inches in diameter; it is of a soft spongy texture, and not of much service as timber.

We first met with the Traveller’s-tree when emerging from the deep valley of Ivòhitròsa in the southern Tanàla country, and coming into the more open and level plains. From this point we found it all along our route as far as Vàngaindrâno south, and then again
along the coast northwards to the Mānanjârâ. From here also we found it all up the valley of the river until, on gaining an elevation of more than 2000 feet above the sea, we saw the last specimens of the tree two or three hours' journey north of Ambôhimânga in the Tanala. The above height appears to be the limit of the Traveller's-tree in Madagascar; it is never found in the central plateaux of the island, which average 4000 ft. to 5000 ft. elevation above the sea-level.

While travelling through the Taimôro country I noticed that the fruit is seen on almost every tree, forming three or four clusters of sheaths, about a dozen in each, much resembling in shape and size the horns of a good-sized ox. These project from between the leaf-stalks, two in full bloom, and the other two generally dying off, or shedding the seeds, or rather, the seed-pods. These are oval in shape, about two inches long, and yellow in colour, something like very large dates, but with a hard woody fibrous covering. When ripe they open and shew each pod dividing into three parts, each of which is double, thus containing six rows of seeds about the size of a small bean. Each seed is wrapped in a covering looking exactly like a small piece of blue silk with scalloped edges.

While waiting in a part of the belt of wood bordering the shore near Mâhavêlona, we had an opportunity of testing the accuracy of the accounts given of the water procurable from the Traveller's-tree, about which, although backed by the authority of Mr. Ellis, and an illustration in one of his books,* I had always felt rather sceptical, as somewhat of 'a traveller's tale.' In fact I had never before seen the tree where plenty of good water was not procurable; but here there was none for several miles, except the stagnant and offensive water of the lagoons. We found that on piercing with a spear or pointed stick the lower part of one of the leaf-stalks where they all clasp one over the other, a small stream of water spirted out, from which one could drink to the fill of good cool sweet water. If one of the leaf-stalks was forcibly drawn down, a quantity of water gushed out, so that we afterwards readily filled a large cup with as much as we needed. On examining a section of one of the stalks, a hollow channel about half an inch in diameter is seen running all down the inner side of the stalk from the base of the leaf. This appears to collect the water condensed from the atmosphere by the large cool surface of the leaf, and conducts it downwards. The leaf-stalks are all full of cells like those of the banana. After three hours' walking along the shore in the heavy sand with a hot sun overhead, we were thankful to draw from these numberless vegetable springs, and blessed the Traveller's-tree. There is a slight

* Three Visits to Madagascar, page 303.
inaccuracy in the illustration of this tree in the *Three Visits*; the drinkable water is drawn from the *innermost* leaf sheaths, not from the outer ones, as there shewn. These latter only yield brown and old water, which is not so good for drinking.

But this is only one of the many benefits the coast tribes derive from this beautiful tree. All along the east coast the houses are made of a slight framework, and filled in with the midrib of the leaf of the Traveller’s-tree in the same way that the *zozoro* (papyrus) is used in Imerina, and looking almost exactly like the *zozoro*. These leaf-stalks, which are called *falafa*, are fixed together on long fine twigs so as to make a kind of stiff mat. One of these forms the door on either side of the house, being shifted to one side or the other as required, and is kept from falling by sliding within a light pole hung from the framework of the house. The flooring, which is always raised above the ground, is made of the bark of the Traveller’s-tree, pressed flat so as to form a rough kind of boarding, and is called *râpaka*. And the thatch of every house is the leaf of the same tree, which forms a very neat as well as durable covering. The Traveller’s-tree might therefore, with equal or greater propriety be called ‘the Builder’s-tree.’

Until very recently I had always believed that the Traveller’s-tree was peculiar to Madagascar, but since writing the above I have been surprised and interested to find that it is found also in the Malay Peninsula. In a book entitled, *The Land of the White Elephant: Sights and Scenes in South-eastern Asia*, by Frank Vincent, Jun., an American traveller (London: Sampson Low, Marston, Low, and Searle, 1873), at page 109, in speaking of the neighbourhood of Singapore, the writer says: “The road [Orchard Road, leading from the town into the interior of the island] is very pretty, being lined by tall bamboo hedges and trees which, uniting above, form a complete shade; the beautiful *fan-palm* or ‘traveller’s fountain,’—as it is sometimes called—will deserve especial notice, with its immense spread of feathery leaves, constituting an exact semicircle.”

The tree is not again mentioned by the writer, but on the page opposite to the one from which the above extract is taken is a beautiful engraving of this ‘Traveller’s-fountain,’ which seems identical with our Madagascar ‘Traveller’s-tree,’ except that it has a slightly larger number of leaves in the semicircle than is usually seen in this country. There are *forty-eight* in the engraving, which is evidently from a photograph.

As far as I am aware this fact has not been noticed by any other traveller; but it is another most interesting link of connection between Madagascar and the Malay Peninsula.

Editor.
HOVA DECORATIVE ART.

It has already been pointed out in this Annual that, as compared with some of the other Malagasy tribes, the Hovas seem never to have developed anything worthy of being called a distinct and special style of ornament.* While however this is correct as a general statement, one does occasionally meet with isolated examples of decorative art, which seem to show that here and there, in individuals, there is a certain amount of artistic feeling. All who have seen the elaborate ornamentation of the walls of some of our village churches must have felt that in some instances the native artist employed has shown taste as well as ingenuity; and that with a little guidance, and a few hints and suggestions for conventionalizing somewhat more the natural objects employed in decoration, this native ingenuity and skill might be trained to produce very appropriate adornment for the walls of village churches.

I was much struck by a piece of wall-painting which I found four or five years ago in a country church at Ambatolaivy, some twenty miles to the west of the Capital. The ornamentation covered about two-thirds of the wall behind the pulpit, and had it been the custom in our churches to place our communion tables 'altar-wise' against the end wall, the painting might have been taken for an elaborate altar-piece or 'dossal.' There were however no figures, or even attempts at representing such natural objects as leaves or flowers, but only combinations of lines and circles, and curves and zigzags, in a variety of colours. But the most noticeable feature was that both in the forms employed and in the key of colour pervading the whole, there was a remarkable resemblance to the style of ornamentation which may be seen in the mediaeval wall-painting still remaining on the stone-work of a few of our ancient Norman and Gothic churches in England (now alas! rapidly disappearing through the destructive rage for so-called 'restoration'). In fact the whole formed a kind of elaborate diaper, and the colours employed, mostly the native clays of various shades of brown, buff, chocolate, and black, with sparing use of the primary tints, were at a distance all blended in a kind of neutral tint or purple haze. Indeed the untaught native artist had unconsciously succeeded in accomplishing what more laboured attempts often fail to do. The chief difference between this Hova decoration and the mediaeval examples was the absence in the former of any distinctively sacred emblems or monograms. But the similarity of things so far apart both in time and locality struck me as curious and suggestive. I regret to hear that this piece of decoration has lately been effected or destroyed in the rebuilding or repairing of the church.

* See Annual, No. II., p. 65.
THE BETSILEO: COUNTRY AND PEOPLE.

I.—THE COUNTRY.

It has been stated, and the statement taken for granted, that the Betsileo country extends from Imêrina, the land of the Hovas, on the north, to the Ibara on the south; and that this vast district of about 200 miles in length and 50 in breadth is divided into two parts, the North and South Betsileo. But this is entirely a foreigner’s idea and an Englishman’s division, and is neither recognized by the present ruling powers in the island, nor comprehended by the Betsileo themselves. After diligent enquiry for several years, the northern boundary of the province, as understood by the people themselves, is found to be the desert* to the north of Ambôdifia­kàrana, three days’ journey south of Antananarivo. The farthest point south is the forest north-west of Imhamàmîna and east of the Ibara, from which it is separated by the Andringitra. The eastern boundary is the great forest, of which that portion on the plateau belongs to the Betsileo, and that on the lower eastern plain to the Tanala. The boundary on the west is more indistinct: Modôngy is the most western town, is on the boundary line, and is inhabited by a mixed population of Betsileo and Ibara. North and south of this to the west appears to be a wilderness* containing a scattered population partly Ibara and partly Betsileo, and this, although indefinite, is the real boundary between the Betsileo and Ibara or Sàkalàva on the north.

Between Betsileo and Imêrina is an allied, but so far a distinct tribe, that the Betsileo have no recollection of hearing of a time when they were united with them. They have also legends and proverbs, proving, as far as such lore can prove anything, that they and the Vakinankàratra were separate tribes. If this be true, we may say that the Betsileo province is enclosed by the Vakinankàratra on the north, the Ibara on the west and south, and the Tanala on the east: the Sakalava touching the province on the north-west.

When governed by independent princes the province was divided into four parts, and with slight modifications this division has been accepted by the present government. The four divisions were the Manandriana in the north, the Isàndra in the south-west, the Ilàlangina in the east, and the Iàrindràno in the south.

The Manandriana included all the country between Ambôdifia­kàrana and the River Matsàtra, of which Ambôhimahàzo was the capital. Slight modifications have been introduced by the Hovas for

* The writer uses the words ‘desert’ and ‘wilderness’ as translations of the Malagasy word efitra. It must not be thought, however, that any special barrenness is indicated. The native word simply means division, and is used of any extensive uninhabited tract of land lying between the inhabited districts. Many of the Malagasy efitra are picturesque, well-watered, and rich with vegetation.—ED.
convenience of government: thus the district south of Ikalambato has been joined to the Isandra, and that to the east of the same place has been joined to the Ilalangina, and have come under the immediate cognizance of the governor at Fianarantsoa.

The Isandra, the largest and most important tribe, occupies the whole western side of the country south of the river Matsiatra, of which Mahazaorivo was the capital. But being a large country, and the enmity between different towns and districts constantly shewing itself in open war, the king, Andriamanalina I., or Andriamanalimbetany, subdivided it into four provinces, over each of which he placed one of his sons. One he placed at Ifanjakana as king of the Arivokarênana ('the plain inhabited by the 1000 people'). Another he placed at Ambôhitrandrazana as prince of the Ambatoniàndra ('the Isandra indeed'); a third was appointed to Iakarana to rule over the Rânomâitso ('the green water,' or the country through which the green water flows); the fourth took up his residence at Iavomanitra as prince of the Ilafarivo ('the side of the 1000').

Owing either to an acknowledged superior ability for governing, or because of their constant wars, and the undoubted superior numerical strength of the Isandra, the other two tribes south of the Matsiatra,* the Ilalangina and Iarindrano tendered allegiance to Andriamanalina, and governed in their own provinces as tributary kings. Thus at one time the Isandra king was the sovereign of the whole Betsileo south of the Matsiatra. Marks of his rule are still to be found in almost every part of the country, but after his death, and during the reign of his eldest son, the Ilalangina and Iarindrano combined to throw off the Isandra yoke, which they did by leading armies into that province, the one at the north and the other at the south, and compelling at the spear's point an acknowledgment of independence. But no tradition exists of the Isandra ever having been conquered, and even when Radama I. led the Hovas into this part of the island, the Isandra, deeming discretion the better part of valour, met the king and took the oath of allegiance without waiting to try their prowess against the superior force from the north. For this act the prince was reinstated and the tribe confirmed in its seniority over the other two, of whom it still continues to take precedence in all government transactions and formal ceremonies.

The name *Isandra* is said to be derived from the river which flows through its centre. A Hova named Andiant손andra attempted to cross this river when swollen by the summer rains, but was washed off his feet and drowned. His followers buried him on the bank, and called the river after his name, Isandra, or Itsandra, thence the name of the country. Imahazaorivo has a somewhat similar tradition attach-

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* This is the usual designation of the Isandra, Ilalangina, and Iarindrano; the governor at Fianarantsoa is spoken of as the "substitute of the Queen south of the Matsiatra," and this expression is invariably used in all government kabâry, although strictly speaking some portion of two of the provinces is now north of that river.
ed to it. A young prince of the Manandriana took it into his head to travel into the Isandra, and by so doing incurred his parents' displeasure to such an extent that they refused to acknowledge him as their son, and declined to give him any followers or servants. But after a long residence in the south he was elected "lord of the manor" (tompomênakêly) of the west. Upon hearing this his father, to shew his pleasure, became reconciled to him, and gave him a large number of men from his own manor, which was called the Arivo (thousand). With these the son founded a town or village, and called it Imahazoarivo ("the possessing the thousand").

The Ilalangina, the second tribe under the command of the governor of Fianarantsoa, is situated on the extreme east of the province, and is bounded on the west by the Isandra, on the south by the Iarindrano, on the east by the great forest, and appears to have been bounded on the north by a spur from the eastern forest, of which only a portion now remains at Ankafina. Since the Hovas took possession of this part of the island, a large tract of country to the north of this forest, including the towns of Ilanjana, Ikilalao, Ambôhiponakona, etc., has been added to the Ilalangina. Although recognising one prince as the chief ruler, the province was divided into three chieftaincies:—Mandrânozêmina on the south of the river Mandrânô-fôtsy, with Ilalâzana for a capital; north-west of this was the Ilafarivo of which Ivinânimo was capital; on the north and east of this was the Ilâlanginaivo ("the central Ilalangina") with Ilânananindro and Ankâramalâza ("the noted rock") for capitals. To these have been added two others since the Hova invasion: the Avâradrâno ("north of the water") with Imanjâna as capital; and Andôharâno ("at the water's (or, river's) head") with its capital at Mitongba. These divisions have been recognised by the present government, and in all divisions of fânompôana (government service) they are taken into consideration; but with regard to any work affecting the tribe as a whole the chief at Iâlananindro is still the head.

The Iarindrano is the third division south of the Matsiatra. It lies in the extreme south, with the Tanâla on the east, the Ilalangina on the north, the Isandra and Tbara on the west, and having the Mâtîtanana and Mândrazâvonana as neighbours on the south. Although larger in extent than the Ilalangina, the Iarindrano takes a place below that tribe now, on account of their resistance to the Hovas under Radama I., who not only gave it the inferior position, but ceded considerable portions of it to the Ilalangina and Isandra. The Isandra, as has been stated, submitted without a struggle to Radama's rule even before that king had crossed the Matsiatra. The Ilalangina submitted later also without fighting, and were taken into favour accordingly. But the Iarindrano relying probably on the inaccessibility of their towns made a show of resistance and defied the intruder. Many of the towns are still so strongly fortified naturally, that a dozen English soldiers could have successfully resisted the whole of Radama's army. 'A show of resistance' is used advisedly, as one
day and night sufficed to put all their courage to flight. Radama pressed into his service the Isandra and Italangina, and unitedly they advanced into the Iarindrano as far as Hiaranany. Not much if anything was done during the day except that the soldiers were ordered to collect all the straw and dry grass which was available. With this at night they made a great fire, and the Iarindrano, not understanding fighting by artificial light, and their superstitions no doubt adding to their fear, retreated in disorder down the valley of the Mandranofotsy, and next day submitted unconditionally and ignominiously to the king of the Hovas. For this exploit they were punished by being compelled to give up all their country north of and including Hiaranany, Manèva, Ambôhimaronivo, Mitongôa, and Anjânamâba, to become a portion of the Italangina; while the Isandra took Ilangela, Ambôhitrimanjaka, Isomâina, and all to the west of these towns.

Iarindrano, meaning 'full of water,' or more literally, 'there is water,' derives its name from the following circumstance. Two chiefs named Rarânoména and Andrômborompôtsy dwelt formerly in this south-eastern part of the district, but their cruelty in killing the heads of some families, and their general self-seeking and hard-heartedness, caused their people to rise against them. They were driven into the Ibara and Andrôy. Andrômborompôtsy and his wife Ravélonândro settled on the coast, and took possession of several of the ports. This caused a dispute with Zàflàmpâbo, an ancestor of Ratsandranôfana, the present king of Ikôngo, which led to a fight. Andrômborompôtsy was overcome and taken prisoner with his wife. The sentence passed upon them was that they should be driven to the west to a country without water there to die. They were accordingly driven westward past the forest on to the high land until they came to Anérinôina, a high hill east of Ivôhibê. The place did not please Andrômborompôtsy because he could still see the smoke from the fires in the forest, reminding him of enemies who had driven him out of that part of the country. He accordingly proposed to travel still farther west, but Ravelonândro declined to move again, saying that her family had tried to send her to a country without water, but that she saw that where there was land there was also water ('fa leha tany eko arindrano aby'). This Ravelonândro became the queen by the unanimous choice of the people of what then began to be called the Iarindrano. The mountain Anerinerina is still often called Ravelonândro, in memory of their first queen.

The whole country may be said to be very mountainous as compared with Imerina, which abounds in hills and presents a general undulating surface; while in Betsileo many of the mountains have a bold and striking appearance from distances of two and three days' journey. Tsi-âfa-balâla, and the range connected with it on the west towering over Ikâlamavôny, is with its serrated summit a conspicuous object from the southern part of Manandriana. Kipiseha, Ivâravarana, Ifâha in the south, Ambôndrombe on the east of Iarindrano, Anerinerina east of Ivôhibê, Andrânombary in the
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spur of hills north of Tsí-ënim-parhly, and Ambôhidratsiody north of Ambôhimahazo, are among the highest points in the island, reaching from 5000 to 8000 feet above the sea. Beside these are many high and precipitous isolated mountains, which form capital landmarks for long distances: as Ambôhitrimanjâka, a high conical hill rising like a thumb from the hills in Ranomaitso, and forming a conspicuous object for many miles in every direction. Hênoarîvo, north of Hânjakâna, is one of the most difficult towns to reach in Betsileo, the hill on which it is built being both high and steep on every side, rising direct from the plain. Second to this only is Mitongoa in the Ilalan-gina. Many other conspicuous points strike every stranger upon first visiting the Betsileo. The country on the eastern side has a general higher elevation than the western, thus forming the water-shed of the country.

All the rivers and streams, of which there is a good supply in this part of the country, have a general western or north-western course. No river in Betsileo flows to the east, but all empty themselves into the Mozambique Channel; and although not navigable for any considerable distance, even in canoes, owing to the numerous rapids, several of them are broad magnificent streams. The Mania and the Mánanatâmana are each not less than 30 or 40 yards broad, while the Matsiatra is at least 60 or 70 yards across. Their depth is considerable, especially in the wet season, for although but a short portion of their course is in the Betsileo they each receive numerous tributaries, some of which are themselves good-sized rivers, as for instance the Mandra-nofotsy, which rises at the foot of Ivêtoâvo, flows past Fiandrantsôa and empties itself into the Matsiatra a little above Ambalabâ; the Isandra rising near Ambôhitrandrâna and falling into the Matsiatra at Ambôdisandra. The Fanindrana with its tributary the Akôna falling into the Matsiatra on its right bank, is also a splendid river, though on account of the superstition of the people deterring them from putting a canoe on it, it is one of the greatest obstacles to travelling to and from the Capital in the wet season. In one itinerating journey the only way of getting the writer's goods across was by balancing them upon the native water pitchers (sinbê), and a man swimming on each side propelling the cranky vessel forward. And although scarcely a year passes without one or two being drowned, yet no inducement is sufficiently strong to overcome their superstitious dread of allowing a canoe to be used as a ferry. The Mananatana rises at the foot of Ivôhidrâ, receives the Mânambôlo and the Tsalmandô, the latter receiving several large tributaries itself. There is a good bridge over the Matsiatra, and make-believe ones over the Mania and Mananatanana; each of the latter consisting of one or two planks placed not too truly between the banks and piles of stones in the bed of the river.

The fountains and springs, which are almost innumerable, and to be met with in every little valley, are mostly of good sweet water, and one scarcely meets with a single specimen of the hard tasteless water so abundant in the Capital and its neighbourhood.
The province has long been reputed rich in minerals, but this is, with one or two exceptions, a mere guess. The slate quarries are large, and perhaps if properly worked might yield a good supply, and would then form an important increase to the wealth of the nation. But all such attempts are checked, if not entirely stopped, by the want of any good mode of transit, either by means of roads or rivers. The chief slate district at present known and worked is at the north of Ambohimahazo in the Manandriana, and from here the slates were taken to roof the Queen's church in Antananarivo; each slate requiring the labour of one man for 8 days, and in some cases 16 or 18 days, in carriage only, reckoning the return journey of the men. A fine pottery clay (light blue) is found in several parts, which when properly tempered and fired makes a splendid hard red pottery, much superior to anything to be seen in Imerina. Iron is very abundant, extremely pure, and in consequence easily worked; and the articles turned out of the smith's shops are of first-rate quality. When hardened it makes durable knives, hatchets, plane-irons, chisels, and files sufficiently hard to admit of a good edge and polish. The ore is found quite close to the surface, and in many places, where the bed has been dug out, a common quality of plumbago has been found. In one hill in the Iarindrano the bed of plumbago is of great size and depth, although very near to the surface. Copper is found in small quantities at various spots in the western part of the district, but never in sufficient quantities to be worked, that is to say close to the surface; and although the Betsileo and Ibara work both copper and brass, and are clever at inserting brass patterns into the iron shafts of their spear-heads, and making brass-headed nails to ornament their gunstocks, yet all the copper and brass used comes from other countries. It is said that gold, silver, and antimony have been found in the province, but there is scarcely sufficient evidence to prove these statements to be correct. The chief building stone is granite, of which there is an inexhaustible supply, of both the red, grey, and black. In the west is a large quantity of sandstone, some of which, used as hone, is extremely fine. A little flint and limestone are also to be found. Quartz is very abundant, and to be met with in almost every direction, some of the crystals being as transparent as glass. Several other rocks are abundant, but no basalt or marble has ever come under the writer's observation. The mineral wealth of Betsileo is, in reality, a matter to be discovered: what is known being simply that which is found on, or very near to, the surface.

II.—The People.

As compared with the Havas, the Betsileo have a greater proportion of big men, and the average size both of men and of women is greater than in the north. The average height is not less than six feet for the men, and a few inches less for the women. They are large-boned and muscular, and their colour is several degrees darker than that of
the Hovas, approaching in many cases very close to a black. The forehead is low and broad, the nose flatter, and the lips thicker than those of their conquerors, whilst their hair is invariably crisp and woolly. No pure Betsileo is to be met with having the smooth long hair of the Hovas. In this as in other points there is a very clear departure from the Malayan type, and a close approximation to the Negro races of the adjacent continent. Very few have any hair on the face, and even where the beard would grow it is their custom to pull it out with tweezers made for the purpose, having very broad, sharp, closely-fitting lips.

Morally, the Betsileo are in advance of the Hovas, and the proportion of disease arising from immorality is far smaller here than in Imerina. It has been found that not more than 20 per cent. of all the sick people seeking relief in Betsileo suffer from diseases allied to syphilis, while in Imerina the proportion is said to be over 70 per cent. Lying and cheating, however, are as rife amongst them as in other parts of Madagascar, and neither appears to have been thought a sin, so long as it remained undiscovered. The trait in their character which gives the most trouble both to their rulers and their teachers is their insincerity. It is with the greatest difficulty that their real opinions or intentions can be gauged, and while apparently agreeing to do what is required of them, or to follow the advice and teaching presented for their acceptance, they have not the faintest intention of doing the one, or following the other. This has frequently shown itself to the missionaries in the case of an application for a teacher, when the people of the village will apparently agree to do all that is required of them, in reference to the supplying of rice and a house for the teacher, and will even verbally promise to do so; but after the teacher is appointed no further thought is given to the promise than if such had never been made. If remonstrated with they will confess they are wrong, again promise, and yet remain the same.

The Betsileo have been called the "peaceful Betsileo;" the "inoffensive tribes in the south engaged in agriculture," and the like. If this means that one portion of the tribe does not now take up arms and attack another portion, the statement is admissible, but does not throw all the credit intended upon the Betsileo. They certainly do not now appear in arms, for the simple reason that they are unable to do so, the Hova government being too much on the alert to allow of such a state of things. But to say that they are therefore "peaceable" is begging the question, and ascribing a virtue where none such exists, and only fear prevents the appearance in that form of the opposite vice. All accounts prove that naturally the Betsileo are a most quarrelsome people, and formerly every single town was well fortified and watched, and that either with or without provocation the people of one village would arm and make a sortie on a neighbouring village, carrying off all that came in their reach, cattle, rice, poultry, children (for slaves); which raid would assuredly be resented in a similar way on the first good opportunity. This kind of thing is said to have been by no
means rare, but from the accounts of some of the best authorities it would appear to have been the normal state of society in those days. Chief banded against chief, and village against village. This accounts for the great number of slaves possessed by the Betsileo chiefs at the present time; all of which slaves are themselves Betsileo. One chief (tompoménakély) in the Iarindrano has now as many as 3000 slaves, and this is less than the number a few years since, when he possessed over 5000, the majority of whom are the descendants of children taken in the constant wars of his ancestors. The minority have come from other sources, but of these more will be said hereafter.

This quarrelsome character the Betsileo still retain, as is witnessed by their frequent law-suits, which they carry to a ridiculous extent, spending hundreds of times the value of the disputed property in fines and bribes, often beggaring their families for the sake of a rice-field worth one-and-sixpence. Very many instances could be brought forward to prove this evil propensity which has made the Betsileo a proverb among the AmbanianclJ., and although one of the cases given below may be characterized as extreme, yet the number of people constantly engaged "avára-dróva" (the usual court of justice) is an indisputable proof of the natural quarrelsome-ness of the Betsileo. One instance is that of two sons of a man at Andrainjáto, who died possessed of considerable property to be divided between the children of his two wives. The work of division appears to have progressed amicably, till a piece of land just outside the "vála" (compound) had to be discussed. The land was about 10 feet long by 8 feet wide, planted with some small vegetables (ána-mámy) worth perhaps twopence, and surrounded with unclaimed land that could have been made as valuable and productive as the disputed piece by a couple of hours' work and the expenditure of sixpence. But no, neither man would give way and allow the other to take quiet possession of the garden, and so they came to Fianarantsoa, each bringing a great number of witnesses (all of whom had to be paid), to have the matter arranged by the judges. Like all lawsuits, whether in Madagascar or elsewhere, once begun they seem very difficult to stop, and money and goods are thrown into the whirlpool that swallows up everything and leaves nothing to show for the waste. So it proved with these men, who spent all they had, and then remained where they were so far as the little bit of land was concerned; but not as they were in reference to other things. One of them more reckless or obstinate than his brother had spent first his 40 oxen, then his slaves, after that his rice-fields, and still not contented went into debt to such an extent, that his creditors becoming clamorous he had to sell himself as a slave, and as the Betsileo say, "he was lost." This is by no means an isolated instance where in their quarrels the Betsileo have sold all they had, and eventually themselves.

One more which is extreme:—

Andriamarofoelana, son of the chief

* The name by which the Hovas are called among them.
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The Betsileo (tompoménakely) of Ranomaitso, succeeded his mother to the chief-
taincy of that district. But his claim was disputed by another prince
descended from Andriamanalina, on the ground that he was the repre-
sentative of an elder branch. This dispute was brought for decision
first to Fianarantsoa, and afterwards
taken to Imerina. It lasted several
years and ended in the determined
suicide of Andriamiriofelana
by
starvation in 1876. He had previ-
ously spent all his cattle, reputed to
be several
hundreds,
many slaves
and much money, besides contract-
ing debts to the amount of $5700.
It is said that the hopelessness of
ever being able to repay this led
to the final scene of the drama,
leaving the dispute where it was
at the commencement.

Drunkenness is becoming a sadly
universal vice among the Betsileo.
During the past six years it has
been steadily and too surely on the
increase. The amount of sugar-
cane grown for the purpose of
making the "toaka" (rum) is at
least ten times as great as it was
only a few years back. It is
however chiefly planted and pre-
pared by the Hovas, and although
it can scarcely be said that they
introduced it, yet the wide-spread
abuse is certainly to be laid to
their charge, with very many atten-
dant evils. Formerly, at a festival
or a funeral, the number of oxen
killed, and the number of pots of
rice cooked for the guests, were
taken as the standard of liberality,
as the bullocks' heads on the
graves and the stone trivets around
them still bear witness. But now
the bullocks are driven to the
Ambanándro toaka-makers who
take them in exchange for pitchers
of rum, and rice merely is given to
those who have any appetite left
after each night's debauch.

The love of money, so universal
among the Hovas, is by no means
common among the Betsileo, and
their chief possessions consist of
wealth. Hence they have none of
the keenness at making a bargain
so patent in the Hova character,
and are more simple and unsuspi-
cious in their buying and selling, a
very great deal of which is still
done by the half-barbarous plan
of barter. This statement is ap-
plicable to all markets at a distance
from the centres of Hova influence,
and not on the direct road from the
Capital. Their wants are
extremely simple, and a natural
indolence, induced probably by the
ease with which they obtain all
necessaries (to them) of life, creates
no desire for labouring to obtain
money. Indeed when a want does
present itself they will frequently
prefer to go without it rather than
work to obtain it.

The clannish feeling is very
strong among the Betsileo, the
different tribes (already referred
to) keeping themselves distinct in
almost every circumstance in which
they may be placed. Even in their
worship, as for instance in Fiana-
rantsoa, one tribe meets in one
church, and the other two in other
churches. In all fanompoana or
government service a division
of the work is first made, each tribe
taking its share. Our teachers have
very strong objections to settling
in villages in other tribes than
their own: and although the mar-
rriage of a man of one tribe with
a woman of another is not a thing
unknown, yet it is so extremely
rare as to be the exception which
proves the rule.

The same feeling, narrowed, is
found in the family, a strong family affection pervades all classes: the children are well cared for, and the old are never left destitute or to their own devices. The love of the parents to their children is intense, and it is by no means uncommon to see the son carrying the aged parent on his back, when necessity or inclination demands locomotion. As might be deduced from this, they are as a people extremely hospitable, and although travellers in Betsileo have sometimes had to suffer considerable annoyance from the fact that on their approach all doors have been closed, and no one to be found in a village, yet this has arisen from fear and not from a natural surliness. There is no doubt that being simple and trusting, they have been and are being imposed on by some of the sharper and less scrupulous of the Ambariandro, who have entered their villages and houses, and stolen their children who have been sold as slaves. This has bred such fear and terror in the minds of the remote villages that a Vazaha (European) or Hova has come to be spoken of and used as a bogey to frighten the naughty children. But where confidence has been restored, the people readily turn out of their houses and put down clean mats for the use of the stranger without any ulterior hopes. They will walk miles to visit the sick, even when the illness is of quite a simple character, and at funerals the Betsileo would consider themselves disgraced and a proverb for ever if they did not show all honour to their dead relatives in the way of spending freely in feasts; in lambas to clothe the dead; and in a large tomb to cover the remains.

Mentally the Betsileo are in no wise inferior to the Hovas, though in attainments they are. But this can be accounted for by their fewer opportunities, and the much shorter time which European civilization has been amongst them. The readiness with which the school children imbibe instruction and especially any thing connected with calculation (as arithmetic etc.) has surprised every stranger who has had the opportunity of observing them. As might have been anticipated the natural mental vigour possessed by them, without any one to direct it into right channels of truth, has led to an immense amount of superstition, which it will take years of careful earnest training to eradicate. Numbers are already rising above their old beliefs which they look upon now with scorn, and the time is certainly, if slowly, coming when the Betsileo will be an honour to those who have at all helped them, and to the christian religion and civilization.

The houses of the Betsileo may be characterized as warm, dirty, and small. Generally speaking they are built of wood, or of bamboo split and plaited, and the insides plastered in such a way as to prevent all ventilation. The roofs are thatched with grass, and formerly were of very high pitch. Each house has two openings, one called a door and one a window, otherwise a stranger would say they had two windows and no door. That designated a window is a very small hole on the north side, nearer to the east than the west. The door so called is at the south-west corner and facing the west. This opening is about 2 ft. 6 in. in height reaching from close to the roof to about 2 ft. 6 in. from
The ground, to enter which is a feat of no ordinary difficulty to the novice, and prevents any thing like a dignified entrance into the stranger's house. Exactly in front of the door is the cooking place, behind which is the stand, often richly carved, for the large water pitchers in the south-east corner. Over the fire-place is the invariable frame for drying the rice and wood for fuel, over which again are the joists supporting the plaited bamboo flooring of the store-room, and sometimes sleeping-room. The bedstead, at times quite an elaborate affair, is between the doorway and the north-west corner. The bedstead is generally made of wood reaching from the ceiling to the floor, and panelled all round except a small opening, very like the door of the house, through which the occupant creeps when he enters or arises. They are doubtless very warm and—lively. Suspended from the centre of the ceiling is a round piece of board, with a hook or hooks hanging down below, to which articles likely to be devoured by the rats are hung, whilst other articles are put into baskets and ranged on a shelf which runs the whole length of the north and east sides of the house a foot from the ceiling. When it is remembered that all these things are packed into a space of 9 or 10 feet by 7 or 8 feet, one may well wonder how in such a house from six to a dozen people can find room to eat and sleep. Yet it is managed somehow. There being no exit for the smoke except by the window or door, and all the cooking being done in the house, it can be easily imagined that the inside is after the house is a few months old perfectly black, and the unlucky stranger, who has not learned to go about in a constantly stooping attitude, constantly finds the ceiling and its joists in the way of his head, each knock being rewarded with a shower of soot and dust, that finds its way down his neck and into his eyes.

Some of the houses are furnished with a fowl-house which is made of small bamboos tied together, and standing on the south side of the "fatana" (fire-place) by the side of the water pitcher. When the calves are quite young they are sometimes honoured with a place in the house, close to the door and between it and the fire-place, but pigs are never allowed past the doorway. The practice of keeping a pigsty in the house, as in Interina, is fortunately never tolerated in Betsileo. A hole is scooped out of the hard red earth of the bank, close to the house, and serves very well for the pigs.

No ornamentation is attempted except in carving the centre post of the house supporting the roof and ceiling, and occasionally the window shutters and door. In the larger houses of the chiefs these are sometimes carved most elaborately, and considerable native skill in designing is shown.

The Betsileo villages are just now in a transition state. Formerly they were all built on the tops of the hills and made as inaccessible as possible. The entrances were made obscure and narrow, with two or three narrow gateways. On both sides of the entrance, as well as surrounding the villages, were impenetrable barriers of prickly pear, outside of which was a deep, steep-sided ditch or moat 10 or 12 feet across. Now, however, more security is
felt by the people, and there is an ever-growing desire to be nearer to their rice-fields, and more accessible to other villages. Hence within the past few years the old villages have been gradually thinning of inhabitants, and the people have built two or three houses together and surrounded these with a thick hedge of thorn and cactus, and have entirely abandoned their old custom of mounting to the top of a steep difficult hill. Now the valleys present a very striking and picturesque view when seen from some elevated spot. Hundreds of these little rings of green may be seen on each side of the rivers and dotting the slopes of the smoother hills. Within these rings or "vola" are sometimes 3 to 5 or 6 houses surrounding a deep, stone-sided enclosure or pit for keeping the cattle and sheep at night. At a distance the valas look enchanting; inside they are dirty filthy holes. Certainly the enchantment here is in the distance.

The former government of the Betsileo was of the most despotic kind. The king, who was hereditary, or at any rate was always chosen from the royal family, was called the "Hova." He lived in the chief village where a ""iapa"" or large house was erected for his use and as a judgment hall. There appear to have been no popular voice, or under officers exercising any check on his authority, and all submitted to his every caprice. If he saw an ox or rice-field that he thought he should like, he merely sent for the one and informed the owner of the other that he, the Hova, desired it, and no voice seems to have been raised in opposition. He would also cause one man's rice-field to be divided and a part given to some one else without any apparent cause further than his own wish. His legitimate revenues were derived from a tax of first-fruits, and the rump of every beast slaughtered. The first-fruits included the first of every thing grown, whether rice, maize, manioc, beans, or sweet potatoes. These were rendered by the head of every household. Many other things were also presented to the kings as marks of respect and honour at first, which in course of time came to be looked upon as a part of his due, such as the presentation of an ox or a slave when the king's son was born, and when any of his children were married, the same when any of his subjects had any cause of rejoicing. If any transgressed the laws, they were generally fined in such a way that a large part of the fine went to swell the revenues of the king. For instance, if a man stole an ox and was convicted, he would be fined two oxen, or even three: one of which went to the defrauded party, the remainder to the king.

Under the king were officers appointed by him, in each village throughout the country, to keep order and peace, and to collect the king's dues. These were called Lavanaha, or Andevohoa. All messages from the king to the people were communicated through these men, and they settled all minor disputes, the greater matters being taken direct to the Hova. They claimed as their perquisites the one half of the sirloin of every beast that was slaughtered.

At the present time the Queen of Madagascar has placed governors at Fianarantsoa, Ambôhimanandroso, Imahazony, Ikalamavony, Ifanjakana, Imidongy, and Iféno-
arivo, each having a garrison of soldiers and ammunition. Besides his lieutenant, he has a number of judges (Andriambavény) to help him carry out and enforce the laws. These are chosen by the Betsileo themselves, and derive their income, as far as can be seen, from the bribes or presents given by the contending parties. The descendents of the old kings, called anakanana, or anakova, still retain a great deal of influence and authority in their separate spheres, and are so recognised, wisely, by the present ruling government. They are now called tom-pomenakely, or lords of the manor, and are always ranked first in the kabary from the Queen. The An-devohova still retain their offices, being now, however, answerable to the government of Ranavalomanjaka and its representatives. It is easy to be seen that although now in the position of the conquered, the change has been one of vast improvement for the Betsileo. They have now peace and security, which they never had under their former government, and civilization and christianity are making slow but sure inroads into their former darkness, ignorance, and superstition.

G. A. SHAW.

SCRAPS.

THERE is a belief prevalent among the carriers of burdens in Madagascar, that if a woman should stride over their poles the skin on the shoulders of the bearers will certainly peel off on the next time of taking up the burden.

The first time a Sakalava King (mpanjaka) shaves he must lather his face with the blood of a man he has killed.

A Cooking pot may not be used for lading water out of a stream or put into a pool: an infringement of this is looked upon as a sure precursor of a wet day.

A Tanala (dweller in the forest) cocks his hat on one side in true dandy fashion when he wishes it to be known that he is hungry.

The top of a large ant hill is frequently taken off and thrown at the rump of an ox that persists in returning to the town where it has been bought, and it is a belief firmly held by cattle-dealers that the animal will never return to its former owner after the operation.

Should a man die on a journey and be buried on the downs where he dies, a wet day is confidently looked for by his companions.

J. RICHARDSON.
HINDRANCES TO THE PROGRESS OF THE GOSPEL IN MADAGASCAR, AS VIEWED IN THE LIGHT OF GENERAL CHURCH HISTORY.

Much has been written and said within the last few years concerning the triumph of the gospel in Madagascar. Missionary reports and speeches have celebrated the success as almost unexampled in the history of missionary enterprise. It has not at all times however been sufficiently borne in mind that the success achieved can only have been comparative. Contrasted with the state of heathenism in which the whole population was previously sunk, the results have been wonderful indeed: amply attesting the regenerative influence of the truth even when opposed to an idolatry the most impure and degraded. No religion but that of Christ, and no agency but that of His gospel, could have accomplished the reformation that has been achieved in Madagascar; and it may well be pointed to as a most remarkable modern instance of the unweakened and inalienable power of the gospel to save those who believe.

Yet the missionaries themselves have been the first to admit that, as compared with the standard of Christian life set up in the New Testament, that which prevails in Madagascar is very immature and undeveloped as yet; that it is cold and formal; and that, even in Imérina, it is still sometimes marred by lingering heathen superstitions and practices; while beyond the central province, darkness still reigns, its empire uncontested save by here and there a feeble glimmering of light.

Of these facts the published Reports of the last year (1875—6) bear only too ample testimony. Amidst an universal recognition of many encouraging features of the work, and amidst great diversity of individual expression, there is an entire concurrence of feeling as to the grave evils that still exist in the infant churches of this country, and hinder the control of the truth over the mind and heart.

In the districts of Ambatona-kânga and Anâlakely some of the churches are spoken of as “but feebly feeling their way towards the light. Many of the deacons cannot read. Many of the country preachers can only spell their way through a chapter with extremest difficulty. Their pastors are but little, if at all, ahead of the people either in intelligence or piety. Ignorance and incapacity such as this necessarily retard the religious progress of those churches and make them Christian only in name.” In the Ampàribé district “the only ground for apprehension is the want of men of established christian character and sufficient intelligence to act as guides and teachers of their brethren.” Respecting some congregations connected with Ambôhipotsy the testimony is, that “there is but little that is encouraging in their moral and spiritual condition.” At Tsiafâhý, the poor people were some of them
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so grieved by the injury sustained by their chapel during the hurricane of February, 1876, that they talked "of giving up the praying, because God had not protected their house of prayer." The missionary in charge of Ankàdibevàva, in language which expresses the feeling of many besides himself, writes: "I should like to see more real spiritual progress, hearts aching under a sense of sin and crying mightily to the Lord for deliverance from its power. The cry of the Phillippian jailer is seldom heard, and the piety of those who profess the gospel is not of a high tone. Selfishness and greed crop up in almost everything, and retard the ripening of better fruit." Similar evidence is afforded in the districts of Fàravôhitra, ANDOHÀLO, AMPÀMARÌANA, AMBÔHIMÀNGA, AMBÔHINTÀTÈLY, and ANÔTÔBY. In the Mândridrano district "many of the attendants at church were only in name removed from heathenism." From Ambôhibelôma the testimony is given that "three-fourths of the preachers ought not to be preachers at all," and "by far the greater number of church members are not worthy of the name. We doubt whether many of them could answer such a simple question as: Who is Jesus Christ?" At some places in the Isàsavina district "idolatry has during this year been openly practised, and the evil customs of past times revived." Awhile, as we go farther away from the centre of light and gospel influence in Imerina to the congregations among the Sihanaka, the report becomes tinged with yet darker and sadder hues. "AMPARAFÂRAVÔLA," writes the REV. J. PEARSE, "is the bright spot in the district. In nearly all the other places the people are deplorably ignorant, most abominably dirty and immoral, and drunkards to an alarming extent." Even at Ambâtôndrazâaka (the capital of the province), of the "190 persons on the roll of church members," MR. PEARSE says, "two-thirds of them have no right whatever to be there. It is sad to see how utterly ignorant the majority seem to be as to the purity of the church of Christ. They will commit the most flagrant immorality and admit it, and then expect in a few days to be allowed to come to the table of the Lord." In a still more recent report, MR. PEARSE writes: "Of true spiritual results I fear there are none. I cannot point to one man convinced of sin, bowed down beneath its burden, rejoicing in the Gospel invitations and coming to Christ and being saved. Oh that I could! for that is the only fruit that will abide."

It is evident from all these statements that much yet remains to be done before even the churches of Imerina attain a high-toned spiritual life, and that serious hindrances exist to the spread of real religion in the hearts even of its professors. "Looking forth as the morning" over the heathen darkness around her, the church of Christ has not yet had time in Madagascar to attain the moonlike purity and sunlike splendour of its ideal and prophetic fame. As yet it is but earliest dawn. But, as the hours of the gospel day roll on, the darkness shall be dispelled and the clouds melt away: until at length, when clothed in her noon-tide glory, she shall fill the whole land with her brightness and be "terrible as an army with banners" to the subjugation of all her foes.
In the meantime, a difficulty sometimes felt by missionaries engaged in the work is to know exactly how much weight and meaning should be attached to the various hindrances that occur, and what effect they ought to have on the mind. "Patience," saith the Persian proverb, "is a tree whose roots are bitter, but its fruits are very sweet." If, then, any such view of the subject can be presented as may prepare us to bear disappointments undiscouraged, and to wait for results with the "long patience" with which the spiritual husbandman in other countries and times has had to watch for the ripening of the harvest, it is worth while even to make an attempt in that direction. Too often is the German proverb true: "The best is the enemy of the good." Conscious inability to write as one would wish should not therefore prevent any one from doing as well as he can; especially when, as in the present instance, although even "the good" may not be always attainable, yet the effort is the result of considerable thought. If also, the attention of friends at a distance who are interested in Madagascar should be called to the difficulties that still beset the missionary and native teachers in their endeavours to raise the tone of spiritual life in the as yet infant church of this land, the result will be well. And while it will appear from a brief comparison with what has been the experience of the gospel and its advocates in other lands and ages, that we have no cause for despondency, may it also be impressed on our friends that the time has not yet come for them to relax their support: lest a victory half won should, through lack of succour to those who are in the thick of the battle, ultimately issue in an inglorious compromise or in a still more inglorious defeat.

Manifold as are the hindrances to the spread of spiritual religion in this country, they seem capable of arrangement under two heads:

I.—Such as being common to all men as human beings, have been met and often vanquished in other lands, and may be expected to succumb to its influence here.

II.—Such as being more directly consequent on the idolatrous notions and usages that until lately universally prevailed in Madagascar, may be expected to pass away after sufficient time has been allowed for the gospel to exert its regenerating power.

I.—It was not as a poetic fancy that the lines were written

"Nearest the Throne itself must be

The footstool of humility."

Those who have dwelt nearest the fountain of purity have ever been most conscious that they themselves are compassed with infirmity. It is in no unkind or censorious spirit therefore that any missionary would wish to individualise and give name to the manifold evils of the human heart and understanding that manifest themselves among those to whom he is called to minister the healing word. Pathological anatomy, whether physical or moral, is not (one would think) a sufficiently tempting study to make it worth following for its own sake. But when the selfsame foes that have impeded the progress of Christianity in every land and age in which it has been proclaimed are meeting us here, it is surely well that we should know them as such, rather than suppose the difficulties in Madagascar as in any
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In all ages of the church, mental sluggishness has been a fruitful cause of the imperfect apprehension of gospel teaching. Even in the earliest times the pagans, or ignorant country villagers, were the last to be uplifted by its ennobling power. And so, in every age and country since, have mental stagnation and incapacity of thought among the uneducated hindered the reception of the gospel into the heart. It is in no degree to be wondered at that it should be so here. In the rural districts ages of inusitation of the mental faculties in the pursuit of spiritual truth have left them dormant. In preaching to the country congregations every missionary has been conscious how comparatively few of the people have their minds so exercised by use as to be able to intelligently follow him. Even among the singers it is often noticeable how little their thoughts appear to be employed on the meaning of the hymns they are singing. But One who “knew what was in man” has left on record the universality of the fact and assigned its cause. “Meat and raiment, what they shall eat, what they shall drink, and what they shall put on—all these things do the nations of the world seek after.” Everywhere, the seen and temporal, such things as appeal to sense; excite the attention and give exercise to the reasoning powers; while the unseen and spiritual fail through lack of previous use to awaken an intelligent response. Not in Madagascar alone, but in ancient Israel and in modern England, has the sad complaint “My people doth not consider” been too largely applicable to many of the professed worshippers of the Lord of hosts.

One immediate fruit of this mental inertia is the dense ignorance that prevails in many of the churches. The redeeming work of Jesus is in not a few of them still utterly unapprehended. As it is the rule in the spiritual life that we must seek if we would find, and learn of Christ if we would be saved by him, it is impossible to overrate the hindrance to the power of the truth that has arisen from this cause. Churches crowded with multitudes ignorant of the merest rudiments of the gospel; pastors with but feeble grasp of Divine truth, and having but the most inadequate idea of the spiritual duties they are called to fulfil: alas! these are widely prevalent in Madagascar as yet. But not in Madagascar alone have ignorant church members and incompetent pastors impeded the reception of the gospel and retarded its sway. From the days of Christian martyrdom in England in the age of Diocletian to the time of John Wickliffe, was fifty times as long an interval as that between the martyrdoms in Madagascar and this present time. Yet in the days of Wickliffe few even of the clergy could read, and fewer still could write; while amongst the laity the most brutal opposition to learning existed on every hand. In Madagascar, on the contrary, the widespread education of the young, the eagerness of the many of mature age to learn, the readiness with which they buy and study in their homes the numerous publications now issuing from the mission press, are auguries full of hope.

In races of a more impassioned temperament, credulity and super-
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Religion is prejudice. Not to speak of the teeming myriads of India and China entombed in the idol-prejudices of ages whose adamantine walls no ray of Christian truth can pierce: not to mention the countless millions, enslaved by papal Rome, following blindfold and in chains its unholy hierarchy, and whose inner ear the Word of God, alone infallible and incorruptible, can never reach: how large a number even of Protestant Christians accept their religion on mere hearsay, handed down to them by tradition, instilled into their minds in childhood, but never intelligently and prayerfully appropriated as their own! In Madagascar, the clanishness of the people, the power of their family attachments, their disposition to follow the lead of the head of the tribe or of the state—which have been too much regarded as aids to the success of the gospel—have in a similar way impeded its spiritual sway. They have been eminently unfathomable to personal thought and enquiry. The belief of many, even if they have a definite belief at all, is mere hearsay. It is not the faith that saves, for no revelation from God has as yet touched their hearts. They have simply adopted the outward form of religion professed by their rulers; and had these latter professed Mahommedanism instead of Christianity, they would probably have followed in their wake still the same. After years (or it may be ages) of patient prayerful toil (and why should we expect it sooner?) the masses who listen to our teaching and read our books will receive the religion of Christ, not from the authority of others only, but from intelligent personal conviction founded on thoughtful enquiry.
In every age of the church natural temperament has greatly influenced for good or evil the reception of the gospel into the heart. The grandeur and beauty, the sweetness and terror of revealed truth have ever owed much of their constraining power to their influence over the imagination and emotions. Where these have due and legitimate development, the unseen and eternal will righteously dominate over the present and the seen. But—as the bigotry, fanati­cism, mysticism, sacramentarianism, and a hundred other ecclesiastical follies testify—no source of error in the history of the Christian church has been more fruitful than an imagination too lively and sensibilities morbidly acute. No one who knows the Malagasy, however, will apprehend danger from that cause. The hindrances to spiritual religion lie quite on the opposite side. Few races could be more unimaginative and unemotional than they are. While, however, this renders them little liable to the errors of a dreamy mysticism or of an imposing ritual, or to the cardinal error of building on mere “experiences” and “feelings” instead of upon Christ; yet, on the other hand, it tends to make their apprehension of religious truth feeble and superficial and its profession somewhat cold. Seldom do we see “anxious inquirers” under “deep impressions;” seldom are any “pricked in their hearts” crying: “Men and brethren what shall we do?” And, even when we are well assured that conversion has taken place, we greatly miss spiritual fervour on the part of those engaged in the service of Christ. Enthusiasm in winning souls we see not, and the time for the Whitefields and Wesleys of Madagascar is not yet. Often, in thinking of even our older church­members, have I been reminded of some striking words of Bishop Burnet respecting the Huguenot refugees from the dragonades in France. “Even among them,” he says, “there did not appear a spirit of piety and devotion suitable to their condition, though persons who have suffered the loss of all things rather than sin against their con­sciences must be believed to have a deeper principle in them than can be well observed by others.” Without expecting the frames and feelings of the Malagasy Christians to square with ours, it may well therefore be believed that the Holy Spirit will prepare them for Himself, and perfect them in truth and godliness according to the emotional (or un-emotional) nature He has Himself implanted within them.

Hindrances of a graver kind have in every land and age sprung from the realm of the appetites and passions. In Madagascar it might be expected that the wholesale license given to sensual indulgences under the heathen régime would long tell unfavourably on the morals of the people; and, accordingly, most of the difficulties and disappointments in our churches arise from this cause. In a country in which the marriage tie has been of the loosest kind, and polygamy, divorce, and licentiousness were so sanctioned by established usage as hardly to be regarded as a sin: where, even now, the description given by one missionary of a “house of one room, about 20 feet by 16, which is the living and sleeping room of husband and wife, several children, and six or eight male and female slaves,”
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...will apply to the domestic life of many thousands, is this at all to be wondered at? On the contrary, when I think of the marvellous improvement that has already taken place in every town and village in which the gospel has come with power; and when I read of the many thousands in the large cities of Europe and America who, after ages of Christian teaching, are still “steeped in sensual abominations,” while in Imerina there is probably less drunkenness than in any population of similar extent in any other country in the world, I cannot but believe that the soil in Madagascar is more than usually congenial to the truth although alas! too many a baneful weed still grows up by its side.

So with those many vices and that deadening of the soul to all things spiritual which ever result from indulgence in sensual appetite, until truthfulness and uprightness, considerateness and mercy, become matters of mere expediency. Whenever I see in the natives instances of lying and double-dealing, and of harshness and cruelty towards criminals and especially towards the brute creation, I find it easier to blame too unspARINGLY than to make those many allowances for the offender which the circumstances of the case require. Our native friends, only just uprising out of the ignorance and sensualism of ages, have a harder struggle than we, with the mild lustre of a gospel of love beaming down upon us from many generations, can have any idea of, before truthfulness and mercy can become enthroned in their hearts as virtues, or even be habitually invested with any moral meaning at all. And, in the meantime, it may reasonably be taken as no inconsiderable set-off that the policeman in Madagascar is scarcely known and scarcely needed. As a rule, locks and bolts are unused in the native houses, and the roads may be travelled day or night with perfect safety. As compared with most other countries, robbery, housebreaking, brigandage, and crimes of personal violence are extremely rare.

And what shall be said of the worldliness that prevails? Are not the claims of the gospel and the undying spirit still by the many in every other land subordinated to worldly advancement and the accumulation of wealth? Everywhere, indeed, the proper effect of the religion of Jesus is to make men self-denying and philanthropic, generous and large-hearted. The man who habitually postpones the bodily to the spiritual, the present to the future, the selfish and individual to the public and universal good, is its noble and legitimate fruit. He is of the stuff that patriots and philanthropists are made of, and ranks with the spiritual heroes of the church and of the world. But in every country these are not the many but the few; and the introduction of Christianity into Madagascar may well have been too recent and its sway too partial for the production and maturation of such glorious fruits as yet. If then, in secular life, disregard for the common weal still damps public enterprise and leaves roads and bridges to ruin and decay; if greedy men sometimes remove ancient landmarks and filch away bits of ground from public and private roads until they are turned crookedly aside or stopped up altogether; if dishonest men abuse their station...
and accept of bribes to the perversion of righteous judgment; if even in church life high principle and purity of fellowship are often sacrificed to worldly expediency; and selfish by-ends and servile deference to the wealthy are more present to the thoughts of some than the welfare of their neighbour and self-forgetting fealty to Christ: these are evils indeed of great magnitude, and may task the wisdom, energies, and prayers of missionary and native workers to vanquish them after long and arduous fight. But they may be easily paralleled in countries that have had the gospel many a long century before its light dawned on Madagascar, and even here they seek the covert of their native darkness as the light spreads.

It only remains to notice, under this head, two other forms of worldliness, the passions of vanity and spiritual pride, the inordinate longing to stand well in the good opinion of others, and the equally injurious tendency to stand too well in one’s own. It cannot be questioned that these are vices indigenous to the soil—the soil, however, is not that of Madagascar, but of the human heart. The love of the Malagasy for public speaking, which has been sometimes regarded as an important aid to the progress of the gospel, may indeed specially expose them to the perils of too great a desire for popular applause. I often fear lest some of our leading native preachers have already become ensnared by it, and sometimes run great risk of preaching themselves instead of Christ. Yet if, on the other hand, honour is due to the simple-minded heralds of salvation who, knowing a little of the Saviour, go forth unostentatiously to tell what they know, and with no thought of reward except such as comes from an approving conscience and from Him: then the churches of Madagascar may claim that honour as eminently their own. And with regard to formality and spiritual pride: to imagine that religion consists in certain outward observances, instead of in truth and enlightenment in the mind, and faith, love, and purity in the heart, is so easy a mistake to the natural man, and one so widely fallen into by Christian professors in other lands, that it can be no occasion for surprise that it is a hindrance to spiritual religion here. Everywhere its consequences have been most detrimental to true piety. It begets a false confidence of being right and safe on the part of many who have no religion at heart. It hinders humility, godly sorrow for sin, earnestness in prayer, a sense of the Father's pardoning love, the Saviour's sacrifice and the Spirit's grace; and grateful devotion to God's service never binds such with its constraining power. It has ever fostered pharisaism, self-sufficiency, and censoriousness; and bigotry, and intolerance, and priestcraft, and prelacy, and Holy Inquisitions have always been its peculiar and characteristic fruits. But while he would be a bold prophet who should avow that self-righteousness and vain security will not too often cast a spell over the Malagasy Christians of the future, it may yet very safely be predicted that some of its other fruits are not likely to thrive here. Perhaps the Christians of this land will never be so intolerant in matters of religious opinion as those of European nations have been. And, with the Bible in
their hands, it may well be hoped that (all the efforts of Jesuits and Ritualists notwithstanding) Holy Inquisitions, Star Chambers, and arrogant prelatic assumptions, though with all the threadbare "gewgaws fetched from Aaron's old wardrobe and the Flamen's vestry" to boot, will never be known in Madagascar: except as exotics which in other lands have always withered in the free, clear, atmosphere of the Truth, and which, if any visionaries, deluded most because self-deluded, try to establish here, they will try in vain.

II.—It has been well said that "when people conscientiously accept the New Testament as their guide they can only act up to the light they possess; and the light they possess will be small or great according to the length and depth of their experience. Our Malagasy friends have not had much time, and their thoughts are not broad enough to take in all that we think they do take in, and the consequence is that heathenism still clings to them and it is one of the difficulties we have to contend with in our work."

When it is considered, however, how greatly the early Christian church suffered from this cause, how Judaistic ceremonial fettered their liberty and Gentile philosophy perverted their faith: when, in fact (as Dr. Middleton, Mr. Blunt, and others have shewn), even after eighteen centuries of Christian teaching, the old idolatries still linger in the Romish church to such a degree that its credulity and superstition, its idolatrous saint-worship and festivals, besides many of its ceremonies are but those of heathenism under another name, it is not much to be wondered at that the purity of church life in Madagascar should in some instances be marred by a similar cause. Ten years of public Christian profession is a short time indeed for enabling a people to shake themselves free from the soul-benumbing thraldom of ages.

It has been said, indeed, that the fact that "there was no well-organised system of idolatry supported by the prejudices and interests of a priestly caste" to oppose the gospel has been one of the causes of its success. Possibly, however, the very vagueness and incompactness of the idolatry that prevailed in Madagascar have tended to make its influence more secret and subtle, and its overthrow less thorough, in some places, than we have supposed. Perhaps had its creed been more definite and its organisation more perfect, had it presented a more compact front to the gospel influences at work, the attack made upon it by Christian teaching would have been more direct and concentrated; and although the victory would not have been so speedy, it might have been more decisive and complete. But now, defeated in the grand assault, it yet lurks in secret hiding-places. Its ideas float loosely and in diffusion in the minds of the people in country districts, lingering often where we least expect it and can hardly know what harm it does. It often seriously hinders the correct understanding of gospel preaching. From the necessity of the case, the Christian sense has had to be imported into many of the words now used; while to those whose minds are indolent and unexercised by use, it is to be feared that the precise ideas conveyed are still largely tinged with recollections of the old idolatry.
Hindrances to the Progress of the Gospel.

Words and phrases long hallowed in our thoughts by devout association, such as the names for God, grace, sanctification, holiness, faith, peace, love, joy and the rewards and glories of the heavenly world, have very meagre meaning put into them by many of the people as yet. The sad legacy of sensualism left us by the old idolatry, the multiflorm schemes and subterfuges resorted to to evade the obligations of morality and to procure divorce and license to cohabit with others in actual sin, while still expecting to enjoy the privileges of church membership, will probably continue to be a source of trouble in our churches for some time to come. But with the Bible as our text-book we may look onward with hope. Idolatry has never long retained its hold in Protestant countries, where the Bible alone has been the guide: and even in Madagascar, already public opinion has set in steadily and increasingly against all idolatrous and sensual vices wherever the word of God has gained a footing. Judging from the state of the Corinthian church, and even of others in times much more recent, the ground for thankfulness and marvel is that any of the churches of Madagascar should have become so comparatively pure.

In not a few of the churches here it seems as if a season of reaction has set in. Such may well be expected to happen; for ebb and flow, action and reaction, have marked the tide of Christian progress in all other lands and ages. Not to dwell on the age of Constantine as following that of Diocletian, look at the history of our own England. First, Wickliffe and (as one might have thought) the Reformation-dawn: then, reaction; and once more all is night. Then, the light of the Reformation indeed; and, as Milton has it, "a sovereign and reviving joy" rushed into the bosom of the Christian, "and the sweet odour of the returning Gospel inbathed his soul with the fragrance of heaven." Then, again reaction and "the martyrs, with the irresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon." And, anon, the open Bible and the days of Elizabeth and of Cromwell: when Milton beheld his England "a noble and puissant nation—as an eagle mewing her mighty youth, and kindling her undazzled eyes at the full midday beam." Then, bathos and the Restoration; until, half a century later, Watts is lamenting that "religion is dying in the world," and Butler that "Christianity is no longer a subject for enquiry, but at length is discovered to be fictitious." Then, Whitefield, Wesley, and revival, and all that is good or evil in England in these present times. And if ebb and flow have been thus known in England, why shall it not be so in Madagascar?

Finally: It is only, indirectly that Christianity is concerned with politics or governments. Only by allusions casual and incidental could readers of the New Testament discover from it the nature of the Roman or other governments in apostolic times. Be the form of government and social polity what it may, Christianity takes it as it finds it, gives to Caesar the things that be Caesar's and to God the things that be God's, leaving all that is capable of improvement to the rectifying operation of the gospel as its leaven silently spreads among the masses of society. So, with the form of
Hindrances to the Progress of the Gospel.

government and social polity that obtains in Madagascar, we have in this paper but little to do. Whether the system of *fanompiana* (or personal service) is not an incubus on skilled labour and a hindrance to personal enterprise; whether a commutation of personal service into a system of taxation, graduated according to property and income, would not be conducive to the true interests of the state; whether the domestic slavery that prevails is not, with all its ameliorations, a serious loss: a loss to the slave, in depriving him of manhood's birthright, his freedom; a loss to the master, in causing him to lazily look down on honest manual labour as degrading; a loss to the country, inasmuch as slave-labour is never so productive to the revenue as that which is free; whether patriotism and public spirit ought not to be more generally inculcated and observed, and attention be given to the making and maintaining of roads, the extension of commercial relations with foreign lands, and the application of the principles of political economy to public affairs in general: these are questions which fail not to force themselves frequently on our attention. As opportunity offers we may refer to them in conversation with the natives, or make passing allusions to them in our classes. But the more full and practical consideration of them belongs to the people themselves and their rulers: and for us to urge great and sudden changes upon them, while as yet the country is unripe, would excite suspicion and prejudice, and signalily fail to promote the end we have in view.

Should any feel his 19th century English notions chafed by the slowness with which the Malagasy are moving on towards art, science, and civilisation, let him remember that, as Cowper says, the growth of what is excellent is slow. Slavery existed in England and Scotland until within the last century; and in many parts of the country, as the Highlands, Devonshire, Wales, and the Fens, the roads were quite as bad then as they are in Madagascar now. Should it be found after a hundred years or so, that the Malagasy are as impervious to the civilisation of European nations as the Arabs, Hindoos, Chinese, and other oriental peoples have been, the slowness may then be fairly ascribed to peculiarity of race, and not, as now, to the extreme recency with which civilisation and Christianity have come among them.

In the meantime, a debt of gratitude is due to the present rulers of Madagascar for the extent to which their influence has been employed on the side of goodness and truth. It is the happiness of the present Queen and her Prime Minister to have had their sway identified with the outpouring upon their people of the blessings of the "praying," and the extension among them in some degree of that righteousness which exalteth a nation. Their rule has been one of calm and peaceful progress out of heathen darkness towards enlightenment and civilisation. The spread of education among the young has been steadily helped forward by the indispensable stimulus of their wise and powerful influence in that direction. Great as are the hindrances to spiritual religion which must needs exist in Madagascar, they would be prodigiously increased if the highest in the land threw her influence on the side of vice and
heathenism instead of virtue. And although, in the words of Macaulay, "the whole history of Christianity shews that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition," yet in days to come, when Madagascar shall be a greater nation than it is now, when its ancient idolatry shall be forgotten, and most of the hindrances to spiritual religion have melted away before the power and brightness of the truth; when commerce shall throng its marts and crowd its ports with shipping; when the din of busy factories shall be heard in its towns, and "its pastures be clothed with flocks and its valleys be covered over with corn;" when righteousness shall dispense its laws, and the voice of a free people be heard in its senate-house "to shape the whisper of the throne;" it may still be remembered to the honour of the second Ranavallon that, first of Madagascar's sovereigns, she publicly at her coronation took the Bible for her guide, and did the best that in her lay to build up the prosperity of her kingdom on the blessings of the religion of Christ.

C. F. Moss.

A WATERSPOUT.

A CURIOUS waterspout appeared on Sunday, January 21st last, of which the following notes were taken by me at the time. It occurred about 3 o'clock in the afternoon, my attention being first called to it by my bearers, when it was not easy to find the small fine pendant that hung among the dark clouds. As we watched, however, a thin streak was seen to rise in a gracefully-curved line from the earth until the two united, and continued for some time as a fine clear line joining earth and sky. Then a little below the centre the line thickened as a knot, while that above gradually thinned away, till at length there appeared to be a gap between the two parts. These again gradually united, but the lower part in time became invisible, leaving the column hanging with a curious horned head; and finally, the whole faded from sight. The last of it which I saw was a small streak in mid-air, unconnected above or below. The spout appeared to rise in the sheet of water south-east of Ambôhijànahàry, and our route lying along the road west of Isôrty, the houses about Ambôhimanàrina lay immediately in the line between us and it, so that I endeavoured to compute the thickness of the water column by comparing it with the houses behind which it rose. It appeared to be wider by one-third than an average-sized house; which, considering that it was at least half as far again from us as Ambôhimanarina, would give 27 feet as the thickness of the column. I also noticed that at the time when the line was continuous, it was of equal width throughout, and the edges darker than the centre.

Wm. Johnson.
NOTES* ON ‘DAVENANT’ AND ‘BOOTHBY.’

TO THE EDITOR OF THE ‘ANTANANARIVO ANNUAL.’

Dear Sir,

In the first number of your interesting and valuable Magazine, the Antananarivo Annual, is given Sir John Suckling’s sonnet “to my friend Will Davenant upon his Poem of ‘Madagascar,’” and in a footnote you ask whether any one can inform you as to the character of Davenant’s poem, and what special connection the poet had with Madagascar. Thanks to a friend who has seen the poem in question, I am able to do something towards supplying the desired information. An inspection of Davenant’s ‘Madagascar’ shows that it is simply a complimentary poem addressed to Prince Rupert, and that it contains nothing concerning the Island itself. Davenant having heard of Prince Rupert’s intention of visiting Madagascar, made it the subject of a poem, occupying 21 pages of print, in which he sees the island in a dream, as appears from the following extracts:

“Thus in a dreame, I did venture out
“Just so much soule, as sinners given to doubt
“Of after usage, dare forego a while:
“And this swift Pilot steer’d unto an Isle,  
“Between the Southern Tropick and the line;
“Which (noble Prince) my prophecie calls thine.”

Again, near the end of the Poem,

“My soul in a strange fright
“From this rich isle began her hasty flight;
“And to my half-dead body did returne,
“Which new inspired, rose cheerefull as the Morne.”

The title of the work which contains the above poem is “Madagascar, with other poems, by W. Davenant, Knight. London 1648. Written to the most illustrious Prince Rupert.” There can be no doubt that Davenant was never in Madagascar, and there is no

* The above came to hand as the sheets of the Annual were passing through the press, and after Mr. Auchterlonie’s paper was printed. Mr. Wake gives much additional information, and therefore we gladly insert his contribution.—Ed.
evidence that Prince Rupert himself ever visited the Island. Why then was the name of the Prince connected with it? This question I think can be answered by reference to another work of early date, which is more curious than valuable, except for that purpose. The title of this work is too long to be fully quoted,* but its commencement includes the rest and thus runs: 'A Brief Discovery or Description of the most famous Island of Madagascar, or St. Laurence, in Asia, near unto the East Indies. With a Relation of the Healthfulness, Pleasure, Fertility, and Wealth of that Country, comparable to, if not transcending all the Eastern parts of the World; a very earthly Paradise; a most fitting and delicate Place, to settle an English colony and Plantation there, rather than in any other part of the known world.' The Preface states that the book was intended to be published in August, in the year 1644, but that it had been hindered in divers ways, among others by the visit of his friend Frances Lloyd, an East-India merchant, who had been five times to Madagascar, and who offered to add to the narrative ‘touching the encouragement for a plantation at Madagascar, and the certain great benefit by commerce from thence to all parts of the world, by making or settling there a Magazine or storehouse for trade, into all Christian and Heathen Kingdoms.’ The occasion of Boothby’s work is stated to be that in the spring of the year 1644 there was great talk ‘about divers of his Majesty’s subjects adventuring to Madagascar or St. Laurence in Asia, near unto the East Indies, and there to plant themselves, as in other parts of America.’ Towards the end of the work is a passage which throws much light on the occasion of Davenant’s Poem. Boothby thus writes: ‘I shall yet inform you of an intention of sending planters to the island of Madagascar or St. Laurence. After it was agreed upon, at the council-board, that Prince Rupert should go as viceroy for Madagascar, he was to have taken twelve sail of his Majesty King Charles, and thirty more merchant-men, to attend him in the plantation, and to have supplies yearly out of England. It was likewise agreed upon, and a charge given to the governor, Sir Maurice Abbot, Sir Henry Garway, and others of the Committee of the honourable East-India Company, to give all their loving assistance and furtherance to Prince Rupert, in this design, whosoever he come into Asia, or India; and all other parts adjacent to the island of St. Laurence. I was present when this was ordered at the council-table, and the charge given to the aforesaid governor and committee of the East-

* Boothby’s work forms part of the ‘Collection of Voyages and Travels’ compiled from the Library of the Earl of Oxford, and published in 1745. The date of its publication is not given nor yet the place or publisher’s name. Its author is described as ‘Richard Boothby, Merchant.’
India Company; but, Prince Rupert going into France and Germany, about his weighty affairs, in the meantime, it was thought fit and concluded upon, that the Earl of Arundel, Earl Marshall of England, should go governor for Madagascar or the Island of St. Laurence, it being the most famous place in the world for a Magazine. This noble earl had written a book to that purpose, and allowed weekly means of subsistence to divers seamen, who have good judgment and experience all over the oriental seas, and at Madagascar. This honourable earl was in such resolution and readiness, that there were printed bills put up on the pillars of the Royal Exchange, and in other parts of the city, that abundantly showed his forwardness in promoting a plantation at St. Laurence; but, a new parliament being called, it put a stop to the design of Madagascar.” This, doubtless, was in 1640, when first the Short Parliament, and afterwards the Long Parliament, was summoned. The civil war appears to have put a stop to all thought of carrying out the design previously formed by King Charles of planting an English Settlement in Madagascar. Before that period this island would seem to have been very attractive to Englishmen, and Boothby relates that Sir Dodmore Cotton and Sir Robert Sherley, ambassadors from King Charles to the King of Persia, with Dr. Henry Gouch, Master of Trinity College, Cambridge, visited it on their way to the East. The author himself was in Madagascar several times, and he states that on the last occasion he was in company with Walter Hammond, Surgeon, who had “lately written a book of the worthiness of that country, and the benefit thereof, to the encouragement of adventurers, and dedicated the same to that worthy gentleman, Captain John Bond.” Boothby mentions one fact, which confirms the statements of early French writers that the inhabitants of Madagascar possessed books in a written character. He relates that he lent to Dr. Gouch a book, the writing of the priests or religious men there, which Dr. Gouch told him “was the ancient writing of the Egyptians in hieroglyphics, or characters of strange shapes like beasts, fowls, worms, serpents, &c., or like unto utensils or tools of labouring men in several vocations.” This, if true, is a most important fact, although it is not necessary to ascribe those characters to an Egyptian origin. They are more likely to have been derived from a Semitic source. In conclusion, I will extract from Boothby’s work a short Vocabulary of Malagasy words* which he gives, and which it will be interesting to compare with words having similar meanings now found in the native dialects.

* These were probably obtained in the neighbourhood of St. Augustine’s Bay, which Boothby appears to have visited.
Notes on 'Davenant' and 'Boothby.'

Tona, a man  Heboo, a turnspit
Codez, a woman  Acuto, to dart
Tope, a child  Anatnicke, the little finger
Coma a house  Goma, or Soca, the chin
Ose, or anghomba,* a cow  Lemboshe, the back
Gose, a sheep  Mise, yea
Cowhee, bread  Maligna, a sweet-smelling root, like
Comba, water  [a bulrush
Bingta, or Sova, the head  Monde, a chain of small beads
Nunqua, the eye or ear  Voyla, hear
Toce, the nose  Maca an eye
Unqua, or Songe, the lips  Saffee, an ear
Coonqua, or Niffa, the teeth  Liela, the tongue
Cooqua, or Effena, the arm  Hoho, the thumb
Cabad, the elbow  Faal tanga, the palm of the hand
Unaqua, or Tanga, the hand  Choroqua, the nails of the hand
Hongko, the finger  Syra, salt
Chomkee, or Noeno, the breast  Humeray, to-morrow
Oncona, the neck  Soo, a pot
Hicuma, or Toa, the belly  Pinghara, a gun
Coer, or Ungoota, the knee  Vyra, a sword
Noo, or Vote, the leg  Fajaro, a little dart
Iqua, or Kambo temba, the foot  Leffo, or Mura, a lance
Voylee, the buttock  Renona, milk
Caba, a hat or cap  Hihow, a small fish
Lamba, clothes  Longora, a great fish
Memma, a cloak or skin  Erthoree, brass
Hoboqua, shoes or slippers  Chichata, or Ruttie, naught
Aqua, an arrow  Chara, good
Fenga, or Talle, a rope  Longasba, a good man or friend
Siffe, a knife  Laga rattee, a bad man or foe
Hicha, a bow  Cheruse, nay
Sowkee, the shoulder  Calibus, a bottle, cup or basket

There is no word for 'slave' in the above Vocabulary, but it appears from a remark made by Boothby that the Portuguese were then accustomed to obtain slaves from Madagascar. In a work entitled 'Oriental Commerce,' by William Milburn, published in 1813, and which gives an account of the natural productions of the island and the articles of its commerce, it is stated that the price given, at the beginning of the present century, by the French at Foule Point, for a male or female slave of from 30 to 40, was 2 muskets, 2 cartouch boxes, 10 flints and 10 balls; or 1500 balls; or 1700 flints.

I am, Dear Sir, yours obediently.

C. Staniland Wake.

* A slight acquaintance with Malagasy will enable the reader to identify many of the above words with those now in use.—Ed.
THE FOLK-LORE OF MADAGASCAR.

The time for a comprehensive review of the Folk-Lore of Madagascar has not yet arrived; but as our readers were led to expect, from the short review of the books treating of these subjects in our last number, that some specimens would appear in this, many will be disappointed if the promise there made is not fulfilled. Since our last issue Mr. Dahle's book has been published, and it makes a goodly volume of some 457 pages; six numbers too of the Publications of the Malagasy Folk-Lore Society making 144 pages have been issued; and we have a sufficient number of tales in mss. to enable us to continue publishing for many months to come. To these histories, fables, songs, riddles, etc. etc., there seems no end, while each province and tribe seems to be in possession of some variation of each tale; and each variation gives us some new idea, or some additional incident.

Having been engaged with several of my brethren in collecting and editing the publications of the Folk-Lore Society, I purpose giving our readers a few specimens of these oft-told strange tales.

By far the most interesting and wonderful of these tales is that of Ibonia, or when fully written, Andrianarisiainaboniamasoboniamanoro. As given by Mr. Dahle in his collection it occupies no less than forty-eight 12mo pages, and could, with a little padding and the additions contained in our various renderings, be lengthened out into a good-sized three-volume novel; so many are the incidents and "dramatis personae," while the most concise (18 pp.) is that published in the first number of the Folk-Lore Society, and obtained by the writer from a teacher in the L. M. S. Normal School.

I shall not tax the reader's patience by entering into all the details of this wonderful history, some of which, indeed, are not suitable for a public print; but its length and wealth of incident certainly establish its claim for a first place in all notices of the Malagasy tales.

1.—THE HISTORY OF ANDRIANARISAINABONIAMASOBONIAMANORO.

A Prince who lived in the centre of the land had long been married, but no child had been born to him. He and his wife, anxious to become parents, sought out an old woman who could work an oracle, and she told them what to do to bring about the gratification of their wishes. They carried out her instructions,
by going into the forest and seeking out a suitable tree, and before it offered as a sacrifice a sheep and a goat. In due time a son was born in a most wonderful manner; they gave him the name of Bonia; and he appropriated to himself a razor his mother had swallowed, and used it ever afterwards as a wonder-working staff.

Another prince and his wife were also childless; they, too, sought out the old woman; and by carrying out her instructions obtained a daughter; but she was a cripple, and deformed. They called her Rakèletabəlamëna, or, as I will render it, The Golden Beauty. This girl, ashamed of her lot, threatened to destroy herself if her father and mother would not station her on an island at some distance from their home. The poor father and mother were constrained sorrowfully to carry out her wish.

To this lake the sons of several other princes resorted for wild bird shooting, and were attracted to the house in which Beauty dwelt by seeing her scarlet umbrella: but her servant so effectually hid herself and her mistress that the young fellows betook themselves off in fright.

In the course of time Bonia came to the lake, and having been foiled in his first attempt to find her, he made a second excursion, and his visit ended in his taking Beauty home as his wife, to the delight of all concerned.

Somewhere across “the waters to the west” there lived a monster of a man called Raivato, who had the power of instantly transporting himself to any part of the world. Hearing of Bonia’s beautiful wife, he determines to carry her off, and taking advantage of Bonia’s absence he accomplished his purpose.

Bonia set out after him, and in his travels he met with three men “in the shape of god,” called respectively, Prince Bone-setter, Prince Flesh-and-Muscle-producer, and Prince Life-giver. He gave them food, and each adopted him as his child.

He again set out on his search; the sea was no obstacle to him, for he planted his staff in the ground, uttered his talismanic phrase, and walked over as on dry land.

The crocodiles, too, came to his help; the eels and whales etc. carried him; and when safely over, determined to test the reality of the powers of Bone-setter, Muscle-producer, and Life-giver, he uttered his talismanic phrase, thrust his staff into the ground, and lo! he dies, only to be brought to life again by their aid after three days.

Off he set again; and presently came up with Raivato’s gardener; his spear caused the man to shed his skin; and having clothed himself in that, he gained admission into Raivato’s strongly fortified town, and revealed himself to his long lost wife.
Raivâto's gods informed him of Bonia's arrival, and a terrible fight ensued; but Bonia's staff gives him the victory; he kills the monster, and takes his wife home; not only so, but to the joy of all people, he restored to her lawful husband each and every woman whom Raivâto had carried off!

Such, leaving out the genealogy of each person concerned, the conversations, etc., all of which are given with the greatest minuteness, is the wonderful history of Bonia.

Of another character is the story of the young lad who was left an orphan and hated by his brothers referred to in our last number; and being of much less bulk than the history of Bonia, I give it in full.

2.—THE YOUNGEST SON WHO WAS HATED BY HIS BROTHERS.

Once on a time there lived a couple who had seven sons; they were all good looking with the exception of Faralahy the youngest.

When the man and his wife died, Faralahy was hated by all his brothers; for, besides being ill-looking, he was very miserable, his brothers constantly sending him here and there, making him carry burdens, and treating him altogether as if he were a slave.

One day the poor lad began to think very seriously about the hardness of his lot: "My father is dead; my mother is dead; and my brothers, who should stand in the place of father and mother, do not love me; I am ill-looking and miserable: what in the world can I do?" he said. "The miserable appearance of my countenance is perhaps the reason of their hatred of me. So here goes, I'll be off to god."

He first betook himself to a man called Rânakandriana, diviner; and said to him: "I am going to god, father, now what day would be the best on which to set out?"

"Tuesday, boy; and your journey will be successful if you carefully abstain from the things I warn you of?"

"What are they, sir."

"Go first to Rafovâto, boy, he is the guardian of the road to god, and he will tell you what is the right thing to be done."

So off he went to Rafovâto, the diviner.

"I am off to god, sir, to get my countenance improved, tell me what things I should abstain from."

"All right, boy, there are many things you must abstain from, and it will be well with you."

"What are they, sir?"

"When you get on the other side of yonder mountain, you will see god's sugar-canes growing, they are very long, do not take any; keep straight along the road. When you have crossed another mountain you will see god's sheep; you will find them to be very plump and fat; but even though you are very hungry do not kill any. When you have
The Follc-Lore of Madagascar.

crossed the valley, you will see god's lemon-trees, and the fruit will be very tempting; do not take any. When you have got over some more rising ground, you will come upon god's fat cattle; do not kill any, refrain even from throwing stones at them. When you have gone a little further you will see god's golden well, but even if you are very thirsty be careful not to drink. And when you have reached god's dwelling place, and he is not at home, but you find only his wife there, salute her; and if you are thirsty and beg for water, and she should give you some, do not take hold of the handle of the drinking vessel.

So he straightway set out, and soon came to the sugar-canes; he stopped to look at them, crying out: "What splendid sugar-cairn!"

Keeping on his way, however, he soon came upon the sheep: "O what beautiful fat sheep!" he exclaimed; but he turned not out of his way.

Still he went forward, and lo! there were the lemons: "Just look at the fruitfulness of those lemon trees!" His hunger was great, yet he turned not aside from the path.

In a little while, there stood the cattle before him: "O my! but those are magnificent beasts!" But still he pressed forward.

Presently he reached the golden spring: "Really, that water is very beautiful! and look at its clearness!" But drink he would not.

On he went until he came to where god dwelt (god, however, was not at home, his wife only being there); he saluted the wife, and begged for a drink of water; when it was given to him, he simply opened his mouth and the water was poured in.

Presently god entered, saying: "What does Fārālahy, he who is disliked by his brethren, want here?"

"I want beauty, sire, for I am ill-looking."

"Did you see the sugar-canes as you came along, boy?"

"Yes, sire, but I took none."

"Did you see the sheep too, boy?"

"Yes, sire, but I killed none."

"Did you see the lemons too, boy?"

"Yes, sire, but I plucked none."

"Did you see the cattle, boy?"

"Yes, sire, but I threw no stones at them."

"Did you see the golden well, boy?"

"Yes, sire, but I did not drink."

"Did he salute you, madam, when he arrived?"

"Yes," said the wife.

"When you gave him water, did he simply open his mouth to have it poured in?"

"Yes," said the wife.

Thereupon god made him to be of a most beautiful appearance, and he went home rejoicing.

On his arrival at home his brothers were struck with wonder, and cried out: "Can this be you, Fārālahy?"

"It is I," said Fārālahy.

What in the world have you been about, fellow, that you have become so beautiful in appearance?"

"I was so miserable that I went off to god."

His six brothers at once cried out: "Let us go: you, fellow, who were ugly are made beautiful, how much more then we who are more than passable already."

So off they all set to go to Ranakandriana: "We would go to god, sir, when is the most fitting day for setting out?"
"Go on Wednesday, but you will not benefit by your journey: but go, first, to Rafédarto, the diviner, he keeps the road."

So off they set, and on their arrival addressed him, saying: "We would go to god, sir, what had we better do?"

"If you guard yourself from doing what I tell you not to do all will be well."

"What things, sir?"

"When you have crossed yonder mountain you will see god's beautiful sugar-canes; do not take any."

"That is a mere nothing, could we do otherwise than observe it? Regard that as accomplished, what else?"

"When you have gone a little further, you will see god's sheep; do not kill any."

"Yes, sir. What else?"

"When you get across the valley you will see god's fruitful lemongrasses; do not take any fruit."

"What else?"

"When you get on the other side of some rising ground you will see god's fat cattle; do not kill any, do not even throw stones at them. As you proceed on your journey you will come to god's golden well; do not drink. When you arrive at the place where god dwelt, and he is not at home, but the wife only, salute her. If she gives you water, do not take hold of the handle of the drinking pot, simply open your mouth and have it poured in."

"Yes, sir, do not trouble yourself about us, consider all that done; why even Fàralàhý, ill-looking as he was, has been made beautiful, how much more then we who are more than passable already!"

So off they went. Presently they saw the sugar-canes most delicious to behold: "Just look there you fellows! Really we must go and get a little, being so very hungry." So they got some and ate it.

They went on and came up with the fat sheep: "Just look now at those beautiful fat sheep, fellows! Come, we must kill one seeing that we are so very hungry." Whereupon they killed one and ate it.

When they arrived at the place where the fat cattle were feeding, after an exclamation of surprise at their plumpness, the temptation to fling a stone or two at them was too strong; so they threw at them.

When they came to the well and saw its clearness, nothing would suffice but they must drink; so drink they all did.

They arrived at the place where god dwelt, and found the wife at home; they made no salutation, but begged for some water, and when the servant gave them some, they at once laid hold of the handle of the drinking vessel.

God approaches saying: "What do you six brothers want here?"

With a profound salutation they hoped he was well!

"I am quite well," said god.

"We have come here, sire, seeking to be made beautiful."

Did you see the sugar-canes as you came along?"

"Yes, sire, and being thirsty we got some."

"Did you see the sheep soon after you started out?"

"Yes, sire, and seeing that we were hungry we killed one and ate it."

"Did you see the lemons?"

"Yes, sire, and we took a few."

"Did you see the cattle?"

"Yes, sire, and this fellow [pointing to one of their number] stoned them?"

"Did you see the golden well?"
“Yes, sire, but we were so thirsty that we drank.”

“When they arrived did they salute you, madam?”

“No,” said the wife.

“When they drank the water, did they simply open their mouths while it was poured in?”

“No,” said the servant.

Whereupon god waxed wroth, and he turned one into a frog, another into a toad, another into a serpent, another into a lizard, a fifth into another kind of lizard, and the sixth into a warded snake, and sent them off.

This story is the origin of the phrase: “Let not the ill-looking be downcast; let not the handsome be proud.”

There is another class of fables having many points of resemblance to some of Grimm’s and to the Russian Folk-tales of Mr. Ralstone; in this class a monster called Itrimobè figures largely; and of several versions I append the most compact I have seen.

3.—THE THREE SISTERS AND ITRIMOBE.

There were a certain couple who were very rich; they had three children, and all were girls. Of these three sisters the youngest called Ifara (the last) was the prettiest.

On a certain day Ifara had a dream, and she told it to her sisters, saying: “Look here, I have had a dream; and in my dream I saw the son of the sun come from heaven to seek a wife among us, and would you believe it, he took me, and left you behind.”

The two sisters became angry at this and said to each other: “It is a fact that she is better looking than we are, and should any prince or person of renown come seeking a wife, he will take her, for he will not like us; let us think what can be done: so come along, let us take her out to play and find out from all whom we meet which of us they consider good looking.”

So they called Ifara, saying: “Come, Ifara, let us go out to play.”

When they had put on their best clothes, they set out, and presently met with an old woman, whereupon they cried out: “Halloo, mother, who is the best looking of us three sisters?”

“Râmatea is good looking, Râivo is good looking, but Ifara has the advantage.” “Oh, dear! Ifara is better looking than we are.” Whereupon they stripped Ifara of her outer clothing.

They met an old man, and cried out: “Halloo! father, who is the best looking of us three sisters?” His answer was just what the old woman said. “There now! Ifara is better looking than we are.” Whereupon they took off some of her underclothing.

Presently they came up with Itrimobè, an ugly monster, whose upper part was in the form of a man, but the lower like an animal, and who had an exceedingly sharp tail.

“Look here, here is Itrimobè,” said the sisters, and addressing him said: “Halloo! who is the best looking of us three sisters?” and with a grunt Itrimobè answered as the old woman and the old man had done before.

The two sisters were beside them-
selves with anger upon that, and so they said to one another: "If we should kill her, our father and mother would be sure to hear of it, and they might kill us in return; let us send her to get some Itrimobé's vegetables, and then he will eat her up." They called Ifára and said to her: "Come along, Ifára, let us see who will get the nicest vegetables." "All right," said Ifára, "let us go and gather yonder" (pointing to those of Itrimobé).

"Shall we get the biggest or the youngest?" said Ifára.

"Oh! get those that are just sprouting," said the sisters.

They all went to fetch some, but the sisters got big ones; and when they compared them with what Ifára had got, hers proved to be the worst. "Oh, dear!" said Ifára, "yours are the best. You have cheated me." "It is you, girl, who would get the little ones. Get along with you, and get some big ones."

So Ifára set off to get them; and as she was getting them, up came Itrimobé, and seizing her cried out: "Now I have got you, girl, you are stealing my vegetables: I'll gobble you up." The poor girl burst into tears crying: "Do not do that, Itrimobé, but take me home to be your wife."

"Come along then," said Itrimobé (his intention, however, was to take her home, fatten her, and then eat her).

The two sisters were highly delighted at the way in which they had got rid of Ifára; they ran home and told their father and mother that Itrimobé had caught her stealing his vegetables, and that he had eaten her up. The grief of her parents was very great, and they wept bitterly over their loss.

In the mean time Itrimobé was fattening up Ifára; he kept her closely within doors by stitching her up in a mat, while he went in and out hunting and bringing her all manner of things to make her plump; and after a while he began to think the time had come for him to eat her.

On a certain day, when Itrimobé had gone out to hunt, as was his wont, a little mouse clothed in plantain cloth jumped close to Ifára, and said: "Give me a little white rice, Ifára, and I'll tell you what to do."

"Whatever can you know, you little thing?" said Ifára.

"All right! let Itrimobé gobble you up to-morrow," said the mouse.

"But what will you tell me, little one, and I'll give you the rice," said Ifára.

So she gave the mouse a little rice, and it addressed her thus: "Get away as fast as you can, and take with you an egg, a birch-broom, a small stake, and a smooth stone, and mind you take a southern course in your flight."

Ifára got the things and set off, after having put the trunk of a banana tree in the mat on the bed where she slept, and locked the door.

Not long after her departure Itrimobé returned bringing a spear and a cooking pot for the purposes of killing and cooking Ifára; but when he knocked at the door no one replied. So he chuckled, saying: "How fat Ifára must be; she is unable to move!" He thereupon broke open the door, and rushing right up to the bed he thrust his spear into the mat, and it stuck fast in the trunk of the banana:

"I say! how fat Ifára must be, the spear sticks fast into her?" He withdrew it, and licking the
blood cried out again: “How fat Ifâra must be! her blood is insipid!” But on opening the mat to take her out to cook her, he found that Ifâra had gone, and he had been chuckling over the trunk of a banana tree!

Itrimobé snuffed to the east, there was nothing there; he snuffed to the north, there was nothing there; he snuffed to the west, there was nothing there; he snuffed to the south: “Ah! there she is!” So off he goes as fast as he can and speedily catches her up, saying: “Now I have got you, Ifâra!”

Ifâra throws down her birch-broom crying out: “By my holy father, by my holy mother, let this birch-broom become a thicket that Itrimobé cannot get through!” And straightway up grew an exceedingly dense thicket.

But Itrimobé applied his sharp-edged tail to the thicket, and began cutting away until it was all cleared off, and he cried out: “Now I have got you, Ifâra!”

Ifâra throws down her egg, crying out: “By my holy father, by my holy mother, let this egg become a great pool of water.” And straightway the pool appeared.

Itrimobé began drinking up the water and pouring it into the nearest river; the pool was dried up: “Now I have got you, Ifâra!”

Ifâra then threw down her small stake, crying out: “By my holy father, by my holy mother, let this stake become a forest.” And straightway the stake became a forest of trees, whose branches, interlacing in every direction, formed an impassable barrier.

Itrimobé again cut away with his tail until every vestige of the trees had disappeared: “Now I have got you, Ifâra!”

But again Ifâra throws down her smooth stone: “By my holy father, by my holy mother, let this become such a perpendicular rock such as Itrimobé cannot scale.” So it became a perpendicular rock.

Itrimobé again applied his tail, but with all his hewing he could make no impression, while his tail got blunter and blunter, till he gave up in despair. He then tried to climb up, but to no purpose. So he cried out: “Pull me up, Ifâra, and I will do you no harm?”

But Ifâra replied: “I will not take hold of you until you have stuck your spear upright in the ground.”

So he stuck it in the ground, and Ifâra threw him a thick rope, and began to draw him up. But when he was near the top, he again cried out: “Now I have you in truth, girl!” Whereupon Ifâra let go the rope, and Itrimobé fell down on his own spear, and was killed on the spot.

Ifâra sat on the stone and wept, sore with grief for her father and mother. Presently a crow came near, and when Ifâra saw it she sang to it a little song to the following effect:

“My pretty crow, my pretty crow, Thy tail I'll smoothe for thee: To father's well I fain would go, Oh! come and carry me.”

You should not have said that I ate unripe earth-nuts, girl; I indeed to carry you! Stop where you are!” said the crow.

Up comes a kite, which she addresses thus:

“My pretty kite, my pretty kite, Thy tail I'll smoothe for thee: To father's well I'd take my flight, Come now, and carry me.”

“You should not have said that
I ate dead rats, girl; I, indeed, to carry you!"

Again a "reo" bird appears, crying: "Reo, reo, reo," which, when she saw, Ifâra again addressed thus:

"My pretty reo, come near I pray,

Thy tail I'll smoothe for thee:

To father's well I'd take my way,

Please, birdie, carry me."

"Reo! reo! reo! Come along my girl, I'll carry you, for I know how to take pity on those in trouble." So the bird took her, and placed her just above her father's and mother's well.

She had not been long there before their little slave came to draw water, and having washed her face, she was looking at its reflection on the water: "My word! what a beautiful face I have; shall I again demean myself by carrying a water-pot?" So down she flings her water-pot, which was broken into pieces. It was not her own image she had seen in the water but that of Ifâra, who cried out: "My father and mother spend their money in buying water-pots, while you break them!" The slave looked all around, but could see no one from whom the voice came, and so she went home.

On the morrow she came again to draw water; again she saw the image, and straightway breaking her pot cried out: "That is my countenance so beautiful there: I'll never carry water again!"

Ifâra again cried out: "My father wastes his money buying, while you break!"

The slave looked here and there crying: "Where are you?" but seeing no one she rushed back to the town and told the good couple that there was some had spoken to her at the well, whom she could not see; but that the voice was like Ifâra's.

Up the couple jump, and away to the well to seek their lost child. When they arrived, Ifâra came down and they all wept for joy at the reunion. Ifâra told her father and mother that the sisters had cheated her, and that by their machinations she had fallen into the hands of Itrimobe; whereupon they disowned the two girls, and kept only Ifâra.

In spite of Itrimobe's tragic end in his encounter with Ifâra, he appears again and again in many of these simple tales, and always as a monster seeking to feast on human beings; but in all his encounters, whether with Ifâra, with children, or with others who come near him, tactics somewhat resembling Ifâra's always bring him to an untimely end.

As specimens of successful impudence and startling irreverence the two stories of Ikôtobôribôry and Ilohanibâny are unique. I append that of Ikôtobôribôry, contributed to the Folk-Lore Society by the Rev. C. F. Moss.

4.—THE LITTLE ROUND BOY!

A certain couple wished for a child, and said: "Oh! that we might have a child, even though he was a round one! or of any shape whatever."

After a while they were blessed
with a male child, having neither legs nor arms, and the people said god was impudent. "Let us smother him, for he is deformed," said the husband. "Never," said the wife. "I have desired a child from god, and it seems tempting him (to smother him); I will not agree to what you say, lest I never have any more." So they kept him and gave him the name of The Little Round One.

When the child had grown, the father prepared to go to the forest, and tied up some food in a bag; into this bag the child jumped. Some of the food the man put into a basket to eat on his way to the forest, and that in the bag he meant for the return journey; so he did not see the child in the bag. Off the forester set; and at night the child was missed; and not being found for some time, he was given up for lost.

When his father got to the forest and opened the bag he found the child there, and he was very hungry. The father cried out: "It is you, is it, you little vagabond, who have been burdening me all this time! Get out of this; I'll throw you away here in the forest." Which he did. But the child cried out: "Please, father, give me a cooking-pot, and some water and rice, and a little firewood."

"And can you, child, keep a fire burning?"

"Yes," said he, "for I will add fuel to the fire with my mouth until I die!" So the father gave him the things.

The child again pleaded with his father, saying: "Please, father, place me at the foot of yonder large tree, and just light me the fire." The man did as the child wished, left him alone, and made his way home.

When he arrived, he said to his wife: "The child somehow got into the bag and went with me to the forest, and I have left him there." The wife answered: "There you are! you have made away with my child in spite of me, for you wished to have him smothered even at his birth!" So the two quarrelled.

Now the child, being left at the foot of the tree, heaped fuel upon his fire, and presently the tree itself was in a blaze. The smoke ascended, and down came a messenger from god, saying: "Now you little round one, put out your fire, you are choking god's children."

"That is just what I meant to do!" said the boy, "he has dealt most unfairly by me, in that he has given me neither legs nor arms: that is why I am making such a smoke."

The messenger returned to god, saying: "He says you have dealt unfairly by him. You have given him neither legs nor arms, and that is why he is making all this smoke to choke your children."

Then god said: "Go ye, bone-setter, muscle-arranger, blood-maker, flesh-smith, prepare him arms and legs." They went, did as they were told, and finished their work; and the messenger told god that all was completed.

Ibory (The Round One) still continued adding fuel to his fire, and down comes the messenger again, saying: "Now why do you keep sending up your smoke to god's children, when he has given you both feet and hands?"

Ibory answered, saying: "He has not yet given me a beautiful wife; and that is why I keep up my fire."

The messenger returned and told
god, saying: "He says you have not yet given him a beautiful wife, and that is his reason for heaping on the fuel." So god gave him his desire.

And yet Iböry kept up his fire. Down comes the messenger once more. "Now, fellow, have you not got your wife, and why do you not put out your fire, Iböry?" He answers, saying: "He has not yet given me all the riches I desire." "Well, what is it that you desire?" enquired the messenger.

"Wisdom, honour, many slaves, many oxen, much money, and to live to a good old age," says Iböry. Off goes the messenger and reports to god what he had said. So god says: "Give them to him, for my children are choked." The things he desired were given him; he put out his fire, and went home to his father and mother as a very rich man.

On his arrival at the abode of his parents, they did not know him, so he enquired of them, saying: "Where is your child?" - "Iböry was ours, but he followed his father into the forest, and there he died." "Am not I your child?" said he. "Now what lies you must be telling," reply the father and mother, "our child had neither feet nor arms, so how can you be he?"

"I am the very person who jumped into the bag, and was thrown away by my father when he arrived at the forest."

His parents flung themselves at his feet, and the father addressed him thus: "I certainly threw you away, child, but how came you to have legs and arms, and how did you get a wife and riches?"

"I so troubled the children of god by the smoke of my fire that I obtained all I wished. My father loves me now that I am in such a happy state."

"I was decidedly in the wrong, child," says his father.

Mr. Prosperous replies (for that was his name subsequent to his having a fortune): "I am a child who cannot disown my father, although my father disowned me."

The joy of the three was very great, for Mr. Prosperous, whom they thought to be dead, had appeared in the flesh very rich and loved by his relations.

This story is the origin of the words: "Relations love him who has possessions; a father is a father to the prosperous; it is the mother who is constant in good and in ill."

In fables founded upon the habits of birds and beasts the Malagasy Folk-tales are very rich; take this, explaining why a fowl scratches the ground, and the kite squeals.

5.—THE FOWL AND THE KITE.

A fowl borrowed a kite's needle. It lost it, and the kite complained to the fowl, saying: "I am vexed, for you have thrown away my needle."

Thus the fowl scratches in the earth endeavouring to find the kite's needle; and the kite carries off the fowl's chickans as the price of its lost needle. The kite cries out: "Filokóhokókó" (filo, a needle, akóho, fowl) reminding the fowl that it wants its needle.
How ingeniously again is the perpetual feud between frogs and
snakes explained in the following.

6.—THE SNAKE AND THE FROG.

A snake and a frog were one
day going along together, when
the frog addressed the snake thus:
"Where are you off to now, my
elder brother?"

The snake answered in anger:
"Where should I be going? I am
going straight on my way, but
where go you, fellow?"

The frog answered: "I am going
to Mojamba." He said this in a
great fright, being unable to say
Mojanga, which he meant.

The snake made no reply, and so the
frog added: "But, my elder brother,
why do you change colour so?"

"I am simply adorning myself,"
said the snake.

The frog further added: "Why
does your tail wag as if you were in
a fearful temper? why is your head
thrust forward as boding calamity?
why does your tongue protrude as
a meteor? why do you go creeping
along so deceitfully on your belly
throughout the year?"

The snake did not condescend to
answer any of the frog's questions,
but asked him: "Why, fellow, are
your eyes so huge and projecting?"

"Are they not the eyes of a
full grown frog?" says the frog.

"Why are your hinder-parts so
small?" enquired the snake.

"That comes from my having
been so frequently patted by all around me."

"Why is it that your skin seems
as if it were going to crack?"

"It has been stroked so much
by my mother, and suffers from
the early morning frost, as I go
about my buying and selling."

"And why does your mouth
open so fearfully wide?"

"I give forth so many messages,
I take part in so many interesting
conversations. 'Who are you?'
I cry out to the evening; the
midnight I challenge with a 'Who
goes there?' and with a 'Where
now?' I meet the early morning."

The snake having no answer to
all this got enraged: he immediately
changed his colour, opened his
jaws and ate up the frog; and he was
so delighted with the feast, that
he went off at once seeking more.

Some of the tales we are publishing, however, can be used in our
schools as reading-lessons, or can be committed to memory by the
little ones. Somewhat after the style of our English "This is the
house that Jack built," the following is easily learned by boys and
girls, and the nurse-girls rattle it off with great glee.

7.—THE HISTORY OF IBOTITTY.

It is said that Ibotitty climbed a
tree, tumbled down and broke his
log; he said: "A tree broke Ibo-
titty's leg, there is nothing like a
tree" [for strength].

"I am strong," says the tree,
"but the wind bends me down and
breaks me."

The wind snapped the tree, the
tree broke Ibotitty's leg: there is
nothing like the wind.

"I am strong," says the wind,
"but the wall intervenes, and I am brought to a stand."

The wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a wall.

"I am strong," says the wall, "but the rat bores into me, and make holes in me."

A rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg; there is nothing so powerful as a rat.

"I am strong," say the rat, "but the cat eats me up."

The cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a cat.

"I am strong," says the cat, "but a rope binds me."

The rope caught the cat, the cat ate the cat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a rope.

"I am strong," says the rope, "but a knife cuts me."

The iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a knife.

"I am strong," says the knife, "but the fire burns me."

The fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as fire.

"I am strong," says the fire, "but the water puts me out."

The water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as water.

"I am strong," says the water, "but a boat passes over me."

The boat crossed the water, the water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a boat.

"I am strong," says the boat, "but I strike against the rock, and am wrecked."

The rock struck the boat, the boat crossed the water, the water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a rock.

"I am strong," says the rock, "but a crab pierces through me."

The crab pierced the rock, the rock struck the boat, the boat crossed the water, the water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as a crab.

"I am strong," says the crab, "but men tear off my claws."

Men maimed the crab, the crab
pierced the rock, the rock struck the boat, the boat crossed the water, the water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as men.

"We are strong," say men, "but God kills us."

God killed men, men maimed the crab, the crab pierced the rock, the rock struck the boat, the boat crossed the water, the water quenched the fire, the fire burned the iron, the iron cut the rope, the rope caught the cat, the cat ate the rat, the rat bored the wall, the wall stopped the wind, the wind snapped the tree, the tree broke Ibotity's leg: there is nothing so powerful as God.

Such are a few specimens from the hitherto unwritten tales of the people in Madagascar. Lest some should think that we are publishing these tales for the natives, it should be said that Mr. Dahle's book is printed for "private circulation;" and that only Europeans are admitted into the Folk-Lore Society. To those who are studying the Malagasy and their language these tales are invaluable; a missionary may here get more insight into the habits and mind of the nation, and a more perfect knowledge of the vernacular, than many years of ordinary teaching and mixing with the people will give him.

J. RICHARDSON.

MALAGASY "SONS OF GOD."

In the first number of the Antananarivo Annual Mr. W. E. Cousins mentions the Zanak' Andriamanitra, or 'Sons of God,' of old Malagasy fables, and he states that, among other remarkable qualities ascribed to them, was that they could not be killed, with one exception, that they would die if they could be made to drink ardent spirits. The reference to ardent spirits is peculiar, but otherwise the fable belongs to a class of legends widely spread in the East, and the existence of which in Madagascar strongly confirms the idea of the connection at a past date of its inhabitants with those of the Asiatic continent. The opinion appears to have been widely entertained that certain beings were immortal, until attracted to earth and induced to partake of earthly food. The Buddhist idea is that the human soul was at first such a being, which "fell after the origin of the present universe, in consequence of taking earthly nourishment, into lust, greed, hatred; in short, into passion and sensuality"—a spiritual death. The Kalanack Lamas teach that, after a war in heaven a number of its divine inhabitants were compelled to fly, and they installed themselves on earth, on the summit of a high mountain, from
Malagasy "Sons of god."

which they gradually spread over the neighbouring islands. These fugitives at first preserved their divine qualities, but one day there appeared upon the earth a certain fruit named 'Shimé,' which was as sweet and as white as sugar, and having tasted of this fruit the Tingheris, as the spirits were called, lost their perfection, and became as men. The Tingheris were thought to be able ultimately to regain their lost condition. This shows the connection of the legend referring to them with the Oriental doctrine of the Descent and Ascent of Souls, which appears to have been at the foundation of the system of the Ancient Mysteries. A recent French writer, Lujard says, that the mysteries "furent donc une véritable cours de psychologie, où l'enseignait aux mystères comment les âmes, après être descendues sur la terre séduites par l'attrait surtout des deux principes humides, l'eau et le sang, s'unissent successivement aux divers principes constitutifs du corps, en subissent la funeste influence, et par là contractent des vices éprouvant des désirs immodérés, des passions que condamnent et leur origine divine et leur future destinée." The Malagasy legends would seem to have preserved this idea of a spirit fall, but to have substituted a physical for a spiritual death. The Hebrews said that "the sons of God saw the daughters of men that they were fair," which probably is only another form of the same legend, agreeing as it does with the Eastern ideas preserved in the teachings of Buddhism. The Polynesian Islanders may be supposed, from the relationship they evidently bear to the Malagasy, to have preserved some recollection of the same legend. They do, in fact, entertain a belief in the existence of a good land, Iva, which is under the guardianship of Tukaitana, "a being of pleasing and benevolent aspect, as well as of a gentle disposition." In Iva there is said to be abundance of good food: "the finest sugar-cane grows there. The fortunate spirits who get to this pleasant land spend their time in the society of Tukaitana, chewing with unalloyed appetite this sweet sugar-cane." The Rev William Wyatt Gill, to whose very valuable work, "Myths and Songs from the South Pacific," we are indebted for this legend of the Aitutakian heaven, refers in another place to the love of earthly food shewn by the denizens of the Spirit-world. He says that these "became very troublesome to mankind—continually afflicting them with disease and death. They occasioned great dearth by stealing all kinds of food, and even ravished the women of this world." These spirits have probably at one time inhabited human bodies, and if so, the Polynesian belief will represent an earlier phase in the progress of human culture than that embodied in the Malagasy legends relating to the sons of God. This opinion would lead to the further conclusion that the Malagasy, if not derived from the common stock at a very different period from the Polynesians, have been affected by foreign influences of a character much higher than any to which the latter peoples have, until the introduction of Christianity, been subjected. The belief that much of the culture exhibited by the Malagasy is due to a very early contact with Arabian civilization may yet be shown to be well-founded, but possibly also the influence of Buddhism may have had something to do with that result.

C. STANILAND WAKE.
A MISSIONARY TOUR TO THE EAST COAST.

ABOUT mid-day on Thursday, July 19th, we left Antananarivo. The day was bright and sunny as we started, but before we reached Antanamalaza, a village some twelve miles out, which we had selected as the first night's sleeping place, we were overtaken by a heavy thunder-storm, and arrived at our destination in a drenched condition. Next morning we found that several of the men had decamped, and we were obliged to remain at Antanamalaza for the day, until fresh men could be obtained from town. On Saturday morning, however, we got fairly under weigh, and travelled briskly across the brown rolling moorlands which stretch away to the east to the borders of the forest. Towards evening we gained one of the lofty heights which overlook the Ankay valley, and enjoyed a most varied and extensive scene. But as the sun was low down in the west and we had still some distance to travel over a hilly country, we made a halt of only a few minutes to enable a lagging baggage carrier to come up. Our way now led along a narrow path, following the waving ridge of hills and through dense underwood, which rendered the fading sunlight still more dim. At length we gained the crest of Ankafona, which shuts in the valley of Lohasaha at its western end. Ankafona is a high bold hill, the descent of which, tedious at all times, was made very fatiguing in our case by the absence of all light except what came from a few stars, and by the path having been made slippery by previous rain. Feeling our way cautiously along, now plunging head foremost, as the foot tripped against the exposed tree-roots, and now narrowly saving oneself from coming to grief in the mud or tumbling into a deep rut by grasping a friendly bush, we at length reached the bottom of the hill with a sensation of utter weakness and failing in the knees. During the progress of our descent, pleasant visions of a comfortable stretcher inviting us to fling our weary limbs upon it floated before our minds; but alas! on reaching the little hamlet where we were to take up our quarters for the night, we found no signs of either the bedding or its carriers, much to our annoyance and disgust. The men had either missed their way in the uncertain light, or had mistaken the place where we were to stop. Parties were sent out to find them; shouts were raised, and a gun fired off to attract their attention, and in about an hour they put in an appearance.

Lohasaha is a long winding valley, stretching from east to west, and terminating at its western end in a cul-de-sac formed by precipitous elevations. To the east the valley widens and the enclosing hills decrease in height. Some of the hills are clothed with trees to their very tops, while others present faces of dark-grey rock, in whose crevices a few shrubs find scanty sustenance. Crowning the numerous knolls which diversify the valley are little hamlets, each
surrounded by its patch of bright green sugar-cane and maize.

Amongst these hamlets a few congregations have been gathered together by evangelists appointed by the city church of Ankâdîbevâva. But the people, who are for the most part engaged in tending cattle belonging to officers in the Capital, are extremely ignorant of the truths of the Gospel, and apparently not anxious to learn. In one of these villages, when expressing our regret that so few attended the service in the chapel on the Sabbath, a man who informed us that he was “pastor,” assured us that he had vainly used all his efforts to induce the people to attend, and concluded by requesting us to petition the Queen to send soldiers to Lohasaha to compel the people “to pray.” We of course explained to him that force should not be used in matters of religion, but that the people should be drawn by the persuasive power of love, and we reminded him of the oft-repeated word of Her Majesty the Queen of Madagascar to her subjects in reference to the “praying”: “You are not compelled; you are not hindered.” The small population of Lohasaha is so scattered, and the deadly malaria which prevails during more than half the year is so dreaded, that it is extremely difficult to induce suitable evangelists to settle in this part of the country. We hope however to see more done for this valley of darkness than has yet been accomplished.

On Monday morning we resumed our journey. Threatening clouds hung about and portended rain. As we proceeded, however, the sky brightened, and the leaden clouds broke up giving us a sight of tracts of richest blue. Crossing the shallow stream of the Sambatanana we soon came upon broken rough ground, and at length after a hard, panting climb gained the shoulder of the Ambatosârâtra hill, from which we enjoyed a scene of wonderful grandeur. In the immediate foreground, a little to the left, the towering mountains of Ifâdy and Angâvo stood out conspicuously, looking down in haughty majesty on the sea of rolling hills and winding valleys that surround their bases. A girdle of soft and fleecy clouds hung round their sides, throwing into strong relief their black and rugged crests. On the high position we occupied far above the morning mists that floated over the low-lying valleys the air was exceedingly clear, and enabled us to see the deep seams and furrows that had been worn in the brows of the mountains by long centuries of furious storm-blasts, heavy rains, and boisterous torrents. As we gazed a movement amongst the clouds became perceptible. They began to break up, and fragments detaching themselves from the general mass floated away and gradually dissolved. The larger fragments, however, again combined, and growing denser and blacker, slowly ascended the flanks of the mountains, until they at length wrapped their light and filmy garments around the very topmost peaks. At our feet lay a mass of deep picturesque glens, wild ravines, and sinuous valleys, backed up far away to the east by long lines of dark, forest-clad hills, along whose tops the morning mists still rested.

After feasting our eyes for some time on this glorious prospect we pursued our course, and about 11 o’clock reached a town rejoicing in
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the suggestive name of Béparasy (many fleas).

Beparasy is a dirty town, the inhabitants of which seem given up to spirit making and drinking. In almost every house was to be seen a large wooden trough containing bruised sugar-cane in the process of fermentation. Being one of the principal towns on the highway to Imahanóró and other ports on the east coast, Beparasy is characterized by all those evils which unhappily are too common in the towns through which native traders and bearers are constantly passing, on their way to and from the coast. It was here that we saw the first spirit still, and had our attention forcibly drawn to those habits of drunkenness with their attendant mischievous results which met us throughout our journey, until our return again to the borders of Imerina, in which province the manufacture and sale of spirits are strictly prohibited to all natives.

There is a large chapel here, but we did not meet with a single person who showed any intelligent acquaintance with or appreciation of the truths of Christianity; and only two or three of the whole congregation could read. A teacher was for a considerable length of time stationed in this town, but instead of striving to raise the people to a higher moral level, he himself quickly sank to the depths of their degradation, and had to be recalled for drunkenness and gross immorality. During our stay in the town, Mr. Stribling, who accompanied us up to this point, gathered a number of people together and taught them a few hymns and tunes popular with the Christians in Imerina. The young-

er folks seemed very eager to learn, but we were grieved to see amongst them several of both sexes who were in a state of intoxication. To shew the dense ignorance which prevails amongst the people here as to the true character of the "praying," the following incident may be mentioned. A woman in reply to a question from us as to whether she "prayed," made a see-saw motion on her neck with her hand, to signify to us that it would be at the peril of her head if she did not "pray."

Leaving Beparasy on the morning of Thursday, July 24th, we crossed the Ankádimbóay, which flows past the town, and directed our course in a south-easterly direction, over very undulating ground. After about an hour's rapid travelling, we reached the summit of a steep hill, from which we beheld the Mangóro river rolling along its rocky bed some 1200 ft. beneath us. The side of the hill on which we descended was very precipitous, and in places ploughed into deep ruts by the heavy rains and torrents. The valley, or rather gorge, through which the river wound its way, rose in abrupt uplands from the water, eventually culminating in bold crags. On reaching the margin of the stream we turned southwards along its right bank, and proceeded through a thick belt of brushwood and young trees, until we came to the village of Manákana, situated at the junction of the Isáha with the Mangóro. Manakana is a small Bétémisárika village of sixteen houses, arranged along the sides of an open space in the form of an oblong. The houses are raised some twelve or eighteen inches above the ground, and are built of the frailest materials.
Ventilation seems the only sanitary point which receives attention. The numerous unfilled interstices in the walls, which consist of rushes loosely tied together, allow the wind free play. Before each doorway a mixture of thick, black mud and stagnant water, exhaling fetid odours, is allowed to remain. The approaches to the village are simply lanes of tenacious slush. The people had heard of the "praying," but had evidently no idea of what it meant. As we were on the point of leaving they begged from us a little powder and shot, as they were anxious to kill a crocodile, which dwelt in the adjoining river, and had a few days previously carried off three of their cows.

After dinner we again took to our palanquins, and still directed our course along the banks of the river. Presently the path diverged and led through a tract of country which had been recently visited by devastating fires. The bare and charred stumps and stems of the trees still remained standing, and presented a most weird and melancholy aspect. A little further on we again struck the Mangoro. As we emerged from the narrow pass that gave us access to the valley through which the river flowed, a scene of wild grandeur burst upon our sight. The river, swift and turbulent, went plunging and thundering through a defile, making the grim and immovable hills around echo with its roar. In one portion of its course it formed a series of rapids, and boiled and foamed as it furiously hurled itself against the huge rocks that stood in its way. Clouds of spray floated in the air, and assumed the richest tints as the sunlight intermittently fell upon them. A little lower down the stream flowed more quietly, with occasional reaches of smooth water dappled with foam and undulated by a gentle rippling movement. The hills forming the sides of the ravine were rugged and lofty, some of them being wooded to their summits. High up on the towering peaks of some of the hills were mighty masses of rock, seeming from the distance to be so delicately poised that

"An infant's touch could urge
Their headlong passage down
the verge."

As we wended our way down the valley, the sky grew murkier, and evident signs of an approaching thunder-storm appeared. Thick dirty-white mists gathered upon the sides of the hills, and the clouds grew darker, seeming to rest upon the tops of the heights and adding to their already sullen and frowning look. Round the head of the loftiest peak a mass of dense gloomy cloud hung like a vast funeral pall. The trees sighed and quivered as the fierce precursory gusts of wind swept through them. The cattle which were spread over the valley drew nearer together, collecting in groups; and evidently feeling uneasy at the prospect of the coming storm. Presently up came the storm. Vivid flashes of lightning shot out from and athwart the black heavens. The thunder crashed and reverberated, shaking down from the burdened clouds the streaming rain, and drowning in its resounding boom the noise of the tumultuous river. During the gathering of the storm the palanquin bearers seemed to be affected by the general heaviness and
gloom that reigned around. Their merry laughter and lively chatter ceased, and their steps were slow and lagging. But when the rain began to rush down upon us, the storm-demon seemed to have entered into them, for away they tore along the muddy, slippery, uneven road at their highest speed, and growing excited and reckless they entirely forgot us poor unfortunates perched in the dancing palanquins, and seemed utterly oblivious to the fact that we had bones which we would rather not have broken. At length, after several falls and mishaps, and a more intimate acquaintance with mud and thorns than was at all desirable, we rushed into the miserable half-drowned village of Andakana. Andakana is a wretched place, of some fifteen or twenty houses, or rather hovels. At the time of our arrival it was crowded with strangers consisting chiefly of salt-carriers on their way from the coast to the interior. It would be hard to say how many human beings were packed in each little hovel that night. On the following morning our men told us they had to sleep as best they could in a sitting posture, with their backs resting against the wall, as there was no room to lie down. Poor fellows! it was hard lines for them after a fatiguing day's travel. Our first care on obtaining shelter was to divest ourselves of our dripping clothes and dry them; the men carrying the luggage were still far away struggling with the storm, and consequently we could not obtain a change of dry garments. A wood fire was lit and the pungent smoke soon filled the house, much to our discomfort. But cheerfully adapting ourselves to circumstances we soon made ourselves comfortable, squatting on the floor and warming ourselves at the fire. The house we occupied was small to begin with, and its resources in the way of accommodation were still further curtailed by the presence of a pile of bags of salt, to whose owners we had given "backsheesh" to induce them to leave us in undisturbed possession of the house. We also allowed a few of our men to occupy the same house as ourselves, as they would otherwise have been obliged to take up their quarters for the night in a half-finished house with only a roof to it.

Next morning we bade adieu to Andakana with no feeling of regret. The weather though was anything but cheerful. Heavy mists were drifting about, the hills smoked, and there was a general feeling and look of dampness all around. However, we started, and after crossing the river Mangoro, which is here very rapid, we struggled through a dense thicket of wet longózy. Emerging from this thicket we found ourselves on the verge of the great forest. Soon the path began to ascend and became steep, and toilsome in the extreme. Occasionally, through rents in the fog, we caught a passing glimpse of jagged cliffs, gigantic battlements and towers of black rock, wooded valleys, and wild, enchanting glens. On we plodded up the rough forest hills, toiling painfully along the slippery paths, clambering over fallen trees, and wearily making our way down the numerous rugged descents. It was exceedingly trying work for
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the men, and scarcely less trying for the missionary sitting in the palanquin, as he was constantly obliged to hold himself in the most constrained and irksome positions, at the same time being rudely jolted to and fro, and lashed in the face by the wet branches. Our course lay mostly along a tributary of the Mangoro called the Safara, which rises in the Sihanaka country, and flows southwards in a generally parallel course to the Mangoro, and eventually joins the latter river a little to the east of its great bend. This stream we crossed and re-crossed, and found that in one portion of its course it forms a beautiful fall of from 150 ft. to 200 ft. in depth.

After a day of almost incessant rain, and most exhausting toil, we were glad to reach the village of Imahatsara, dirty and wretched though it looked.

During the two succeeding days we journeyed through the sombre forest, scarcely ever catching a glimpse of the sun or seeing the faintest streak of blue in the cheerless sky. On Friday, July 27th, we arrived at the town of Maromaitso. It was a great relief to get into the more open country and feel the warm and cheering sunshine, after the depressing gloom and damp of the forest.

Maromaitso was the largest town we had seen since leaving Beparsy. It contains about forty wooden houses, which we found to be a great improvement upon the miserable rush huts we had hitherto put up in. We had a cordial, though somewhat incoherent, welcome from a stupidly drunken man who paid us a visit. The townsfolk generally regarded us with curiosity as teachers of the “praying.” There was formerly a chapel here, and the people occasionally assembled in it on the Sabbath, though they scarcely knew for what purpose. They had heard it was the Queen’s wish that they should forsake their idols and adopt the “praying;” but no light came to their dark minds, and no teacher appeared to point them to the Saviour and teach them the truth; so the congregation dispersed, the people relapsed into their old habits and superstitions, and the chapel was turned into a rum-shop.

After leaving Maromaitso the road still continued rough and hilly. The vegetation, however, became more tropical looking, indicating that we were approaching a warmer region. Palms and orchids of wonderful variety abounded, and some of the strips of forest we passed through afforded views of exquisite beauty. The scenes were beautiful but the almost unvarying silence was oppressive. Scarcely a sound was to be heard, except the murmur of the shallow brook as it sped over the stones. At rare intervals the stillness was broken by the voice of a bird or the wailing cries of the lemurs. Anon the rain would pour down, giving a voice to the innumerable forest leaves; and the stray gusts of wind would sway the tree-tops to and fro making a roar like the sound of breakers. Issuing from the gloom and sadness of the forest we halted at Antananambina for lunch. We sought to make friends with the villagers and to enter into conversation with them, but they were very shy and reserved. The children when spoken to decamped instantaneously. Our hearts felt sad at the thought of how little we could do for them. We stayed
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at Ampásimadinika for the night, having passed during the afternoon several fine large groves of rofia palms. This town is small, but with a tolerably large population, compared with most of the towns we had seen. The children certainly were numerous, and attested the soundness of their lungs by squalling all night. Sunday we spent at the village of Ambalavàto. We tried to induce the people to assemble with us for worship, but failed in our attempts. They evidently regarded us with suspicion and distrust, and the only congregation we could gather consisted of our own men. The only good we seemingly accomplished was to relieve a little the pain of a sick man.

On Monday we left Ambalavàto. The morning was lovely, and the air exhilarating. The moon still shone clearly high up in the heavens; and the hills were tipped with the golden sheen of the morning sun. A few birds of beautiful plumage flitted through the bushes and gave life to the view. Groves of traveller’s trees abounded on the hill slopes and in the glens. The path now led through a narrow valley and along the banks of a brawling stream. Near several of the villages through which we passed we noticed Bezànozàno burial-places. Most of them consisted of mounds of earth surrounded by shallow trenches. Trunks of trees hollowed out and shaped like troughs contained the dead bodies, and were placed on the top of the mounds. These troughs or coffins were fitted with movable lids. A number of small platters made of banana leaves, and containing native spirits, were deposited on and about the mounds. The Bètsimisâraka and Bezànozàno tribes seem never to bury their dead underground, but simply enclose them in wooden coffins and expose them on mounds or place them on a rude kind of trestle fixed in the ground.

After a hot weary ride we were glad to reach the village of Tràtra-nàingitra, where we enjoyed a short rest. A few miles from this village we reached a steep hill called Tsàrafàmina, from which we obtained our first view of the sea. In the far-off distance it appeared a dim, dark-blue mass, bordered with a fringe of snowy whiteness, shewing where the waves broke on the coral reef. And now, as we approached the coast, the villages became more numerous, and much larger than any we had previously seen since leaving the confines of Imerina. The hamlets we had hitherto met with consisted chiefly of a few wretched huts and were scattered over a wide area. There are said to be large numbers of Bezànozàno, but their dwellings are for the most part hidden in the depths of the forest, far away from the main road. Everywhere we saw abundant signs of heathen superstition and darkness. Outside the villages there were rude altars of stone, guarded by wooden fences, and smeared with oil and blood, where sacrifices and prayers are offered to the tribal gods, or to the spirits of departed ancestors. Charms to ward off evil and danger were worn round the necks and on the wrists of men, women, and children. Circumcision is practised universally; and in almost every forest village there is a spot known by three upright posts fixed in the ground, sacred to the rite. In more than one place there were indications that the rite had quite recently been performed, and once
we witnessed the rejoicings which take place subsequent to the ceremony. A number of bullocks were slaughtered on the occasion, and men, women, and children put on their gayest attire, and the whole town wore a holiday appearance. The people went about from house to house in bands, clapping their hands, beating bamboo canes, and chanting indecent songs. They crowded into one of the houses, where they sat upon the floor indulging in the vilest talk, and passing a rum bottle from mouth to mouth. Such a scene of debauchery and wickedness we had not witnessed for a long time, and our sadness was increased by seeing that women and young girls were amongst the most dissolute of the crowd of revellers. These orgies are said to continue uninterruptedly for a whole week after the ceremony of circumcision has been performed.

The small-pox which we heard had ravaged the coast, had also shewn its hideous face in some of those lonely forest villages, filling the natives with such terror that many had entirely deserted their homes, and others were afraid to move many yards beyond the village gate, even to reap the rice which stood rotting in the fields. At the entrance to one of the villages, we noticed a long pole erected, with a charm fastened on the top, which the poor ignorant people trusted would keep them safe from the dreaded disease. As no signs of infection had yet appeared amongst them, their faith in the protecting power of the charm was strengthened.

On the following day, we again struck the banks of the Mangoro, at a village called Ambodiriana (at the foot of the rapids). Here we took canoes, and the change from the jolting palanquin to the soft easy movement on the water was most grateful. The Mangoro is a fine broad stream in the lower part of its course. Here at Ambodiriana, some 25 or 30 miles from its mouth, it is probably as wide as the Thames at Greenwich. Still lower down, it widens very rapidly, and in some places attains a breadth of more than a mile. It is, however, comparatively shallow, and of little use as a highway for extensive commerce, being only navigable for pirogues and vessels of very light burden. Several islands covered with dense groves of wood interrupt the stream. After about two hours' ride, enlivened by the quaint songs of the boatmen, we diverged from the main stream into a narrow winding channel, intersecting the low swampy land. Some tedious paddling along this tortuous water-way at length brought us to Betsizaraina, where we were heartily and hospitably welcomed by the Christians. Betsizaraina is a large and important town eight or ten miles from the sea shore. It is situated on sandy soil, and from the low position it occupies must be in the rainy season a very feverish and unhealthy place. The population is chiefly composed of Betsimisaraka, with a considerable sprinkling of Hovas. We were much pleased by the evident signs of interest in the "praying" manifested by the people here. A school also had been established under the instruction of the pastor, who struck us as being a thoroughly earnest but uneducated man.

Next morning we resumed our journey, being anxious to reach Imahanoro, the residence of the Hova governor of the district, and
a port of considerable size and importance. Finding that though the land journey was shorter it was the more difficult route, we decided to avail ourselves of the canoes which the governor of Betsizaraina kindly engaged to provide for us, and proceed by water. On arriving at the point of embarkation, we found the canoes ready for launching, but the men to manage them were not forthcoming. At length, after considerable delay, and much hurrying to and fro on the part of messengers despatched by the commander, two or three men carrying paddles appeared moving slowly towards us, evidently not relishing the work in prospect. On receiving the information, however, that their services would be requited, they showed more alacrity in their movements. At length after a tremendous amount of vociferation and general abuse we got fairly afloat. The stream, or rather lane of water, was at first wide and allowed us to proceed rapidly on our way. Soon, however, it began to grow very narrow, and in some places was so choked with weeds and sedges as hardly to admit of the passage of the long canoe. Our difficulties were further increased by heavy showers of rain which fell. During one of these showers we overtook the canoe containing our baggage, and had the satisfaction of seeing that the men in charge had most carefully and thoughtfully stowed away and covered with matting the tin boxes, but had left the bedding, which was only wrapped in folds of native cloth, exposed to the full weight of the rain. On starting, we had been given to understand that the voyage would only occupy two or three hours; but hour after hour passed, and still the reply of the boatmen to our repeated enquiries was that Imahanoro was yet a long distance off. The wriggling stream seemed to be interminable, and our eyes grew weary with gazing upon the dense monotonous thickets of zozoro rushes that formed its border. By and by, we came upon wider expanses of open water, and to our great relief a fine grove of cocoa-nut palms hove in sight, indicating the position of Imahanoro. On landing, we at once proceeded to the Ilova military fort where a comfortable house had been set apart for us by the governor. The governor, with his attendants, presently paid us a visit, and the usual formalities observed on such occasions were duly gone through. After resting a little, we returned the governor's visit and were regaled by him with a luncheon of Queen's biscuits and sardines. He also presented us with a live bullock, two geese, ten fowls, and three bags of rice. The bullock was quickly killed by our men, who for the next few days enjoyed a feast of fat things, which they had richly earned by their previous toilsome journey. Our first night in Mahanoro was passed in soundest sleep, undisturbed by the swarms of rats which, on awaking in the morning, we found had overturned the candlestick and eaten the candle.

The day after our arrival we called upon Mr. Wilson, the British Vice-Consul at Imahanoro. Here we would tender our thanks to Mr. Wilson for the unvarying kindness and courtesy which he shewed to us. He in many ways contributed to make our short stay in Imahanoro a very pleasant one. The town of Imaha-
noro is situated at the mouth of the river of the same name, and not, as is erroneously represented on certain maps, on the extreme point of a narrow spit of land washed on one side by the ocean and on the other by the waters of an almost land-locked bay. The land lying between the mouth of the Imahanoro river and the embouchure of the Mangoro is for the most part low and swampy, traversed by numerous water-ways and dotted with meres, the congenial homes of abundant water-fowl.

The Europeans in Imahanoro chiefly reside on the north side of the river, and on the south side is built the military fort, the residence of the Hova governor, and the native Betsimisaraka town. Imahanoro possesses no harbour, and ships are obliged to anchor two or three miles out, thus largely increasing the risk, labour and expense of loading and unloading cargoes. In unfavourable weather the boats dare not put off because of the violent surf, and consequently the conveyance of goods to and from the vessels is liable to frequent interruptions. Formerly there was a considerable export trade in rice, hides, and other produce carried on here; but of late the supply of rice has greatly fallen off owing to repeated failures in the crops. The quantity of india-rubber and gutta-percha has also greatly diminished, consequent upon the increased difficulty in obtaining these products, occasioned by the reckless and wanton manner in which the native collectors fell the trees. And even what the natives do bring to market is much lessened in value and quality by the careless and inferior methods they employ in collection and preparation. For instance, in congealing the india-rubber they use lemon juice in preference to sulphuric acid, against which they have some superstitious objections, and consequently the rubber is rendered black and less marketable. This depression in general trade seems, however, to have given an impetus to the cultivation of coffee, for which the land appears well adapted. Most of the foreign residents are giving more or less attention to this branch of industry, and large estates on both banks of the Mangoro have been planted with this useful shrub. In the month of August large numbers of trees were in blossom, and had a most healthy and thriving look. It is to be hoped that the enterprise of the planters will be rewarded by large and successful crops. No great quantity has yet been despatched to foreign markets, but samples which have been sent have obtained a higher price in Mauritius than the Bourbon coffee. As far as our judgment goes the quality of the coffee is excellent.

During our stay in Imahanoro we heard of the existence of a people some two or three days south, evidently of Arab origin, who are said to possess the figure of an elephant of almost life size, cut out of soap-stone, which they regard with great veneration. There is a tradition that this elephant was brought by their ancestors, who centuries ago were wrecked on the east coast. They also have writings in the Arabic character, containing their religious traditions, in which marked prominence is given to the appearance of this elephant figure.

And now before leaving Imahanoro we would say a few words...
on the religious condition of the people. We held services on the Sabbath at Imahanoro and Betsizaraina. The congregations at each place numbered about 250, only four or five of whom were Betsimisaraka, the rest being Hova soldiers and their families from Imerina. They listened with much attention as we told them of the Father’s love in the gift of His Son to redeem the world; but whether the attention arose from real interest in the subject, or from the unusual phenomenon of a white missionary speaking to them, we could not tell. Being the first Sunday in the month we administered the ordinance of the Lord’s Supper, but we could not help thinking that probably few of those present understood the meaning of the rite, or realized the preciousness of the blood of Christ.

It was saddening to see the ignorance of these Imahanoro Christians, even of the elementary truths of the Gospel. But it should be remembered that they have had no systematic instruction, and are chiefly dependent for what teaching they get upon casual visits of Christian traders and officers from the interior. No European missionary had visited them before except the Rev. T. Campbell of the C. M. S., who passed through the town on his way to the south some years ago. There are small schools at Imahanoro and Betsizaraina, but at both places there are only about twenty children who can read, and that very indifferently. They seemed to know nothing of Scripture truth, and could not tell us who Christ was, and why He came into the world. Imahanoro would afford a noble field for the energies of one or even two devoted missionaries. The town itself is large, and several populous villages are within easy distance. The large tribe of Betsimisaraka are yet heathen, and no serious effort, in this part of the country at least, has been made to win them to Christ. For the sake of thousands of benighted souls we lamented what seemed to us the unwise policy of the Society for the Propagation of the Gospel, in neglecting the poor Betsimisaraka, and pouring missionaries into parts of the island already well occupied by other Societies. We were not able to give the people any hope that a missionary would be appointed to labour amongst them, but we urged the two congregations to unite in order to procure an educated evangelist from the L. M. S College in Imerina, promising at the same time to get them all the help we could. But they would have nothing to do with this proposal, and indeed refused to consider it without the permission of the Governor. On our appealing to him, he professed personally to be very pleased with the idea, but declined to have anything to do with the matter in the absence of definite instructions from the Central Government.

As our visit to Imahanoro was made so soon after the Royal Proclamation liberating all Mozambique slaves in the Island, we were anxious to know how the decree had been obeyed in these outlying provinces. It is with pleasure we are able to state that so far as we could ascertain, after careful enquiries, the Mozambique slaves have undoubtedly been freed and suitable provision, according to the terms of the proclamation, has been made for the aged and infirm.
A Missionary Tour to the East Coast.

On Monday, Aug. 5th, we left Imananoro and set our faces northwards. For the next five days we travelled along the seashore until we reached Tamatave, often passing through the most park-like scenery, and with the sound of the restless ocean ever filling our ears. The coast has been frequently described, and as our space is limited, we will confine ourselves to noting a few incidents that occurred on the way. After a four hours' hot ride we arrived at Beparasy, a large town with a population of at least fifteen hundred people. Here, as at several other places, there was formerly a chapel, and an attempt at worship was made on the Sabbath; but in the absence of a guide and teacher the congregation broke up, and the people returned to their old ways—probably without much regret—and now the whole town is given up to drunkenness and licentiousness.

We were received at Beparasy by Mr. A—, a Creole from Mauritius. Mr. A— is quite a character in his way. He showed us much kindness, and gave us a considerable amount of information. Amongst other interesting items he told us in his broken English that he had been a "hingen" in Mauritius, by which we supposed he meant engineer, and he pointed with evident pride to several well-made bullock waggons as specimens of his mechanical skill.

Beparasy would be a very suitable station for a native teacher, to work under the superintendence of a missionary settled at Imananoro. There are several Creole families living in the town. We are sorry to say that absolutely nothing is being done for the spiritual welfare of the people. We were not able to spend much time in Beparasy, and after a night of undisturbed rest, notwithstanding the fears of Mr. A—that the Betsimisaraka might make a "very large noise," we rose early and continued our journey.

About 9 o'clock we got to the village of Marosika where, the people seemed all drunk, women as well as men. Late in the afternoon we reached the large and populous town of Maintinandr, after crossing in the crankiest of canoes a lagoon of black water swarming with crocodiles. As we entered the village the people exclaimed on all sides: "White men who pray! White men who pray!" Obviously white men who are known to worship God are rare in this neighbourhood. The Creoles of the place evidently regarded us with a certain amount of suspicion, for very soon after we had seated ourselves in the house to which we had been conducted, one of them approached us with a look of deep concern on his face, and pointing to our baggage uttered the word "Commerce?" in an inquiring tone. "Non, monsieur," we replied. He seemed but half-satisfied, and presently returned with two of his friends, one of whom could speak a little English. They politely hinted that they would be glad to know what we had for sale. On assuring them that we were simply "Missioners," with no intent to introduce a rival trade establishment, they brightened up immediately, and their minds were wonderfully relieved.

At Vatomandry, a large town, where we stayed on the succeeding day, we were much encouraged by the interest which the commander of the town and several leading
men manifested in the church and school. It was with much thankfulness that we saw the Christians here, ignorant as undoubtedly they are, striving to shed forth a little light on the gross darkness which surrounds them. They begged hard for a teacher, telling us they would prefer to have a missionary, but failing that, they would gladly receive a young man from the College, towards whose support they would willingly contribute five dollars per month.

The next night we spent at Andovoranto, where we were most kindly entertained by the Rev. W. Little, a member of the S. P. G. Mission, and an indefatigable worker in a most trying station. Late on Saturday evening, thoroughly weary, we reached Tamatave.

The immediate object of our visit to Tamatave was to be present at the opening of a new chapel; but we having been delayed, and there being no building large enough for the congregation to meet in, it was felt needful to have the opening services at an earlier date than was anticipated. In conversation with the native pastor, we were gratified to learn that the services on the occasion were exceedingly successful, and we were agreeably surprised to find the native Christians in Tamatave had succeeded in erecting, at a cost of nearly 2000 dollars, so handsome and commodious a house in which to assemble to worship God. We held two services in each of the two chapels, and it has never been our privilege to preach to more eager and attentive congregations in the island of Madagascar. The average attendance of worshippers at each chapel on the Sabbath, so far as we were able to ascertain, ranged from 250 to 300. During our stay, however, the congregations much exceeded this number. There are two moderately sized schools, the teachers of which derive their salaries from the Government revenues. Although Tamatave is the chief town of the Betsimisaraka province, the Christians are almost entirely composed of Hovas. No earnest and adequate efforts have hitherto been made to bring the gospel home to the large and important tribe of Betsimisaraka. It was with a feeling of deep sadness, that we listened to the complaint of the British Vice-Consul at Imahanoro, that missionaries apparently exhibited so little regard for the religious welfare of the Betsimisaraka, seeing that all the societies concentrate their efforts in the central provinces, leaving nearly all the many populous towns on the east coast absolutely without the means of instruction. The two congregations at Tamatave entrusted us with a written request to the Imerina District Committee of the L. M. S., urgently appealing for a resident European Missionary. Again and again they have preferred similar requests, which hitherto have met with no response. They feelingly compared themselves to the man who, going from Jerusalem to Jericho fell amongst thieves, only that their case was worse than his, inasmuch as no good Samaritan stayed by them to bind up their wounds, and render them help. The missionaries, said they, merely look at our wounds as they land at Tamatave, and then pass on as quickly as possible to the interior.

We were prevented by the prev-
alence of small-pox from accomplishing all that we had purposed doing. Everywhere, throughout the whole of our route, we saw evidences of this terrible scourge. Congregations had been scattered, schools broken up, and villages deserted. Trade had suffered great depression, and the rice harvest had been left to rot in the fields for want of labourers to gather it in. It is impossible to describe the fear and wretchedness to which this plague gave rise. The appearance of small-pox in a village was the signal for the people to abandon their homes, or banish the stricken sufferers to the woods, where they were in many instances left to perish without a friend to soothe their sufferings, without a roof to shelter them, or a drop of water to quench their burning thirst. Many of the bodies of the dead lay unburied, and in the vicinity of one of the towns, and near the road side, we found the putrid corpse of one of these victims to the deadly plague. A lady in Tamatave, who had distinguished herself by the devotion and self-sacrifice with which she ministered to numbers afflicted by this dire disease, told us that on one occasion she visited a village in the outskirts of Tamatave, and being struck by the unusual stillness, she ventured to peep into several of the huts, and was shocked to find that the only occupants were dead bodies, and she was deterred from examining the rest of the dwellings by the assurance of her bearers that in each one would probably be found a corpse. The few survivors had fled leaving the village to the dead. One of the European merchants of Tamatave informed us, that it is estimated that about 300,000 persons on the east coast alone have fallen a prey to this awful pestilence.

We cannot conclude this paper without expressing our deep concern at the almost universal habit of excessive drinking which prevails amongst the population of the east coast. Thousands of the natives seem to live in an almost chronic state of drunkenness. Nearly every house contains a barrel of rum, and the amount of drunkenness, even amongst women and children, is appalling. If the present alarming use of intoxicating drinks continues, the Betsimisaraka tribe must inevitably deteriorate, rapidly decrease in numbers, and ultimately become extinct. The natives chiefly use Mauritius rum, thousands of barrels of which are annually imported to Tamatave. Scarcely a vessel comes from Port Louis whose cargo does not contain more or less of this pernicious beverage. We felt indignant that a semi-barbarous people should be sacrificed to the greed of a few unprincipled traders. It is with pleasure we record that the more respectable merchants are strongly averse to the rum-trade; and conversant as they are with the serious moral mischief it produces, and the hindrances it places in the way of legitimate commerce, would gladly see it abolished. The Malagasy Government has ever evinced a strong desire to restrict the trade in this noxious article. In this desire H. B. M.'s Consul is entirely at one with the Malagasy rulers. With shame be it said, that the great obstacle to the suppression of drunkenness in this land arises from treaty engagements with civilized powers, as no modifications in the present regulations affecting the trade in rum can be made
unless by the united consent of the three nations who, by treaty, have commercial relations with Madagascar. Hitherto this joint consent has not been obtained. Much as the Malagasy Government may desire to suppress the manufacture of native spirits, its hands are virtually fettered, so long as European traders possess the right to import unlimited quantities of rum.

CHARLES JUKES.
THOMAS LORD.

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NAMES OF THE MALAGASY DAYS.

A SUPPLEMENTARY NOTE.

SOME readers of the ANNUAL for last year may remember that, in treating of the astronomical names of the days in the months introduced here by the Arabs, I found that most of them corresponded to the Arabic names of some prominent stars in the constellations from which the names of the single months were taken. There were however several day names I could not identify with any Arabic star name known to me. But I expressed the hope that some reader of the ANNUAL, better versed in Arabic books on astronomy, might succeed in finding what I was not able to find. This hope is now fulfilled. Prof. I. P. Broch, of Christiansia, with whom I have corresponded about the matter, has recently sent me the information I wanted. According to him, the old names of the days of the Malagasy month, although corresponding to a certain extent with the names of stars in the Zodiac, are originally the names of the 28 "moon stations" (Manasul-ul-kumari as the Arabs call them). Written in their true Arabic forms they are as follows:

I in Alahamady: 1 'As-scharatâni; 2 Al-butâhâni; 3 Az-surâyya.
II in Adaoro: 4 'Ad-dabarîtni; 5 Al-kaq'âtu.
III in Adcosa: 6 Alhan'âtu; 7 Azierzâtu.
IV in Asorotany: 8 An-nazaratu; 9 At-tarfu; 10 Al-dhshabhatu.
V in Alahazaty: 11 Az-zubratu; 12 At-tsarafatu.
VI in Asombota: 13 Al-âhuva (or: Al-avva); 14 As-simâku.
VII in Adimisana: 15 Al-gâfru; 16 Az-zubâni (or: Az-zubaniyâni); 17 Al-iklîlu.
VIII in Alakarabo: 18 Al-qálbu; 19 As-shavîlâtu.
IX in Alakassay: 20 An-na'amâma; 21 Al-baladu (or: Al-baldâtî).
X in Adjady: 22 Sa'd-ul-zabikhi; 23 Sa'du-balânu; 24 Sa'du-âl-hûdi.
XII in Alokhatay: 27 Faru-al-mukkaru. 28 Batnu-al-hûdi.

The learned Professor refers me to some German works (L. Ideler, Untersuchungen über den Ursprung und die Bedeutung der Sternnamen, Berlin, 1809; and: Zeitschr. d.d. morgl. Gesell. xviii., Tab. zu p. 200), in which the origin of star names etc. has been treated; but I have not yet had an opportunity to examine them.

But as the question about the old Arabic names of the days in the Malagasy months has attracted some attention at home, and a report of the researches by which Prof. Broch was enabled to answer my questions on this subject was to be published in "Deutsch morg. Zeitscher" by Prof. Fleischer of Leipzig, I thought I had better give a notice of it also in this ANNUAL, where this question was first drawn attention to by me in my article "On Arabic Influence," etc., last year. The supplementary information given above is not mine, but that of Professor Broch.

L. DAHLE.
NOTICES OF NEW BOOKS AND PAMPHLETS ON MADAGASCAR.


We have to thank Mr. Houlder for his lively, and often amusing, description of his missionary tour. The writer seems to have been unfortunate in the weather during the greater part of his journeying along the coast, and any one who is only accustomed to travelling in civilized countries will gain from this pamphlet some idea of the difficulties and hindrances to getting about a country like Madagascar. We gather from Mr. Houlder's "Narrative" many glimpses of the social and religious life of the inhabitants of the north-east portion of this Island, and notwithstanding a bright spot here and there, the impression one gains from the whole is a saddening one. Small-pox had decimated the population; rum-drinking is a constant curse to them; and the heathenism of the people is but faintly relieved by the efforts of an earnest Christian preacher and teacher found at wide intervals, at two or three of the more important towns.

We have a few interesting natural history notes, but the most important and valuable part of Mr. Houlder's pamphlet is his description of the journey across the peninsula which encloses Antongil Bay, and then of his crossing the dense forest and penetrating to the interior to Mândrîtsara. This place and the neighbouring ones were unknown to us even by name before Mr. Houlder's visit, and had never been marked on any map. The part of Madagascar on which they are situated seems a very remarkable one as regards its physical geography, being a deep cleft far below the general surface of the surrounding country. It is thus described (p. vii., appendix No. 1):

"About midway between Mânanâra and Mâraountsêtra, some five days inland across the great forest, is the valley of Mândrîtsara. It is a great basin, or rather a mighty elongated pit, sunk deep down among the surrounding heights. It is more than three days' journey in length, and nearly or quite 2000 feet below the level of the country east and west of it. We looked down into it from the edge of the great plateau, more than a half-day's march from the spot where we emerged from the gloom of the dense forest with its range after range of great granite mountains. Dante would have imagined it, not a 'circle' certainly, but a remnant of some region of the horrible pit itself, which for some wise and gracious purpose had been gently cooled by the breath of heaven. There had evidently been a great commotion going on there in the ages gone by; for all the long valley was dotted with rounded hills, giving it the look of boiling water or bubbling pitch, which by some strange process had become suddenly congealed, and thus enabled to retain its original appearance. But amongst these nun-elons were short ranges of hills which, as a rule, struck southwards; but now and then ran across the valley, and separated it into a number of wild-looking glens and stony dales."

Mr. Houlder was twice at Mâraountsêtra, a somewhat important place at the head of Antongil Bay; but he seems to have been unaware that only a short distance from that town, up the
river, was the French fort and settlement of Louisburg, which was made by the celebrated Benyowski, and where also he was killed. It would have been interesting to have known a little more of this place, and also whether any traditions of the brave Hungarian count still remain among the people.

Mr. Houlder's pamphlet is made very complete by several appendices: one consisting of Geographical notes, there is a very full and minute itinerary, which would be most valuable to any future traveller over the same route; we have a list of the Christian congregations along the coast; and finally, an interesting "List of Words used in the Eastern and North-eastern Provinces which are either entirely different words from the Hova, or similar words used in a different sense," together with some grammatical notes.

2.—Specimens of Malagasy Folk-lore. Edited by the Rev. L. Dahle, Missionary of the Norwegian Missionary Society. pp. 457. Antananarivo: Printed and published by A. Kingdon. This handy little volume, which was briefly noticed in our last ANNUAL as likely shortly to be issued, deserves a hearty welcome from all students of the Malagasy language. In the preface the author says: "In collecting and editing these Specimens of Malagasy Folk-lore my aim has been simply to preserve them from oblivion and to contribute a little to our knowledge of the language, imaginative powers, and characteristic ideas of the people amongst whom it has been my lot to work for some years. As for the plan I have adopted for this collection I beg to make the following remarks: (1) I have intentionally restricted it to such branches of folk-lore of which nothing, or almost nothing, has hitherto been published.... (2) I have exclusively kept to what may be called fictitious folk-lore, and consequently not admitted into this collection any specimen of more strictly historical tradition, of which several have come under my notice. What, therefore, the reader may expect to find here is not anything about the Malagasy, but something from them—productions of their own spirit." The author has successfully accomplished his purpose. Here and there the reader suspects foreign influence, and in one instance (p. 39) a phrase is given which is evidently a quotation from Eccles. xi. 6; but the collection as a whole consists of genuine native productions. The variety of the contents is a striking feature of the book. When a little wearied with the fables a dash among the riddles is a pleasant change; and after reading a wonderful bogey story relief may be found by turning to the native songs, or to the polite utterances of the practised orators. It is exceedingly interesting, too, to notice the explanations of proverbial sayings, and derivations of words, which many of the myths are designed to give. Even where very weak they are amusing.

3.—Publications of the Malagasy Folk-lore Society. Nos. 2 to 6. (For private circulation only.) Antananarivo: John Parrett. The first number of this Society's publications and the general object of the Society were noticed in our last ANNUAL. Most of the subsequent numbers have been of the same general character, and resemble somewhat the fables given in the Specimens of Malagasy Folk-lore spoken of above. Nothing further need be said here, especially as the stories translated by Mr. Richardson (pp. 102—115) are from these publications.

4.—An Ancient Account of Madagascar. A. D. 1609. Translated from the German of Hieronymus Megiscrus, Historiographer to the Elector of Saxony. pp. 28. Antananarivo: The Friends' Foreign Mission Association. This is a translation by an English lady of an old German treatise on Madagascar. Its interest lies chiefly in its age. The original title-page is most pretentious. We are led to
expect "a genuine, thorough, and ample, as well as historical and chronographical description of the exceedingly rich, powerful, and famous Island of Madagascar, called also St. Lawrence;" etc. This promise is hardly fulfilled. The author was painstaking in collecting references to Madagascar by ancient writers, much of which is seemingly trustworthy, but he has confounded Madagascar to some extent with the continent of Africa, and tells us that the island is well supplied with deer, hares, elephants, camels, giraffes. Then, again, the natives are described as possessing ships and as being skilful in catching whales. We are told that "among the island people a man marries only one wife," that "unfaithfulness is punished with death and so is theft." If so, what awful deterioration has taken place since! But of course allowance must be made for these inaccuracies, and we endorse the statement made in the Introductory Notice that the treatise contains "much information ... which will not readily be found in any other book treating of Madagascar."

5.—Lights and Shadows : or Chequered Experiences among some of the Heathen Tribes of Madagascar. By the Rev. J. Richardson, Head Master of the L. M. S. Normal School, Antananarivo. About 100 Svo. pp., with large Route Map and Illustration. Iserivolomitra: Printed at the L. M. S. Press.

As this our last sheet is going to press, the author of the above has allowed us to read his manuscript, which in the course of a week or two will be published. We cannot fully review it; but at the same time it would be a pity to allow twelve months to pass without some reference to it. The chequered experiences spoken of in the title were those of the writer—his joys and his sorrows during a long, trying, and disastrous journey from Antananarivo to St. Augustine's Bay (Mal. Tanatsonsy) and back again. This bay is on the south-west of Madagascar and is not under the rule of the Hovas, but is part of a petty kingdom, the people of which are called Vézo. The journey was undertaken chiefly for missionary purposes: viz., to settle two evangelists among a tribe of Tanyo, who for the past two or three years have been asking for teachers, and also to determine the suitableness of St. Augustine's Bay as a centre of mission work. Our knowledge of that part of the island and its people has hitherto been very vague. Various writers have described the coast and its immediate neighbourhood, but scarcely any thing has been known of the interior. Mr. Richardson's journey gives us definite knowledge in the place of former uncertainty, and though the knowledge has been dearly purchased it is most welcome.

This narrative will need no commendation, but will be eagerly read by all interested in Madagascar. As a record of personal adventure and endurance it cannot fail to enlist the sympathy of every reader. The journey southwards as far as the Tanyo was successfully accomplished, and the teachers satisfactorily located at Kiliarivo: but after that, when Mr. Richardson pushed on, evidently with great reluctance, but yet bent on completing the task committed to him, the troubles commenced. In the fifth chapter, which is called "The disastrous journey to St. Augustine's Bay and back," i.e. from and to Kiliarivo, the Tanyo town, and in the sixth chapter, entitled "The return journey," we have a most painful record of heathen wildness, insolence, low cunning, avarice, cruelty, and general lawlessness. The author was bullied, robbed, and, but for his self-control, would assuredly have been killed by the Vézo "kings" and their followers. He was waylaid by a band of about a hundred armed men, lost all his boxes, palanquin, food, in fact every thing but what he had on him, and in great destitution had to flee accompanied by one faithful boy. The
return journey was one of the greatest privations, but through the mercy of God it was accomplished, and Mr. Richardson is once more with his family and friends in the capital.

Deeply interesting, however, as the record of these strange experiences is, the permanent value of this journey lies in the very valuable information given about the Bara country and people. Neither Europeans nor Hovas knew much about it. Messrs. Shaw and Riordan visited the borders of the Bara country last year, and Mr. Shaw furnished our Annual with "Rough sketches" of that visit, but Mr. Richardson has traversed the extensive plains occupied by the Bara tribes. He estimates their country as containing 21,000 square miles, and the population at least half a million. In a full Appendix of "Notes, Geographical, Political, Social, and Religious," we have a fund of well-arranged observations on the mountains, rivers, trees, rocks, towns, and houses; also on the customs of the people. The whole population is sunk in immorality. Polygamy, infanticide, drunkenness, fighting, and cattle-lifting, are the prevailing vices. We had marked for quotation several striking descriptions but must refrain. As to the religion of the Bara it is mere fetishism, such as prevailed in the centre of the island until recently, and such as still enthrals the mass of the Malagasy. Yet there are openings for Christian work among these rude heathen tribes, and we trust that the visit of Mr. Richardson will lead to some practical effort to bring the Ibara under the influence of the Gospel.

One word further. The author has given a second appendix on the Ibara, the Tanosy, and the Vezo dialects. The lists of words would have been fuller but for the loss of his note-books, but as it is the notes will be of good service. There is a Route Map, and an illustration giving facsimiles of fossils. Mr. Richardson found in some limestone rocks in the Ibara country, between Aborano and Mandatany. He speaks of "millions of fossil shells in the rock." What a paradise for a geologist!

A large and very important work on Madagascar is being prepared by M. A. Grandidier, and is in course of publication by Hachette et Cie., 79 Boulevard Saint Germain, Paris.

The work will make about 20 volumes, large royal 4to, divided into twelve parts, and will include nearly 1200 plates (black or coloured). Five plates will be issued with each part, consisting of 7 sheets of corresponding text, including besides maps, prints, etc., etc., as they may be required by the first four parts.

The price of numbers is fixed at 8s. for subscribers to the complete work; and at 10s. for those who only subscribe to one or several of the twelve parts. ‘The first twenty-five numbers, forming the Vols. i. and iv. of the Natural History of Mammifers, have just been published. Henceforward there will appear about 2 volumes at the end of each year. The above information has been extracted from the publishers' circular.—Ed.

BRIEF SUMMARY OF IMPORTANT EVENTS IN MADAGASCAR DURING THE YEAR 1877.*

POLITICAL AND SOCIAL. The great political event of the year has been the emancipation of the Mozambique slaves. As far back as Oct. 1874 a proclamation was issued by the Malagasy Government freeing all Mozam-
Notices of New Books and Pamphlets on Madagascar.

vonivy, Prime Minister and Commander-in-Chief, determined to take a bold progressive step and liberate all the Mozambiques in the island, whether imported or born here. This was accomplished on June 20th of this year. A grand Kabary was held in the Capital, and on the same day similar gatherings were held on a smaller scale at all the ports and garrison-towns throughout the Queen’s dominions. The Royal Proclamation was read in the Capital by Rainilaiarivony, Prime Minister. The emphatic sentence of the proclamation reads as follows: “I emancipate without distinction every Mozambique who has come into my kingdom” (and make them) “my free subjects.” These were no idle words. Immediately after the publication of this Royal Mandate the names of all Mozambiques who chose to declare themselves were formally registered, and circulars were forwarded to the local authorities throughout the country, instructing them to give the Mozambiques land to cultivate, and stating that they would be held responsible should any Mozambique be left in a state of destitution. As the result of this action many thousands of slaves have been set free, and the Malagasy Government has taken a bold step forward in the paths of civilisation and righteousness.

Small-pox continues its ravages. Many have been its victims during the year, both on the coast and in the high lands of the interior. The Capital and its immediate neighbourhood have not suffered much, but in many villages only a few miles away the deaths have been numerous.

Religious. The half-yearly meeting of the Congregational Union, or ‘Six-Months-Meeting’ was held at Ambônin’Ambamianarohana Memorial Church, on July 12th. The attendance was good, the speaking excellent, and the tone of the assembly vigorous and healthy.

Literary. Several valuable additions have been made during the year to the native literature. A small Astronomy of 108 pp. 12mo. by the Rev. Robert Toy, a revised and much improved edition of a small Therapeutics of 206 pp. 12mo. by Dr. Andrew Davidson, and a much larger work by the latter author on Disease and its Cure (Areina ay ny Fanastrànavana ａｚｙ), are the most important of a general character; while as aids to Biblical knowledge, the first and second parts of a Bible Dictionary, and a small work on The Companions of our Lord (Naman’ ny Tondrantsika), have been added to our rapidly growing list.


(A few weeks since we received the sad intelligence that the ‘Cashmere,’ one of the British India steam Navigation Company’s steamers, in which Mr. Beveridge and Mr. Rogers, with their wives and families, had taken passages on their way home, had gone ashore near Cape Guardafui and become a total wreck. Through the capsizing of a boat Mr. and Mrs. Beveridge, their son and daughter, Mrs. Rogers, one of her children, and a nurse, all met with a watery grave.)