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.

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THE ANANTANARIVO ANNUAL AND MADAGASCAR MAGAZINE.

RANAVALONA II., THE LATE QUEEN OF MADAGASCAR.

The name of Ranavalona the Second has long been known throughout the length and breadth of Christendom as the first Christian sovereign of Madagascar; and the intelligence of her death, which occurred on July 13th of the present year, would be received with a shock of surprise and sorrow by all who take an interest in the affairs of the great African island. She had been ailing for more than a year from gout and dropsy, which, notwithstanding the skill and care bestowed upon her by an educated native doctor, and two months’ residence at a place called Tsinjoarivo for change of air and scene, refused to leave her. Her death was somewhat sudden and unexpected, indeed on the preceding Monday or Tuesday those about her thought she would probably recover; but on the Thursday evening she had an attack of catarrhal pneumonia, and at 7.30 the next morning she was gone.

The following is a brief account of her life and character, and of the chief events that have happened during her reign.

Ranavalona the Second was born in the year 1829. She was the niece of Ranavalona the First, the great persecutor of the Christians, and cousin of Ranâsôhêrina, her predecessor, and was a favourite of both these Queens. Her mother’s name was Rafârasôa, who was the younger sister of Ranavalona the First; and her father’s name was Razâkaratrimó. Rafarasoa had four children: one, Rambôosalâma, was a rival of Radâma the Second, and was banished; a second, Ramâhatra, was a judge; a third, Ramônja, known in Mr. Ellis’s books as Prince No. 7.—CHRISTMAS, 1883.
Ramonja, was degraded to the rank of a common soldier because of his being a Christian; and the youngest was the late Queen.

The name of Ranavalona the Second, previous to her coronation, was Ramôma; but owing to the gentleness of her disposition she was sometimes called Ramôrabe (Miss Verygentle). She seems to have been devoid of any haughtiness of disposition even while still a child, notwithstanding her aristocratic birth. To her playmates she frequently gave little presents; and to her father's slaves she was kind and forbearing, regarding them almost as brothers and sisters. A story is told of one of these slaves having stolen the sum of £20; when the slave was about to be accused of the theft to the Queen, Ramôma came forward and refunded the money out of her own purse. On one occasion, when Queen Ranavalona the First went to a place called Manèrinèrina, Ramôma sent some one to find out the poorly clad and poorly fed among the soldiers that accompanied her Majesty, and supplied them with food and clothing; and she is said on another occasion to have contracted small-pox by mixing too freely with the common people.

Before she came to the throne she seems, notwithstanding her high lineage, to have been in somewhat poor circumstances as compared with others of a similar social position, having had but few attendants to wait upon her. She became a scholar in one of the schools of the London Missionary Society, where she acquired an elementary education. During the persecution Ramoma was known to have deep sympathy with the Christians, if not actually to have been one of them. Not unfrequently did she afford relief to those of them who were in distress; and even while living within the palace she was ever ready to receive such as desired converse with her on religious matters,—acts which, had they come to the ears of the Queen, would have exposed her to serious danger. On one occasion she was accused by her brother of being a Christian, and was in danger of summary punishment, but was saved by Rainihàro, the then Prime Minister. Occasionally she would join the Christians in their secret meetings. A native account asserts that she received her first religious impressions at one of these meetings at Imarivolanitra. She attended the meeting in disguise, lest it should become known to her aunt the Queen. On another occasion she entered the house of an old lady very early one cold morning to warm herself by the fire; and as she was dripping with dew, her aged friend asked her where she had been such a night as that. "I have been," she said, "to a meeting of Christians out yonder on the marsh;" to which the old woman replied, with tears in her eyes: "The Lord prosper you in your seeking after Him thus."
On the death of Rasoherina, Ramoma succeeded to the throne, 1st April, 1868, under the title of Ranavalona the Second. After the hatred and persecution of Christianity by Ranavalona the First, and the utter indifference to it of Rasoherina, the people naturally felt curious, and the Christian part anxious, to know what attitude towards Christianity the new Queen would assume. This curiosity and anxiety were, however, soon set at rest, for on her first appearance before her subjects on the balcony of the palace, and also at the funeral of Rasoherina, there was a complete and marked absence of idols and idolatrous ceremonies; and on the day of the coronation, which took place on September 3rd, 1868, it became still more abundantly evident that Christianity would not merely be tolerated by the new sovereign, but heartily embraced and encouraged. At the coronation of all former sovereigns the idols formed a prominent feature in the ceremonies; but when Ranavalona the Second appeared before her people to receive the crown of the kingdom, no idol was to be seen. On a small table on her right was a handsomely-bound Bible, along with a copy of the laws of Madagascar. On the four sides of the canopy above her head were written in letters of gold: "Glory to God in the highest;" "Peace on earth;" "Good will towards men;" "God be with us." Towards the end of her speech the Queen quoted two passages of Scripture: "For the commandment is a lamp; and the law is light;" and "Mark the perfect man, and behold the upright; for the end of that man is peace." One direct reference was made to the "praying," which was to the effect that it should neither be compulsory nor forbidden, "for God made you." On the 28th of the following month (October) the first regular meeting for Christian worship was held in the palace; and on the succeeding day orders were issued suppressing Sunday markets; and about the same time proclamations were made forbidding all work on the Sabbath day.

On November 17th of the same year the Queen attended the opening services at the new Memorial Church at Ambôhipotsy. This is not recorded so much to show the sympathy of the Queen with the progress of the Gospel, as to evince the fact that the old heathen superstitions were beginning to lose their hold. The site of the church at Ambôhipotsy was for many years an execution ground; and no sovereign had hitherto been on the spot, lest defilement should ensue from too close proximity to the dead. This superstition, however, was, to the surprise of all, set at nought by the Queen in thus attending these services. A more decided proof perhaps than any that had yet appeared of the attachment of the Queen to the Christian religion was manifested on a certain occasion at Ambôhimânga, when the Queen openly spoke to the people thus: "While I have breath,
the worship of the Lord Jehovah and Jesus Christ shall not cease in the land; so take this my word to the north and the south, to the east and the west."

On the 21st of February, 1869, the Queen, together with the Prime Minister, was baptized by Andriambéo, the pastor of the church at Amparibè. In accordance with the usual practice, they promised to live in obedience to the precepts of the Gospel. They were received into church fellowship four months after their baptism, the Queen expressly saying she wished to be received as a member exactly in the same way as her people; "for," she said, "we especially must submit to the rules of the Church, and be received just in the same way as all others who acknowledge the Lord Jesus Christ, lest evil be the result."

This profession of Christianity by the Queen was evidently real and sincere, and not adopted merely from motives of policy. Her character, judging from all that we can gather from native accounts, after making due allowance for any tendency to exaggeration, seems to have been eminently Christian. All her public and private actions were apparently dictated by Christian motives; her two chief aims, to which all her policy was directed, were undoubtedly the religious and material progress of her people. She was a most devout believer in the power of the Gospel; and one of her commonest sayings was: "I rest my kingdom upon God.") As to her belief in prayer, it would to many appear almost like a mania or a superstition. The Apostle's injunction to "pray without ceasing" she seemed to strive literally to carry out. Every day, while it was yet early morn, she would sing a hymn and engage in prayer. Before and after her morning meal there was prayer and thanksgiving. The sun had no sooner set than another hymn was sung, after which she again bent in prayer. By and by a preacher was ushered into her presence, when family prayer was conducted. Also before and after her evening meal prayer was again offered. On retiring to rest she again engaged in private devotions. When she went out for an airing to her country seat just outside the city; when she bathed at the annual ceremony of the Fandrana; when she laid the foundation stone of a new house; when she went to Ambohimanga, the ancient capital, or returned thence; when she appeared on state occasions before her people, prayer and praise were never forgotten; they were the alpha and the omega of all her actions. Even during her illness she refused to take her medicine, unless a blessing on it had been first asked. She literally ceased to pray only when her heart ceased to beat. And as for her love of the Word of God, one native writer says: "That which her eyes delighted most to see was the Bible; that which was sweetest to her ears was the voice of the preacher of the Gospel."
Not only so, but the Queen’s religion did not end in the mere externals of ceremony; she endeavoured to act out her creed; hence her life was graced by constant deeds of mercy and charity. We hear of her at one time weighing out medicines with her own hands for distribution among the sick during an epidemic of fever; at another inviting a large number of poor to the palace, and giving them rice, money, or clothing. The widow was not forgotten in her loneliness. One poor woman, for example, who was a playmate of the Queen’s in her youth, was frequently remembered by her. Kind enquiries after her welfare were made, accompanied by gifts of food from the Queen’s table, or presents of money. It is said that these little acts of kindness, showing the true Queenly character of the woman, were constant, and that even the Prime Minister, her own husband, was unaware of the extent of her generosity.

Apart from all her other gifts, £50 to £60 a month (a large sum in Madagascar) was regularly paid out in private donations to poor churches, or to such as were erecting new buildings, etc. For several years she employed two English medical men for the benefit of her people, defraying all expenses (amounting to about £1,000 annually) out of her own money. In times of great scarcity she sold rice to the poor at a low rate to save them from starvation. Indeed the life of Ranavalona the Second was one continued flow of charity; and remembering that the income of a sovereign of Madagascar must necessarily be small, the extent of her generosity was marvellous.

A merciful disposition again was no less a characteristic of the late Queen of Madagascar than her charity. During her reign very few criminals were put to death. How different from this was the reign of Ranavalona the First, when cruelty and bloodthirstiness indulged themselves to the full! Not unfrequently this mercifulness of character was imposed upon by her servants, who would rob their mistress of money or other articles, for which they were subjected to a comparatively slight punishment; for it was an exceedingly bitter thing to her to have to condemn and punish her people. Her last great act of mercy (for some members of the Government advised a severer policy) was to convey safely to the coast, under a strong escort, the French subjects residing in the interior of the island, who, had they been left to the mercy of the mob, would doubtless have been massacred.

Other noble traits in the character of Ranavalona the Second might also be mentioned, as, for instance, her diligence. “Almost every time I went to visit her,” says Dr. Rajaonà, “I found her busy at work making or repairing some article or other. And even when she was very ill, her sewing or crochet was continually by her side. The very day before her death
she was busy attending to details connected with the sending off of soldiers to the coast." Her fondness for children may also be mentioned as another pleasing feature in her character. She had no children of her own, but several of those of her relations were continually at her side, playing around her in her palace, sitting at her feet in church, or nestling near her even on great state occasions.

It was in the month of May, 1882, that this good and gracious Queen first became seriously ill. During the greater part of her illness she was under the constant care of Dr. Rajaona, a skilful Malagasy doctor who learned his profession in Scotland, and who for about four years was the resident medical officer of the Ingham Dispensary near South Shields. In October a change of air was advised, when the whole court, followed by a large retinue, repaired to Tsinjoarivo, a beautiful spot about two days' journey to the south-east of the Capital, and situated on the western outskirts of the large forest that is supposed to run round the island. The Queen, however, receiving no benefit from the change, they returned to Antananarivo in December. After this she began to improve a little in health, but the improvement, unfortunately, did not continue; though occasionally, owing to the fluctuation in the severity of the disease, hopes were entertained of her recovery. On the evening before her death it was not thought that the end was so near as it proved to be; for when the Prime Minister asked one of the pastors present to offer prayer, the Queen sat up on her bed and bowed her head with the rest. About 2 o'clock in the morning there was an earthquake* which shook the palace. The Queen asked what it was, and one of the officers near told her. At 6 o'clock some one offered her water to drink, when it was found that she was engaged in prayer. "Yea," says a native who was with her at the time, "in the near approach of death she possessed a sound mind and remembered the Lord her God. She lost not her confidence in the fearful hour; in the thick darkness she saw the great light, and found life in the hour of death."

At 7:30 on the morning of Friday, July 13th, 1883, after reigning a little over fifteen years, the Christian Queen of Madagascar quietly passed away.

The sad event was announced about midday by a sudden and heavy firing of cannon, when the large weekly market, which was being held at the time, fell into a state of disorder in a moment, and crowds upon crowds of people—the men with their hats off, and the women in the act of dishevelling their hair—rushed to the palace to hear the Prime Minister announce the

* This seemed strangely to confirm the Malagasy belief that on the near approach of the death of a sovereign some remarkable phenomenon, as a comet, supernatural fire, or an earthquake, is sure to appear.
sad tidings and proclaim the appointment of her successor, Ranavalona the Third.

On the Monday following a simple funeral service was held in the royal chapel, nearly all the foreigners then resident in the Capital being present; after which the body was taken for burial to the ancient capital, Ambohimanga, about ten miles to the north of Antananarivo. The funeral cort ege passed through vast crowds of the mourning populace, who were deeply and visibly affected. Some of them were heard to cry:—

"O, our mistress in whom we had peace, O!
O, our Queen of much gentleness, O!
O, our Sovereign wise and gracious, O!
Ranavalona slow to see our sins, O!
Great indeed is our grief for thee, Ramorabe, O!"

At midnight of the 17th July the deceased Queen was buried (or, as the Malagasy say of sovereigns, "hidden") in the grave of Ranavalona the First. She was buried in the same grave as her aunt, not because of any special desire having been expressed by the Queen to that effect, but rather because of a dream which she had some time before her death that they were both sleeping in the same bed. And so it comes about that Ranavalona the First, the great persecutor of Christians, and Ranavalona the Second, the devout believer in the Gospel, lie together in one sepulchre. Extremes certainly meet here.

On the occasion of her burial as many as 1,000 oxen were slaughtered, the beef being distributed among the people. Mourning was universally observed, though the Queen, a short time before her death, expressed a wish that as little fuss as possible might be made at her funeral. Many of the ancient and vexatious practices followed on such occasions were quietly laid aside, though it may truly be said that the Malagasy have never mourned the death of a sovereign with such reality and depth of grief, with such sincerity of lamentation, as they have their beloved Ranavalona the Second.

It only remains now to enumerate very briefly the more important events and changes that have occurred during the reign of the deceased Queen, fuller accounts of which may be found in Mr. Sibree's books on Madagascar, the Ten Years' Review of Mission Work in Madagascar, and other publications. It may truly be said that the reign of no previous Malagasy sovereign was so fraught with good for Madagascar, and so full of beneficent changes, as that of Ranavalona the Second. Her reign was comparatively short—fifteen years; but in that time more improvements have been made of a religious, educational, political, and social character, than in all the previous years of the history of this great island. The country is as yet very far behind any European country; but as
compared with what it was, say fifty or even twenty years ago (and this is the only fair comparison), the improvement has been great indeed. And this is true notwithstanding the fact that there are as yet no such things as roads, railways, canals, telegraphs, post-offices, &c.

The first great event that needs to be mentioned is the burning of the idols. This occurred on September 8th, 1869. These idols were not of a very exalted character. They were supposed to possess, among other things, the power of telling fortunes, and of preserving from disease, accident, or death, *on condition of money payments* made to their keepers; they were held in awe by the people generally, and on all great national occasions they occupied a prominent place. The news of this event soon got noised abroad, and all the people of Imèrina (the central province), desiring to follow the example of the Government, brought out their various idols, charms, and fetishes, and committed them to the flames.

The tide had turned; a new chapter in Malagasy history had opened; and a general movement throughout the central part of the island in favour of Christianity set in. Numerous buildings for worship were commenced; large numbers of people applied for baptism; teachers and evangelists were stationed in many of the larger towns and villages; and the work of the missionaries suddenly assumed such dimensions as to be out of all proportion to their number. When Ranavalona the Second came to the throne in 1868, there were, in connection with the London Missionary Society alone, about 120 churches; at the time of her death there were about 1,200. That is to say, during the fifteen years of her reign they had increased tenfold. The number of day-schools in existence at the time of her accession was about 25; at the time of her death it was about 1,200. These figures are sufficient to show the great changes that have taken place in religious and educational matters during the late Queen's reign.

Then in regard to general morality, what improvement there has been has taken place chiefly during the last fifteen years. Those who have lived long in Madagascar know that moral purity is yet a rare virtue, and that chastity is almost unknown amongst the unmarried. But formerly the state of things must have been one of almost utter corruption, the practices which were then universal among married and unmarried alike being too disgusting for description. And to expect angelic chastity, or a New Testament conscience, with regard to moral purity, in a single generation, among a people who for ages have been sunk in the depths of vice and uncleanness, is to expect more than poor humanity is capable of. As to polygamy and unjust divorce, which were extremely common until the last few years,
they are now forbidden by law. The consequence of this is that marriage is beginning to be considered a sacred and binding contract.

In matters of a political character again, numerous beneficial changes have taken place. The Government of the country is now divided into eight distinct departments, much on the principle of a European Government. Great improvements have in this way been effected in the administration of justice, in the work of elementary education, in military reforms, etc. With regard to the last, however, the greatest change had been made previous to the creation of the eight departments of Government. This was the entire reorganization of the army, and the new regulations with regard to the term of military service, and other matters. Formerly, to be a soldier once was to be a soldier for life, and no form of service was so oppressive as the military. When, however, the new regulations became known, numbers of young men from the Capital and surrounding districts voluntarily enrolled themselves as soldiers.

Another event worthy of mention that has taken place during the reign of Ranavalona the Second is the placing of new governors with their staffs in the distant provinces of the island. This reform has long been needed, as the Hova representatives in these places were mostly old men, out of sympathy with the modern regime, and, many of them at least, totally unworthy of the position they occupied.

The promulgation of a new code of laws is another event worthy of record. This code comprises 305 statutes. Of the more important of these, may be mentioned one compelling the attendance of children at school; another prohibiting the manufacture and sale of intoxicating liquors (applying only to the central provinces, however); and a third forbidding the importation and exportation of slaves. Before the publication of these laws the Mozambique slaves had been already liberated and given the same privileges as ordinary Malagasy subjects, and their importation into the country had been forbidden on pain of the severest penalties. Altogether, the enactments are of a much more just and reasonable character than those previously in force.

In addition to the above, numerous improvements of a minor character might be mentioned, but the foregoing will suffice to show the great progress that has been made in Madagascar in matters of a social, political, and religious character during the comparatively short reign of Ranavalona the Second, and which will cause her name ever to be held in the greatest honour and affection by all succeeding generations of Malagasy.

R. Baron. (Ed.)
THE RACE ELEMENTS OF THE MALAGASY,
AND GUESSES AT TRUTH WITH REGARD TO THEIR ORIGIN.

I.

THE question before us is by no means an easy one; in fact, the present writer is so far from thinking himself able to solve the problem, that he thinks it is impossible to do so in a satisfactory manner at present. Before this can be done, the different tribes constituting the Malagasy nation must be better known than they are now; their different dialects must be compared and subjected to a close examination and a scientific analysis, reducing all words to their root elements, and pointing out what is common to the language of the people as a whole, and what is peculiar to each dialect. The East African peoples and languages too must be more extensively studied, as there can be no doubt that we must look in that direction for new light on many questions concerning Malagasy philology and—what is to me almost the same thing—ethnography. Until this work is done, we can scarcely hope to produce anything better than “guesses at truth,” suggestions for further investigations, hypotheses to be proved or disproved in the future.

I am sorry to say that my residence here has not enabled me to make any extensive researches with regard to what may have been written on this question in books and periodicals in other countries. Many contributions towards solving the difficulty may have been given without my being at all aware of it; but considering that I have, in common with many others in my position, for thirteen years been excluded from access to any other books than those on my own shelves, I hope the reader will kindly excuse any deficiencies, and that if these lines should fall into the hands of any who have written on this question, and who may be disappointed in not finding their views noticed and criticised, they will kindly keep in mind that this is simply owing to my ignorance of what they have written, and not to any intentional disregard of it. It is certainly my opinion that a man who is going to write on such a question as this ought, if possible, to know, and pay a fair attention to, everything written by his predecessors, avail himself of their labours, and write nothing at all if he does not feel satisfied that he is able to throw some light on the question, or at least advance new proofs in support of old views, if he has not himself any new theory to set forth.

In almost every book on Madagascar* there are remarks on the ethnography of the Malagasy, and generally also some hints as to the origin of the Malagasy tribes. But of authors who have dealt with the question in special articles or pamphlets I know only two: the late Mr. Cameron and Mr. Staniland Wake. Mr. Cameron’s article was published in this magazine (No III., 1877, p. 1-10), and contains much interesting information with regard to the similarity of many Malagasy

* Most fully in Mr. Sibree’s recent work: The Great African Island, which is at present the most valuable work on Madagascar.
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and Jewish customs, but proves nothing with regard to the author's hypothesis that the Malagasy, if not originating from the Jews, have, at any rate in the remote past, from the times of Solomon and onwards, been in close connection with them, not only because such a similarity of customs is found to exist even among people of quite different races, but also because in this case the similarity is accounted for by reference to the Arabs, whose close connection with this island can be traced both historically and linguistically.* The alleged Jewish customs adduced by Mr. Cameron would besides, it seems to me, quite as much tend to prove that the Jews in the times of Solomon were in very close connection with the Polynesians, since these same customs are to a great extent found among them, as Dr. Turner, in Nineteen Years in Polynesia, and others have pointed out. The truth is, I think, that similarity of customs is nearly worthless as a sign of relationship, if not supported and borne out by other proofs of more importance.

Mr. Staniland Wake has written on this question several times, and advanced at least two different views on it. In his Chapters on Man (London, 1868) he touches only slightly on it, and comes to the conclusion that "the common origin of the Madecasses and the Bechuanas cannot be doubted" (p. 160). In an article in the Journal of the Anthropological Institute, Dec. 14th, 1869 ("On the Race Elements of the Malagasy"), he has expounded his views on the question more fully. Arguing on the supposition that Madagascar is a remnant of a lost continent ("Lemuria"), which once connected Africa with Polynesia, his hypothesis is that this continent was inhabited by a darker and by a lighter race, the surviving representatives of the former being the Melanesians, and of the latter the Malagasy and the Hottentots.† As I have not the said article at hand, I can only quote from memory, but I hope that what I have said will be found to be substantially correct.

The arguments adduced in support of the supposition did not give me the impression of being very conclusive; but as the supposed existence of such a continent seems now to be given up by everybody, and as the author himself has changed his views on the whole question, I do not think it necessary to criticize them here.

In a paper ("Notes on the Origin of the Malagasy") read before the Anthropological Institute, Nov. 23rd, 1880 (printed in the Journal of the Institute, and also reprinted both separately and in this magazine, (No. VI., 1882, pp. 1-13 [pp. 109-113, ante]), the same author tries to prove that the Malagasy are of Siamese origin, adducing as proofs chiefly the similarity of customs among the Malagasy and the Siamese. Many of the coincidences pointed out by him are very curious and interesting; and as far as his description of the Malagasy customs he draws our attention to are concerned, I think he is right in his statements; as for those of the Siamese, I have no means of forming an opinion, though I do not doubt the correctness of what he says. But even granting this, I am unable to see that the similarity of customs he points out is sufficient

* See my article: "The Influence of the Arabs on the Malagasy Language," ANNUAL II., 1876, pp. 72-87; and for the historical proofs, my Norwegian work: Madagascar og dets Beboere, Vol. I., p. 107-110 (Christiania, 1876).
† Let me take this opportunity of thanking him for having raised the question, for his contributions towards solving it, and for his courtesy in sending me his last essay on it.
to warrant his conclusion; and I thoroughly agree with what Mr. Keane said in the discussion on Mr. Wake's paper, that "resemblance in habits and customs is always a poor argument on which to base community of origin." But on this point I shall offer a few more remarks presently.

The great majority of writers on Madagascar are agreed that the language and physiognomy of the inhabitants of the island point to a Malayo-Polynesian origin, however much these writers may differ in minor points, e.g. in their way of accounting for the apparently African elements of the Malagasy people, or their views on the time and mode, etc., of this Malayo-Polynesian emigration to Madagascar. The three different views here mentioned are the only ones I am acquainted with.*

Before setting forth my own views on the subject, I shall take the liberty of making a few remarks with regard to the means available for an investigation into the origin of a people, and the relationship between different nations. These are, in my opinion, the following:—

1.—The geographical position of the countries occupied by the peoples in question. We are not justified in deriving one people from another if there is not, geographically viewed, a possibility, or even some probability, of communication between the countries they inhabit. Nobody, for instance, would look to Greenland for the origin of the Malagasy. This does not, however, depend merely on the distance between the countries, but quite as much on the means of communication, the mountains, deserts, intervening seas, currents, winds, etc.

2.—Similarity of manners and customs among the different peoples, including also their domesticated animals and cultivated plants. This is, however, in my opinion, the least important of all the criteria in question, because:—

(a) These manners and customs are often very much the same amongst even widely different nations and races, provided the moral, intellectual, and social stand-point of such races is nearly the same.

(b) They are, on the other hand, frequently strangely different amongst different tribes of the same people, where the common language and physiognomy prove the unity of the race beyond controversy. The different tribes in Madagascar afford a very good instance of this.

(c) They vary widely at different times, according to the progress and development of the nation, and its more or less frequent contact with other nations and races. The Malagasy, for instance, have changed their customs considerably in the course of the last half-century, but they are still the same race, and have substantially the same language as before.

3.—The physiognomy of the different peoples: their stature, colour, hair, eyes, the form of their head, their facial features, etc. This is, no doubt, of considerable weight, especially if extensive measurements of the craniums can be made in a scientific manner. There seems, however, yet to be much difference of opinion with regard to the reliability of the conclusions to be drawn from this test.

4.—Their language. This is, no doubt, next to history, the best criterion of relationship. It must, however, be borne in mind that similarity in

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* So, in the main, Humboldt, Marsden, Freeman, Van der Tuuk, Ellis, Sibree, Mullens, W.E. Cousins, Blunhardt, Burckhardt, Gundert, Waitz, Barbé du Bocage, and many others. Crawfurd's opinion is nearly similar to the first one advanced by Mr. Wake, but without his hypothesis of a lost continent.
the grammatical structure of the languages of peoples proves more than does similarity of vocabulary; and that in their vocabulary the quality (for instance, two languages having the same numerals, pronouns, copula, etc.) is often more telling than the quantity of similar words. The decidedly Teutonic character of the English language, in spite of all its words of Roman extraction, may serve as an instance of the validity of this rule.

5.---Their traditions and history. These are of course quite conclusive, as far they go; for if a nation can be proved historically to have originated from another, their relationship is settled beyond dispute. Unhappily, this argument is not very often accessible, as few nations can be traced historically to their origin. Generally, we have only very vague traditions to guide us; but even these may be of importance as an additional help,—a corroboration of the results we have arrived at by means of other sources of information.

In the following remarks I shall confine myself chiefly to the 4th and 5th of these points, but especially to the 4th. I am, however, sorry to say that I have by no means been able to study this point in any satisfactory way, as this would require more literary means than I have at my disposal, and occupy an amount of time far beyond the limits of my vocation as a missionary. What I can offer is therefore only some few “guesses at truth,” hoping that others may find time and opportunity to push the researches further, and give us something more definite on the question.

I quite anticipate that some of my readers may say: Why treat us to mere guesses? What is the use of a hypothesis? If you have nothing more reliable to offer us, you had better be silent. It may be that my esteemed reader is right in his animadversion. He will, however, kindly allow me to state that, when I speak of offering him a hypothesis, I do not mean to overlook facts, but to explain them; and for this purpose a hypothesis may be admissible in want of something better. The Copernican system was originally nothing more than a hypothesis, but the great merit of that hypothesis was that it explained all the facts for the explanation of which it was framed, which is certainly all one can expect from a hypothesis; and having now for centuries supplied the explanation of these facts, it has by degrees finally become a fact itself, which very few, if any, feel disposed to contest.

II.

Taking this view of the question, I feel it my duty first to state the facts to be explained, and then to adduce the hypothesis by which to account for them. By these facts I mean the actual condition of the Malagasy tribes, viewed ethnologically. The hypothesis then is only a suggestion with regard to the question how their ethnological position originated and can be accounted for.

The facts in question are, in my opinion, the following:—

1.—That the inhabitants of Madagascar, broadly speaking, are one people.

This seems clear from the fact of the language spoken over the whole island being substantially the same, although differing very much as to the dialects of the different tribes.
This unity of language must now be considered as a tolerably well-established fact. My personal experience does not go much beyond the Hova and the Betsileo, although I have occasionally had an opportunity of conversing with Betsimisaraka, Sihanaka, Sakalava, and Bâra. I freely admit that I have had great difficulty in understanding some of these, or making myself understood by them; but this is not more than any Londoner would experience amongst country people in Yorkshire or Northumberland, who would nevertheless still maintain that the language spoken in these counties is English. The Hova have military stations in a good many places amongst other tribes, and people from other tribes often come up to the Capital, yet I have never heard that they have been in need of interpreters in transacting business, although those with whom they met certainly would feel the necessity of some experience before they could converse with them with ease. Our Norwegian Missionary Society has had missionaries in different places on the south-west,—in Tolla, Ranopây, and Môrôndâva, and some of them have afterwards come to the interior, and they all maintain that the language is substantially the same there as here. The same statement I have heard from traders from different parts of the coast, and especially from Captain Larsen, who has gone round the island several times, and done a good deal of business with natives all along the coast. I have also had the opportunity of examining books published by the Roman Catholic missionaries in the Sakalava and Betsimisaraka dialects, and have come to the same conclusion, viz. that the general structure of the language is the same amongst the different tribes. The differences are chiefly to be found in pronunciation (e.g. the n amongst the Sakalava and other tribes is frequently nasal, which is never the case in the Hova dialect); the changing of certain letters (e.g. the d of the Hova often becomes l in other dialects,—the same change as occurs in some Greek and Latin words, as Odysseus=Ulysseus; dakryma= lacryma); the dropping of certain terminations (as the na, which is constantly dropped in the dialects of the tribes outside Imerina), or changing others, at least in pronunciation (as tsa for tra, as in lanitsa for lanitra), etc. That the different dialects have many words peculiar to them is a matter of course, as such is the case in dialects everywhere. Some of the dialects in the most distant parts of the country may in these respects differ so much from the dialect of Imerina (the dialect generally used in books) as to justify us in saying that they are slightly verging on the boundary line of a new language. But, upon the whole, this difference is seldom, if ever, much greater than that between High German and Low German, which have always been considered as one language.

If anyone should be inclined to think that this unity of language may be the result of the Hova having, for about a century past, gradually extended their sway over, and consequently also their language among, the other tribes, such an explanation would be met by the following unanswerable objections:—

(a) That this unity is found even where the Hova, up to this time, have not come into contact with the tribes in question.

(b) That it can be proved to have existed long before the Hova conquest. Robert Drury spent more than fourteen years as a captive and
slave in the southern part of the island in the beginning of the 18th century (1702-17); and the vocabulary he gives us, as an appendix to the book in which he tells us his adventures, contains almost exclusively words we are able to identify with Hova words now in use in Imerina, as Mr. Richardson has shown in No. I., pp. 98-106, of this ANNUAL. And even when comparing vocabularies from a much earlier time, and comprising materials collected in other parts of the island, we find the same unity of language.

2.—This language is closely related to the Malayo-Polynesian, partly also to the Melanesian, which clearly indicates that there must have been an emigration to Madagascar from the island world in the East. But at the same time there are certainly many elements in the Malagasy language not to be traced to this source.

As to the “eastern affinities” of the Malagasy, this has been pointed out by others (Humboldt, Freeman, Van der Tuuk, W. E. Cousins, and others; even by Crawford, in spite of his peculiar views with regard to the whole matter); and although certainly much is still to be done before the question respecting the affinities of the Malagasy with this group of languages can be said to have been dealt with satisfactorily in all its details, enough has been done to justify the above assertion with regard to this affinity. But the matter is quite different with respect to the non-Malayo-Polynesian element, as absolutely nothing has as yet been done to explain it and point out its relationship. I have been collecting materials for an essay on it, but I am not yet in a position to publish it. At present I must confine myself to the bare statement that I believe much of it can be traced to East African sources.

3.—An examination of the physiognomies of the Malagasy people leads to the same result, viz. that they represent a mixture of Malayo-Polynesian and African elements.

The Malagasy people give the impression of great variety with regard to what may be called their ethnological characteristics,—their national type. This applies both to the features of their faces and to their shape and colour. You may find individuals with almost the colour and physiognomy of a European, and others again with almost African features. As a rule, it may be said that the true Hova are the fairest as to colour, and the most Malayen in their whole physiognomy. The other tribes are, generally speaking, much darker and coarser, and so are the Tsiarondâhy and the slaves, the majority of whom are their descendants. Many of these seem to me to approach very much to the East African type; at any rate many of their faces have reminded me of the pictures I have seen of East African people, especially those near Mombasa. I have, however, had no opportunity myself of seeing any East African tribes; but the late Dr. Hildebrandt, who had travelled for eight years in East Africa before he came to Madagascar, and taken hundreds of physiognomic and cranial measurements, was firmly of opinion that there was a strong African element in the Malagasy, especially in the coast tribes. I lay the more stress on this, as very few, if any, have had the same opportunity as he of examining to such an extent both these peoples, combined with such power, increased by long experience, of close observation, or have been furnished with such excellent instruments for measurements of crania, etc.
4.—The true Malayan type is represented chiefly by the Hova, the inhabitants of Imerina, in the centre of the island.

All the other tribes, even those on the east coast, are decidedly less Malayan, and more African in their physiognomy, than the Hova.* This is strange indeed, as we should have expected that the Malayo-Polynesian emigrants, accustomed to live on the sea-shore, would have settled chiefly on the coast where they landed, and that only some few of them would proceed to the interior. How this is to be accounted for I will try to show in my “hypothesis.”

5.—In more recent historical times the Malagasy race has been to some extent influenced and modified from three different sources.

(a) The Arabs, or their descendants, pure or hybrid, from the Comoro Islands or East Africa (seldom direct from Arabia), have settled in considerable numbers on different parts of the coast, and, by intermarriages with the natives, have added a new, although not very important, element to the Malagasy people.†

(b) These Arabs have introduced a great number of negro slaves from Africa,‡ who, although they have not been legally allowed to intermarry with the Malagasy, have to some extent mixed with the other slaves, as nobody who knows the state of morality here, especially in earlier times, can doubt.

(c) In all the most frequented parts, and especially in those districts on the east coast where the French had possessions in earlier times, there has evidently been a good deal of European blood infused into the Malagasy population.

I do not, however, think that these three additional elements have been strong enough to materially modify the general physiognomic character of the nation as a whole.

6.—Finally, I may mention that at present an amalgamation of the different tribes is gradually taking place through intermarriage.

The Hova officers and soldiers living among the various tribes where there are military stations very often intermarry with these tribes, and so do the many Hova traders to be met with in almost every place where the Hova Government has any influence.

It is easily seen that the facts I have mentioned under the 5th and 6th heads only tend to show the different components of the Malagasy people at present, but need no further explanation, as they fall within historical times, and are besides of little importance to the question we have to deal with here, as their influence on the formation of the whole nation is insignificant. It is therefore in explanation of the facts stated under the first four heads that I have framed the hypothesis—the “guesses at truth”—I am now going to set forth.

III.

The reader will no doubt have understood that, according to my view, we have chiefly two races here, a Malayo-Polynesian, and

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*How far the same can be said of the language, i.e. how far the dialects of the interior—especially that of the Hova, can be proved to possess a stronger Malayan affinity than the dialects of the coast tribes, I am unable to say positively, though I believe this to be the case.

† Also many Indians (Baniars) have for a long time settled as traders on some parts of the north-west coast; but they have not mixed much with the Malagasy.

‡ These have now been set free by the Malagasy Government,
another, which I suppose to be African; and that we consequently must presume that there has been a double emigration to Madagascar, one from the west, and another from the east. The question then immediately arises; Which of the two has taken place first?

Of course it is impossible to give a decided answer to this question in the present state of our knowledge; but when I suppose the emigration from Africa to have been the first, it is for the following reasons:

(a) It is, ceteris paribus, certainly most natural to suppose that the nearest continent was the place from which the first inhabitants of this island came.

(b) Native tradition points the same way. At any rate it states that the Hova (who are the most decidedly Malayan of all Malagasy tribes), on their arrival in the island, found it inhabited by, and had to drive away, the Vazimba, who seem to have been an African people, as I shall try presently to show.

(c) If the more clever and warlike Malayo-Polynesian race had been the first to take possession of the country, the Africans would scarcely have been able to gain ground here at all; whilst it is quite natural that the former should be able to get a footing in a country previously occupied by the latter.

(d) The Malayo-Polynesian element has become the predominating one both in language and social influence, which certainly makes it most natural to suppose that the Malayo-Polynesians have been the conquerors, and the others the conquered—a state of things which besides would be most in keeping with the general lot everywhere of the sons of Ham, who were to be "servants of servants to their brethren."

Only on the supposition that the whole African element here is owing simply to the import of slaves from Africa could I suppose that element to be of a more recent introduction than the Malayo-Polynesian; but I have too firm an impression of its strength to be able to accept this solution of the problem.

After these preliminary remarks, I shall set forth what I have called my hypothesis with regard to the origin of the Malagasy race elements.

1.—The island, or more probably only the coasts of it, was first occupied by East African tribes (i.e. by the Vazimba and others nearly related to them).

That the Vazimba at any rate were the first inhabitants of Imerina, and were expelled by the Hova, is one of the few pretty certain historical traditions here. I am not able to prove that these Vazimba originally came from Africa; but still I cannot but believe that they are identical with the Wazimbas of East Africa, an opinion also shared by the late Dr. Hildebrandt (according to his oral communications to me), who certainly in knowledge of the East African peoples was inferior to none. The similarity of the name immediately suggests a relationship between these two peoples, and ethnologists have therefore, I think, justly identified them.* A people of the name Mazimba (or Muzimba) seems, according to Portuguese reports, to have been met with at the end of

* See Prof. Waitz: Anthropologie der Naturvölker, II, p. 358.
the 16th century as inhabitants, or roaming hordes, all along the African coast from the Zambezi to Melinda. In later times there seems to be great vagueness with regard to this people and their country. In Waitz's ethnological map they are placed to the west of the Makuas, but, according to Dr. Krapf, even the Swahili are called Wazumba by their next neighbours the Wanikas,* which is no doubt only another form for Mazimba and Wazimba. The people called Musimba, on the western coast of Africa (near Cunene, under 18° S. lat.), may probably be of the same stock.

That Wazimba (=Wuzimba) is only another form for Mazimba (=Muzimba and Musimba?) may also be concluded from the fact that Ma and Wa (or Va) seem equally to be in use as the characteristic prefixes of East African tribe-names. So we have Makua (=Makoa), Maravi, Mazimba (=Muzimba?), and Wanika, Wakamba, Wamasai, Wuzimba (=Vazimba?).

In my opinion Mazimba (=Vazimba and Wuzimba) may have been a collective name for several East African tribes, growing gradually into disuse as these tribes became more separated; and from this common stock I believe the original inhabitants of Madagascar (the Vazimba) to have been an offshoot.

2.—Then—I have no idea as to the interlapse of time—began the great emigration from the island world in the east.† In many succeeding companies, and probably from different parts of the archipelago, they went towards the west in their double canoes (or probably many put together), and took possession of the coasts of Madagascar, conquering the African natives, and afterwards intermarrying and mixing with them to such an extent as to become gradually one people with them,—a mixture of African and Malayo-Polynesian elements. Being the conquerors and the superior race, they impressed their own stamp upon the language, just as did the Anglo-Saxons in England; accepting, however, as did the Anglo-Saxons, a great many words from the original inhabitants, especially the common names of things of every-day life, as òmbý, cattle (=ngombe, ingombe, etc., in many East African dialects); ømbøa, dog (Sofala: imbau; Cape Delgado: umboa; Yao: mbwa); øndry, sheep (Yao: ngondolo; Makoa: ikondoro); akôho, fowl (Maravi, Tette, and Senna: kuku; Sofala: huku; Zulu: inkuku; Inhambane: koku; Cape Delgado: uku, etc.), and many others.

3.—The interior, being so far distant from the sea, and separated from it by the great forest, was probably not populated at all before the Malayo-Polynesian conquest compelled some of the Africans, who were unwilling to renounce their independence and submit to the invaders, to break through the forest and take possession of the interior, especially Imerina; and even at the time this unmixed African population (the Vazimba) was most likely not very strong.

4.—At last there came a new body of emigrants from the east,—the Hova. As they found the coasts already occupied by a people partly of their own race, they probably were reluctant, and perhaps unable, to fight with them, and therefore (possibly after an understanding with the coast tribes) proceeded to the interior, where they had to deal with a thinner and purely African population. After the arrival of the Hova in

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*Ibid.* p. 360. †See Note I.
AND GUESSES AT TRUTH WITH REGARD TO THEIR ORIGIN. 225

Imerina, and their having gradually grown in strength, the Vazimba, who found themselves too weak to resist them, and were too fond of independence to submit to them, quietly retired towards the west, where they knew they were sure to meet a people who were partly at least of their own blood; and there, on the west coast, they have been allowed to live as a separate tribe up to our time, although they have now no political independence.* So the Hova became sole masters of Imerina, and did not mix with the people of African blood. As well for these reasons, as because of their being the latest of the emigrants from the east, the Hova have, to a greater extent than the coast tribes, preserved their Malayan character,—a fact everybody who has lived here for any length of time must have observed, and which is sufficiently accounted for by this hypothesis, which shows how it is (or rather, may have been) that it was not those living nearest to the sea, across which they came from the east, but the inland tribes, who have most preserved their original character.

If we could suppose that the Hova landed on the west coast (which is not at all improbable, considering the course of the currents from the east), we might even presume that they had proved unable to conquer the Sakalava, and that the price of their being permitted to proceed to the interior had been their willingness to pay a tribute to them. This would at any rate account for the fact that the Hova, up to the time of Radâma I., even up to 1820, actually had to pay a tribute to the Sakalava king in Menêbè, and that they, according to native tradition, seem at first to have been rather looked upon with contempt by the other tribes.

5.—Whilst the Hova, still divided into many tribes independent of one another, gradually extended themselves over Imerina, the mixed population on the coast (probably chiefly from the west) proceeded to Antsihanaka and Betsileo. But this did not last very long before the Hova also began to visit these districts; and as these provinces were the first to come under Hova rule, their character has to some extent been gradually modified; and therefore they represent at present the ethnological transition between the Hova in Imerina and the other tribes (Sakalava, Bara, Betsimisaraka, etc.).

L. DÂHLE.

NOTE I.

With regard to the emigration to Madagascar from the east, there is little tradition to guide us either in this country or abroad. The notion of the Hova, for instance, with regard to their own origin is still more vague than with regard to the Vazimba, probably because their arrival in the island belongs to a still more remote past than their expulsion of the Vazimba. It scarcely amounts to more than this, that they are not aborigines, but emigrants, who in a remote past have come here from a distant country beyond the sea. And even this is a notion unknown to the great majority of the people.

In some other parts of the country (i.e. amongst other tribes, especially on the coast) there is said to be a more definite tradition about the emigration of the Hova, to the effect that they were driven by the wind to the coast of

* See Note II.
Madagascar, where they were shipwrecked, and that they, after many fightings with the natives, in which they were finally worsted, in spite of their superior skill, had to flee to the deserts in the interior. Here they gradually gathered strength again, not suffering any longer from fever, as they did on the coast; and having grown strong, they determined to make war again upon the coast tribes in revenge for what they had suffered from them.

I do not, however, believe that this last tradition is of such a character as to have a right to be considered of much importance.

As to the eastern emigration to Madagascar in general, I am not aware of any definite tradition about it either in Madagascar or in the east. The earliest notice of it seems to be some remarks of the Arabic geographers, Edrisi (12th century) and (a century later) Ibn Seid. Edrisi says that the Chinese, who through political disturbances in India were hindered in their trading business with that country, went (trading) to some great islands farther to the west (which seem to have been Madagascar and the Comoro islands), and built a town they called Malay. And Ibn Seid states that a tribe called Komr, who were “the brethren of the Chinese,” had emigrated to a great island in the west, which they called after their own name (Comoro? or Madagascar?), and there built a town they called Malay.* I think it may be taken for granted that those “Chinese” and “brethren of the Chinese,” who called their town Malay, must have been Malays. Most likely the Arabs of those times called all peoples to the east of the Indian peninsula Chinese, after the best known nation in that part of the world, just as all Africans south of Egypt in old times were called Ethiopians. That the Malays are really meant is the more likely, as Edrisi also states that people from Java (consequently Malays) in those times went as far as Zanzibar and Sofala, chiefly in order to buy iron.

It appears from these statements of Arabic writers that there must have been Malay settlements here at least before the 12th century, though probably much earlier.

That both the Malays and Polynesians had larger ships, and were more enterprising seamen and traders, in a remote past than at present, seems to be a fact acknowledged by nearly all writers on their ancient history. With their large double canoes (in old times often furnished with a kind of transverse “overbuilding”) they made extensive voyages, and I do not see why they should not possibly have gone as far as Madagascar. At any rate I cannot believe that the Malayo-Polynesian emigration to Madagascar can be explained simply as the result of some few canoes having been driven out of their course by adverse winds. The Malay element in Madagascar is evidently too great and too widely diffused to admit of being accounted for simply on the supposition of a shipwreck.

NOTE II.

I mentioned above that the Vazimba seem to have been of African origin, and that the tradition in Imerina is that they were the original inhabitants of this province, and that they retired towards the west before the Hova, as they were unable to resist them. I shall now give some particulars with regard to this tradition, and also with regard to the present condition and whereabouts of these Vazimba.

It must be admitted that the Hova tradition about the Vazimba is very vague and fabulous, busying itself much more with the dead than with the living. The graves and sacred stones and places of the Vazimba in Imerina are numberless, and were, until the introduction of Christianity here, looked upon with great awe and reverence; and there is no end of stories of people being taken ill because they had trodden on these sacred objects, or

of being visited by the spirit of a Vazimba in the night, etc. But of the Vazimba as a tribe, the Hova can only give us very imperfect and fragmentary information. Disregarding all that is evidently fabulous, we have about the following left: The Vazimba were the original inhabitants of Imerina, occupying the country when the Hova came here. They cultivated rice, and had great herds of oxen without humps.* Of their figure they do not know much; but there is, however, a vague tradition to the effect that their faces were rather more oblong than those of the Hova, and that they were of a darker colour. If this could be depended upon, it would tend to prove that they were of East African origin. The coast tribes also (who, according to my view, have more African blood in them than the Hova) have more oblong faces and a darker colour than the people in the interior, especially than the Hova. The two last chiefs of the Vazimba were Râpêto and Rasôalao. When the Hova began to increase in power, especially under their famous ancient chief Andriamânêlo, the Vazimba, who had only spears of burnt clay stuck on reeds, could not stand against “the flying iron” (iron spears) of Andriamanelo and his people, and were therefore compelled to retreat to the west, or, as it is also called, “to go home,” a phrase suggesting that they had come from the west, where they still live. Thus far the Hova tradition about the Vazimba.

I have long been curious to know something more definite about these Vazimba, who are said to live in the west to the present day, but nobody has been able to give me any reliable information. That they were to be found in Ménabê, somewhere to the north of Môrondâva, seemed to be the general opinion both amongst natives and those few Europeans who have written on the Sakalava and their country (as, for instance, Captain Guillain); but for particulars about them I looked in vain. I therefore addressed a letter to my friend the Rev. D. Jakobsen, formerly a missionary for several years at Morondava, asking him for information on this question, and I shall here give the substance of his reply. He writes: “As far as I have been able to understand the ethnological character of the people on the west coast, there have originally been many different tribes (jirasang-a=Hova, jirazanana) here, who in the course of time have amalgamated more and more; and at present all who are considered true Malagasy call themselves by the general name Sakalava. Still the original difference between the different tribes is not yet entirely eradicated. The Sakalava themselves admit that they consist of different tribes (jirasanga) and families (foko). The Vazimba consider themselves such a jirasanga, and not merely a foko, but they claim the name Sakalava. The Sakalava say that they can easily tell, merely by a man’s appearance, to what jirasanga, or foko, he belongs; and I have the impression that it is especially very easy to them to distinguish a Vazimba from any other Sakalava. I have met with several who have called themselves Vazimba, and on my questioning them about their origin, they have almost unanimously replied: ‘Avy bak’ ântinâna izahay, fa vinonon’ Ambalâmbo, koa-niléfa aty andrêfa izahay’ (We came from the east, for we were beaten by the Hova, and so fled here to the west). They also call themselves Malagasy, but deny that the Hova are entitled to that name, saying: ‘Fà mpangâlatsa tânin-âlo’ (For they are thieves, who have stolen other people’s land).”

Mr. Jakobsen adds that he has not noticed any important difference between the Vazimba and the other Sakalava, either in customs, religious worship, or social condition. Politically they are not now independent, but joined to the other Sakalava, by whom they seem to be much respected. There is even said to be an established custom to the effect that a Vazimba is at liberty to take what he wants of the fruits in the fields when travelling.

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* The domestic cattle of the Hova have a big hump on their shoulders, but the wild bullocks in the deserts, like those in Africa, have none, and are therefore sometimes called the “cattle of Rasâlao” (one of the traditional chiefs of the Vazimba).
Only a few of the Vazimba live on the coast as 'Vézo' (the name of the robbing and fishing coast tribes of the Sakalava), the majority of them staying further inland, supporting themselves mainly by their cattle. They are considered excellent herdsmen, and formerly the kings of Maborananga used to get Vazimba to take care of their cattle, as they were considered more trustworthy and less thievish than the other Sakalava.

As to stature and appearance, Mr. Jakobsen remarks that they resemble the Mozambiques more than the other Sakalava do. They are not very tall, their colour is very dark, and their noses rather flat.

It seems from the report of the Rev. D. Jakobsen at any rate to be quite clear that the Vazimba are a tribe with a real, and not merely a mythological, existence, and that their own tradition about their original settlement in Merina entirely agrees with that of the Hova who expelled them. Their preponderantly African habits (excellent herdsmen, preferring to live as nomads, etc.) and physiognomy also agree well with my hypothesis as to their ethnological position.

L.D.

FROM ZANZIBAR TO NOSIBE.

RATHER more than a year ago I found myself by force of circumstances in the island of Zanzibar, and an inmate of the Grand Hotel de l'Afrique Centrale of that place. It seems probable that the French proprietor of this hotel, on his arrival in Zanzibar, finding himself surrounded by a population drawn apparently from most of the nations of the earth holding relationship with the families of Shem and Ham, had been struck with astonishment at the motley crowd, and, in despair of ever inducing Arabs or Parsees to enter his hotel, muttering to himself: "Quel pays sauvage! Je me trouve parmi des véritables indigènes de l'Afrique Centrale!" had named it on the spot the "Grand Hotel de l'Afrique Centrale," in defiance of the whole body of Royal Geographers, whether French or English. Sooth to say, however, M. Chabot does his best, and travellers will find in him an obliging landlord.

The harbour and town of Zanzibar have an imposing aspect. The Sultan's palace with the battery, supported on either side by the houses of the European merchants, front the harbour, and are built within a few yards of the water's edge. All the houses are built, after the Arab style, of lime and coral concrete, and their white appearance, augmented by the rays of a nearly vertical sun, produces a glare almost intolerable. At night the whole town is lighted with kerosene oil lamps; but the Sultan's clock-tower, which is considered the chef d'œuvre of architecture in Zanzibar, not only has oil lamps at intervals from the bottom to the top, but is actually crowned by a real electric light. All this, however, is the outside of the cup and platter, the inside being far below that state of civilization which the use of American "day-light oil" would seem to indicate. The interior of the town is still, morally speaking, in the condition to be represented only by that lamp so common in Madagascar,
made of a piece of unclean rag thrust into some dirty fat. The streets are extremely narrow, and all sorts of refuse are freely cast therein. Sanitary arrangements are unknown. The town is thickly populated, and small-pox is always raging more or less among its inhabitants.

The Sultan is going to review his troops on a small plain to the northwest of his capital, and men of all sorts and conditions are going to enjoy the occasion. The Sultan himself is a tall mild-looking man, and is most energetic in advancing the prosperity of his country. By the untiring devotion of Sir John Kirk, the British Consul, the influences of civilization have been strongly brought to bear upon him, and improvement and progress are both marked and thorough. The streets have been lighted; pure water has been brought from a distance into the town; a standing army of about 2000 men has been organised by British naval officers in the Sultan's service; the courts of justice have been well regulated; and the commerce of the country arranged on a definite principle. The Sultan possesses six steam vessels of his own, which he employs in trading to India, Arabia, and South Africa. Eager in all that tends to civilize, he spares neither time nor money in attaining his objects, and from first to last he has neither stood still nor retraced his steps on the road of improvement.

The Sultan having been driven up to the saluting-point in his carriage-and-four, let us glance round upon the crowd collected to do him honour. Here stands a company of Indian Banians, their turbans made of some rich and gorgeous material so wound round the head as to produce a short horn in front of the forehead. They are tall, light-coloured, well-featured, having faces expressive of intelligence, though tempered with laziness about the mouth and eyes. Near them are some Parsees, wearing extraordinary looking conical hats, without brims, on the very backs of their heads. These men, though short of stature, are the mechanical geniuses of Zanzibar. They are the engineers of the community and supply the artillery contingency of the army. Certainly the artillerymen are a sad and woeful race, living entirely upon a vegetable diet. At the review they marched past the Sultan with such awfully lugubrious countenances that he, commiserating their many afflictions, kindly dispensed with further proof of their devotion to his person beyond firing a salute. When, however, the time came for that solemnity, the artillerymen sprang into life with a most astonishing energy, and fired their field-pieces with marvellous regularity. The Banians and Parsees are the monied men of Zanzibar, and a good deal of the commerce is in their hands. The man who at the present time farms the customs for the Sultan, at about a quarter of a million of money, is a Banian.

It is the great Ramadan fast, and numerous companies of Arabs have come from the interior of Africa to pay homage to the Sultan. Each company is headed by its sheikh bearing a long curved sword in his hand, and is formed into a sort of solid square. Every man carries a gun or rifle across his shoulder; and as they march along the street, two or three men beat with their fingers small one-headed drums, while two others, one on each side of the company, lead the war chant, and perform the war dance, brandishing their short, broad, curved daggers with the utmost ferocity. The whole company join in the chorus; and as nearly all the men are six feet high or upwards, it would be difficult to imagine
a more warlike band. They are black, fierce, determined, courageous; and looking at them as they go past with a firm quick step, yelling their bold war chant, one can well believe the dark accounts of them written in blood across many a page of the history of the accursed slave trade.

The natives of Zanzibar, speaking the Swahili language, are dressed in long, narrow, white garments, and wear either a white skull cap or a red fez on the head. They shave their heads closely after the Mohammedan custom, lean a little forward when speaking to any one, and fix their eyes attentively upon him. They are professedly good Mohammedans, and usually refuse to touch any kind of spirits.

Hearing that the Sultan’s steamer Akola was about to sail for Nòsibè, I determined to take a passage by her, hoping to get from thence to Mauritius, and so to Tamatave. It became necessary therefore to find out to whom to apply to obtain my passage. Now this would seem to be an easy matter enough. Nevertheless, things are not what they seem. The man who issues the tickets bears apparently, like the fabled tortoise, the whole Zanzibar world on his back. Nothing can be done without him, and consequently he has to be everywhere as nearly as possible at the same moment. He is waiting upon the Sultan, way-laid in the streets, seized in public places, and straightway hurried to remote parts of the town, so that no one person in Zanzibar can have the smallest idea where this unhappy individual can be at any one moment. I was told I should find him at the custom-house. I went there immediately, but that was the very place where he was not. Having luckily by chance found a man seemingly possessed of authority, and who could speak English, I succeeded in inducing him to find out at what time I had better try again. This man was a Parsee. I proceeded to show him what we had in common which ought to induce us to help each other. He was a stranger (once) in Zanzibar, so was I; he had a sacred reverence for fire (in his own country), so had I (in mine). The logic was irresistible. He became my friend. A time was named;—no success. “Try again in the morning,” said my friend possessed of authority. I tried again in the morning; once more, no result. This time it was despairingly intimated to me that I might go on trying for a week before catching my necessary man. I felt delirious at the prospect. Here was a man who must be caught, whose presence could be predicated to be in a thousand and one places at any possible moment, and I knew only one of these places. However, the very evening before the ship sailed, fortune favoured me, and my necessary man was caught. He was a short, thin, middle-aged man, without the slightest appearance of importance, and he spoke in a very low voice. Of course his language was anything but English, but I had a friend possessed of authority, who made him understand that I thirsted to obtain a passage by the Akola to Nosibè. At first, objections were raised. There were no provisions for Europeans on board, and it was doubtful whether the vessel would go to Nosibè; and at last my man of all importance showed signs of at once betaking himself to one of his most distant and unknown haunts. It was a critical moment. My friend possessed of authority, roused to the highest pitch of eloquent translative persuasion (no doubt caused by the thought of what I had proved to him we had in common), touched at length a chord in the wily old Arab’s heart. He ordered a
ticket to be made out, and conscious of having spent too long a time in
one place at one time, immediately vanished into what may be metapho-
rically considered as space.

The vessel was to sail at midnight. It was a beautiful moonlight
night. The various town lights, with those on the distant points up and
down the coast, the soft outlines of the numerous islands between Zan-
zibar and the mainland, and the clear outlines of the ships swinging at
anchor, all combined to produce a picture of no ordinary beauty; while
the glorious moonlight, lustrous, silvery, and soft, together with the
sound of the gentle wash of the sea breaking upon the numerous shores,
gave one a feeling of exceeding rest and peace after the intolerable
glare and noise of the day.

We did not sail, however, until about six o’clock the next morning,
and before getting away I had time to take a look round the vessel.
The captain and the officers were Arabs, the engineers Parsees, the
sailors Swahili. There were a good number of Arab and Indian
passengers, three European passengers and one Creole, also a native of
Guadaloupe, and a naval doctor bound for his station at Nosibe. Among
our dusky companions were some who, if they had landed in any civiliz-
ed country, would without doubt have been instantly placed under lock
and key, such fearful suspicions being aroused by merely contemplating
them. If they even glanced at you, you instinctively clapped your hands
in your pockets, and became for the rest of the day a prey to a mortal
suspicion of having certainly lost something. Very soon after leaving
the harbour, however, most of these became wretchedly sea-sick, and sooth
to say, one actually gloated over their misery, delighted to find that there
were times when circumstances were too many even for them. One of
the European passengers was Mr. Joseph Thomson, the companion of
Mr. Keith Johnston during that unfortunate journey into the interior of
Africa which ended in the latter’s death. After that melancholy event,
Mr. Thomson took command of the expedition and brought it safely back
to Zanzibar. He was now in charge of another expedition sent out by
the Sultan of Zanzibar to seek for coal, starting from a place called
Mikindani, and working westward into the interior of Africa for about
300 miles. Among his followers was one of those two boys by whose
“faithful hands” Livingstone’s dead body was “brought o’er land and
sea” to rest at last among the illustrious dead of many ages beneath the
shadow of England’s greatest abbey. Those “faithful hands” were now
devoted to the service of another, but no doubt the faithful heart is still
stored with memories of his great master. Would that I could have
spoken his language, to have gathered up a few of the fragments which
remain of the self-denial and steadfast devotion of the grand missionary
and explorer.

Mr. Thomson was unfortunately very sea-sick during the whole time
of his voyage, so that I was unable to gain much information from him.
He told me, however, that he did not expect to find coal in the direction
he was going, but as it was the Sultan’s wish that he should thoroughly
examine the country, he had undertaken to do so. He considered he
should be about three months absent, and estimated the cost of the
expedition at £500. His prognostication of there being no coal in that
district seems to have been fully verified, since I have seen his return.
notified in the papers, with the remark that the Sultan was angry at none having been found.

We landed Mr. Thomson then at Mikindani, a small native town about 100 miles north of Cape Delgado. On entering the beautiful bay, round which the natives' huts are scattered, we noticed the Sultan's flag flying in front of some Arab houses, and immediately afterwards most of the Sultan's subjects appeared on the beach, and in a transport of joy they saluted the vessel with a discharge of all their fire-arms, including three very small cannon. The harbour was already in possession of two boats belonging to H. M. S. Ruby, under Lieutenant Stokes, on the lookout for slaves. There were one or two dhows lying at anchor, and it was rumoured that they were waiting to ship some slaves who were concealed in the neighbourhood. Very soon after we had anchored the Ruby's boats came alongside, and after breakfast Lieutenant Stokes and myself accompanied Mr. Thomson ashore to bid him God-speed on the commencement of his journey. We first paid a visit to the old Arab chieftain of the village, who was excessively amiable, and offered us refreshment in the shape of some curiously compounded and sweet beverage. Afterwards we walked through the town. It was an ordinary native place, such as one is accustomed to see in Madagascar, and there were no curiosities to be obtained. During our walk we came across a huge old dhow high and dry on the beach, rotting away in dishonoured old age in punishment for the sins of a vicious youth spent in connection with the trade in slaves. The ground to the eastward of the bay rose almost from the water's edge into a very beautifully wooded hill, and among the brushwood at its base I noticed numbers of the coast trees well known to the Malagasy as voavahaka.*

From this place we had a splendid two days' voyage to the island of Comoro, arriving there early one afternoon. This island is a very remarkable one. From lowish land at its north side it gradually rises towards the south, till it terminates in a high volcanic mountain standing dark and desolate, with its feet in the sea. This mountain, called Comoro Mountain, is said to have an elevation of about 8,500 feet. Its top was continually hidden by thick black masses of clouds, which every now and then rolled furiously down its sides, as if determined to blot out for ever the little fortified town which had the assurance to exist at its feet; but they always repented before they had quite reached the town, and shed a few remorseful tears over their own rash and morose disposition. Hardly a single tree was to be seen in any direction, and the very grass flourished feebly in the thin layer of soil which covered the underlying volcanic rocks. The inhabitants, who speak Swahili, seemed exceedingly poverty stricken; and looking upon their almost naked bodies, with the black and threatening mountain in the background, one was fain to doubt a little whether life for them at least was worth the living. Yet, wonderful as it may seem, there was a civil war going on among the natives, as to who should rule them in their desolate and dreary country. The Sultan of Zanzibar is the nominal sovereign, but the descendant of a native prince, who had been obliged to take refuge in Johanna, had returned and had induced some of the natives to espouse his cause. The Sultan had, however, despatched two dhows full of soldiers to put

* Brehmia spinosa, Harv.—Eds.
down the rebellion, but these had not arrived. Great joy was therefore manifested in the little town before which we anchored, and which was called Maroni, at the appearance of the Sultan’s steamer, since the people thought relief must be at hand. All the cannons they possessed (about six) were discharged more than once, after which the chief Arab of the place came off to the vessel.

The town forms a square, and is walled in on all sides. Its appearance is to the last degree bleak and melancholy. The roadstead is a perfectly open one, and the sea dashes on the granite rocks which line the shore with an enormous force. The natives have therefore formed a tiny breakwater with huge pieces of rock, large enough for their few canoes to lie in, just in front of the town, otherwise it would have been difficult for them to have even approached the shore without having their precious canoes dashed to pieces on the rocks. Desolate as the place was, we had several Arab traders on board whose home it was. What there could be to buy or sell in such a wilderness seemed difficult to imagine, but these men appeared able to reap a harvest even from granite rocks. We remained here one night, and having discharged a quantity of rice, left in the following afternoon.

Comoro Mountain, and indeed the whole island, is evidently volcanic; an eruption is said to have occurred so late as 1858, on which occasion the lava flowed out of the side of the mountain into the sea on the west coast, between the towns of Maroni and Itzanda, which, being only three miles apart, thus narrowly escaped destruction. At the southwest point of Comoro ignited sulphurous vapours are said frequently to issue from the crevices in the ground, showing lights at night to vessels when passing close. The popular idea among the natives is naturally that this part of the island is inhabited by devils, and they will on no account venture in the vicinity at night.

Our course was now to Johanna, but the dark old mountain of Comoro, enraged at anyone being delivered from his frowns, sent one of the storm spirits which haunt his crest to oppose our departure. We were met by a heavy gale, and the sea ran so high that our Arab captain altered his course during the night. We arrived, however, safely at Johanna about mid-day on Sunday.

Johanna is next to Comoro in size and height, but far surpasses it in beauty and fertility. In form it is triangular, the east side running about north and south, and the north side enclosing a deep bay in which is situated the town. The island, as seen from the westward, shows a succession of peaks rising one above another, and all wooded at the top. It is governed by an independent Sultan, who resides at the town on the north side. The natives are of Arab origin, but the slave population is of African descent. They speak the Swahili language.

Johanna town, where the Sultan resides, is built in the ordinary Arab style. It is quite close to the sea, and it is, if possible, still dirtier than most others of its type. The streets are marvellously narrow and filled with refuse, yet it boasts of a mosque, which is carefully guarded, lest any stranger should defile it. I attempted to get a sight of the inside, but was immediately warned off by its zealous guardians, who, I was told, muttered something about “a dog of a Christian,” and “pollution,” etc., so that I had to content myself with looking at the outside. It was,
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however, a very primitive construction. The town is, as usual, surrounded by a wall, and is overlooked by a dilapidated fort or citadel on a height immediately at the back.

We found an American whaler in possession of the harbour, the captain of which came on board to get his mail. After some conversation he invited me to pay a visit to Dr. Wilson’s sugar estate, situated a short distance in the interior. Having obtained a boat from an obsequious Arab, we started for the little bay, about two miles from Johanna town, on which the road leading to Dr. Wilson’s estate abuts. During the journey the astute old Arab beguiled the time by relating to me a long history of the many good deeds done by himself and his brethren for the English, who, it appeared, did not as a body value them as they ought to have done. From this subject he passed on to religion. He considered Englishmen did not acknowledge the existence of a God, seeing that in all his intercourse with them he had never seen one of them ever say his prayers. “You may often see a Mohammedan say his prayers,” he said, “but never an Englishman.” If they believed in God, it follows that one would see them say their prayers. He then proceeded to relate how that he was in mourning for the death of his favourite wife. “How many wives are Mohammedans allowed to have?” I asked. “Four,” he said. “Why four?” I demanded. “Because,” he answered, “a man gets tired of one wife; a man does not like to have bread always, or beef always, or rice always; he gets tired of one thing and wants a change, and for a similar reason a man gets tired of one wife.” With such novel opinions did the obsequious Arab while away the time, and as he spoke a very broken English, we arrived at the landing-place long before he had exhausted all his information.

The American captain had informed me that Dr. Wilson had promised to send down a donkey to carry him up, and to save him the fatigue of walking in the heat of the day. “You,” said he, “can walk up with the donkey man.” Having made my acknowledgements in due form for his kind forethought and satisfactory arrangement, I remarked that sailors, as a rule, were not very experienced equestrians, and that for myself I placed no credence in such beings as “horse marines.” “Ah!” said he, “I guess I can ride a donkey though;” and no sooner had we landed than the donkey was brought out. Now the valorous captain was a little man. Grasping the reins tight in his hand he essayed to mount, but no sooner had he reached the saddle than the donkey, starting immediately, tripped over a stone, and falling on his knees, the gallant captain promptly went over the donkey’s ears, and in trying to save his head severely sprained his thumb. The obsequious Arab shrieked with laughter, in which I was fain to join. The captain naturally thought this merriment somewhat mistimed, and remarked that the Arab fellow was “a kinder gone off,” in which I agreed with him, for he was certainly in fits of laughter. The obsequious Arab shrieked with laughter, in which I was fain to join. The captain naturally thought this merriment somewhat mistimed, and remarked that the Arab fellow was “a kinder gone off,” in which I agreed with him, for he was certainly in fits of laughter. An American, however, is not to be beaten; his boast is that he can “lick creation;” it follows therefore that the whaler-captain mounted the ass once more, and I believe did in fact remain somewhere on its back till he arrived at Dr. Wilson’s estate. For myself I made the journey on “shanks’ mare,” accompanied by the obsequious Arab, who more than once on the road testified to the unmixed delight the late occurrence had afforded him by sudden explosions of
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laughter, and by such remarks as: “Ole donkey nearly break his head,” leaving it doubtful whether he was referring to the animal or the man.

Dr. Wilson’s sugar estate lies in a mountain valley about two miles from the coast. The road leading to it is a prepared one, but the heavy rains, such as one gets at Antananarivo, make it difficult to prevent it being continually broken up and washed away. Everywhere a kind of black slag crops up, something of the same kind which is met with in iron smelting districts in England, and showing the volcanic origin of the island. The scenery is very picturesque, forming a pleasing contrast to the desolation of Comoro. The surface of the ground is very uneven, and reminds one of a “comparative view of the mountains of the world.”

The sugar estate is worked by about 300 labourers, who live on the place, and produce, I was told, about 500 tons of sugar yearly. The sugar-cane flourishes exceedingly well, and certainly the appearance of the growing canes left nothing to be desired. The sugar house had only just been completed. It is a very large oblong building, apparently fitted with every convenience for the manufacture of sugar. Steam power is employed in all directions, and the whole work having been carried out under the supervision of only one European engineer, who had to do all the difficult parts of the work himself, strongly testified to the energy and perseverance which had been displayed.

Leaving Johanna, our next destination was Mayotta. This island, which is a French colony, lies to the eastward of Johanna, the channel between it and the outlying reefs of Mayotta being about 30 miles wide. It is very irregular in form and, like Johanna, has a very uneven surface. Volcanic-looking peaks rise up in all parts. Its climate has the reputation of being very unhealthy, the shores of the mainland being lined in places with mangrove swamps, which are uncovered at low water and are productive of malaria and fever. In this respect Mayotta differs from the other Comoro islands, which are generally healthy. The French Government has fixed its seat on a small island called Zandzi, about a mile’s distance from the mainland. A narrow neck of sand connects it with a larger called Pamanzi, over which a causeway has been constructed. The French establishment consists of a governor and colonial officers, together with a few native soldiers. There are a few substantial government buildings and storehouses, and a few native huts. Provisions are scarce, cattle having to be imported from Comoro and Mohilla. There is also a scarcity of water, and even that has to be brought from the main island in casks.

We remained here the greater part of two days, discharging rice, and during that time we saw not a single sign of business life, either commercial or governmental, beyond that produced by the discharging of our own cargo. Having so little to do, the government officials have invented a means of passing the time which seems to deserve recording. One of our passengers having had indigestion for several days applied to the government doctor for something to relieve his complaint. The doctor at first told him to go to bed for a day or two, but this not meeting our passenger’s views, he enquired whether he could not substitute citrate of magnesia instead. This being agreed to, the doctor produced a sheet of foolscap, wrote the passenger’s name upon it, together with an order for one ounce of citrate of magnesia, etc., and signing his own name.
at the end, told the passenger to take the paper to the comptroller of the government stores, who, having signed his name, ordered it to be taken to his second, who signed his name and sent it to the hospital, the hospital official signed his name and sent the paper to the dispenser, who gave the bearer an ounce of citrate of magnesia. *Siō vita est in Mayotta.*

The natives of Mayotta are of Malagasy extraction, and here, for the first time since leaving Madagascar, I heard again the Malagasy language. The history of the island appears to be this. A Malagasy chief, having been driven from the west coast of Madagascar with his followers, had landed in Mayotta and established himself there. Afterwards he appears to have had trouble from Arab and Swahili immigrants, and in order to protect himself had recourse to the French. This protection was afterwards developed into possession, and so the island became wholly French. There are said to be about 8,000 inhabitants in the main island, who are mostly employed on the various sugar estates, but labourers are notwithstanding in great demand.

Our next port was Mojanga, on the north-west coast of Madagascar, but we only remained here a few hours, and then went on to Nósibe. This island also belongs to the French, and is of volcanic origin. Like the Comoro Islands, its surface is very diversified, and the whole island is full of beautiful views. The harbour of Hellville is very picturesque. We entered from the south, having in front of us, on the right hand, the high bare hill forming part of Nósikómba, and on the left, the beautiful hill forming part of Nósibe itself, wooded from the very top to the water's edge. The white wooden house of Messrs. O'Swald and Co. stands at the foot. Away to the eastward rise the rugged mountains of Madagascar.

Hellville, the capital of the island, is laid out in the form of a square; the roads are beautifully kept, and are bordered by rows of mango trees. The old government house stands in the centre of the town, and has a high wall all round it. In these peaceful times it has, however, been converted into a hospital, and the government residence is now near the port. There is a Roman Catholic church near the old government house, but it has no pretensions whatever to style, either in architecture or adornment. The government buildings are both substantial and numerous, and most of the inhabitants of Hellville are in some way or other in government employ. There are two hotels, both of the most miserable description; but necessity knows no law, and I was obliged to put up at the better of them for twenty weary days.

From Hellville a road leads westward to a town of considerable size, where the residents are Malagasy; at the bottom of this town is a reservoir for providing Hellville with fresh water. Further on is a large sugar plantation, and in the open hill country beyond some charming bits of scenery are to be found. But by far the most beautiful road runs to the northward of Hellville, starting from the back of the town, and winding upward to the hills in magnificent sweeps. The views along this road are simply delightful; at one spot there is a view of the harbour and bay over a mountain valley filled with tropical vegetation, among which the graceful bamboo droops its feathery head.

The climate of Nósibe is said to be unhealthy, and certainly some of
the Europeans showed by their fever-stricken appearance that such is probably the fact. There is a small pier built out from Hellville into the bay, which thus separates the inner part from the open sea. In consequence, this inner part is almost dry at low tide; and there being a muddy bottom, a great quantity of malaria is produced under the hot sun. In fact the Arab town, which is situated in a corner of the bay about half a mile to the west of the German house, must be a hotbed of fever.

Nearly all the commerce of the island is in the hands of the French house of Roux de Fraissenet and Co., and the German house of O'Swald and Co., but there is also a representative of the American house of Mr. Joseph A. Ropes. The French house sends cattle from the west coast of Madagascar to Mauritius, a steamer running there once a fortnight. Most of the produce is obtained from the Arabs, who receive cotton goods, etc., in exchange, which they take over to the mainland of Madagascar in dhows. The French house, however, keeps a small steamer, which runs up and down the coast collecting produce, the principal articles being hides, rubber, rice, and ebony.

The native population is estimated at 10,000, and they belong to the Sakalava tribe of Malagasy. They are mostly employed in the sugar plantations, but a good number earn a livelihood by fishing. Their canoes are quite different from the ordinary keelless dug-outs, being shaped and furnished with an outrigger to keep the balance. They are very fearless sailors and show great dexterity in managing their canoes. Although a French colony, nearly all the natives are miserably ignorant; and, as far as I could discover, no missionary effort is being made to raise them from that condition. The French priests seem to confine themselves to their own countrymen, and leave the natives to themselves. I saw no schools and heard of none.

I was not sorry when, on the arrival of the S.S. Syria, I was able to leave Nosibe for Mauritius. We left our anchorage one morning about nine o'clock, and steamed slowly through the narrow channel which separates Nosibe from Nosikomba. Among the trees which crown Point Tafoandro, which we passed on our left hand, lie the remains of the Rev. David Johns, in a spot whence the high mountains of Madagascar may be plainly seen, softened and rendered picturesque by the distance—that island he loved so well and which he did so much to evangelize and civilize. Requiescat in pace!

ALFRED SMITH.
IX.—The Sâkalâva confess, as we have before seen, that they know but little about Andriananâhârây (God), for, as they say, He resides in unknown regions far away. But He possesses infinite and awful power, and they must therefore necessarily fear Him and have mediators between themselves and Him, without whom they dare not come into His presence. These mediators are (1) the Râza (their ancestors); (2) the Omâsy (doctors); (3) the Anakia (prophets); and (4) the Ampisîkîly (soothsayers).

1. The Râza. With respect to the Râza, the Sâkalâva believe that they are not entirely subject to Andriananahârây, but that they have power of their own, apart from that derived from God, to act upon and influence people either for good or evil. They are supposed to have power even over life and death. The beings that cause death are, as we have seen, thought to be God, the râza, and the ampamôrika.

The ancestors are said to reveal themselves to the Sâkalâva in dreams. Should a Sâkalâva dream of one of his deceased relatives, he becomes very much afraid, and goes immediately to the ampisîkîly to ask him whether it is because the râza are angry with him that they thus appear to him, or, if not, what can be the reason. The ampisîkîly almost always replies that the râza are very angry and crave an offering (îfâ melôka mârê nôhô nila jôrô), which consists of brandy, beans (lôjy), and other things, according to the command of the ancestors (lîlîn-drâza).

Once a year the Sâkalâva make an offering of rum to their ancestors, pouring it out on their graves. On these occasions all the respective descendants gather around the tomb, and in turns drink of the liquor they have brought with them, the remainder being poured out on the grave. Whilst thus assembled, the Sâkalâva also offer prayers and praises to their ancestors.

Again, should the country be suffering from any calamity, it is generally considered to be caused by the king or some other member of the royal family having transgressed the laws of his ancestors. He has perhaps built too large a house, or eaten and drunk forbidden things. If the Sâkalâva be asked: “How is it possible for the deceased râza to bring about such a calamity?” they would simply answer: “We do not know; perhaps God allows them to do it.” In this belief of the Sâkalâva with regard to the power over human life possessed by their ancestors, we see their dim anticipation of a future existence, since by implication these ancestors are still alive in the land of spirits. And yet, strange to say, the people very much doubt the reality of an endless life beyond the grave. Should you tell them that it is folly to believe that the ancestors possess power over human life, if they are not still in existence in the spirit-world, they would reply by saying: “Their bodies are dead, but their spirits are still alive, and reveal themselves to their descendants.” The spirit (ëvo*) being invisible, the Sâkalâva compare it to the wind.

2. The Omasî. Next to the râza the omasî may be regarded as mediators between the Sâkalâva and Andriananahârây. The omasî are the
doctors, and their business is to concoct medicaments, magical charms, and remedies, and endue them with efficacy. The ordinary medicines are prepared from various plants, and many of them are, no doubt, very good remedies, but they are supposed to be utterly valueless unless rendered efficacious by the enchantment of the doctor before being used; for the Sakalava do not believe that the medicines in themselves have a wonderful power as remedies, and in none but those so blessed have the Sakalava any confidence.

The omasy also deal in all kinds of charms, for which there is a very great demand; in fact, the omasy have quite a lucrative business in this way. These charms are worn on different parts of the body, and are especially used for protection of life, which a Sakalava needs most of all. There are charms for protecting against the enemy’s spear (blin-défo); gun-charms (olim-pingaratsa), used both to protect against the balls of their enemies and to give ability in taking aim; charms against poisoners (oly tsy vonoin’ ny ampamorika); charms to thwart the poisoning designs of an enemy (oly raty mahavôrika ty fahavalo); charms or philtres to secure women’s love (oly mâhatia ampêla); charms enabling one to grow rich, to have good fortune and success in all undertakings and, in fact, in all the affairs and business of life. There are also charms which are said to have the effect of making the Vazâha (foreigners) willing to give the wearer of them goods and money. Although the Sakalava ought to have learned by experience that such charms as the above are powerless, they still believe in them; for the influence of a charm which does not take effect may be destroyed by some other counter-charm used by an enemy or a poisoner. All medicaments and charms must be consecrated by an omasy, nobody else can do it—the bad ones by a bad omasy, and the good ones by a good omasy. The bad omasy are always ampamorika (poisoners or wizards).

There are two ways in which the consecration of a charm or medicine is performed: (a) Andriananahary is simply asked that He will bless it and render it effective. (b) The oly is daubed with grease and put into the fire, while certain cabalistic spells, used in such cases, are being pronounced. It consists of the most varied articles and materials, as small pieces of wood; the tips of the horns of oxen, which are bedecked on the outside with coloured beads, and filled with tallow; small pieces of iron, as nail-heads, etc.; or stones, bones, and teeth (especially those of oxen and crocodiles). These charms are considered very sacred and valuable by the Sakalava, and if any one should lose them, it is regarded as a most grave misfortune. Hence also the oly is looked upon as the most valuable part of the property a father can bequeath to his son. If a father disinherit his son, he publicly declares that the son shall not inherit his oly, the most emphatic way of declaring his disinheritance. On one occasion, the greatest objection which a certain man had to his son becoming a Christian was that, should the youth accept Christianity, he could not leave to him the oly as his inheritance.

We have spoken of bad omasy (omasy ratsy) or ampamorika. Their oly is called vorika, i.e. poison, sorcery. The ampamorika makes charms

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* The spirit of the dead is called eve; the spirit of the living is naky. The word ‘fanâhy,’ which means ‘spirit’ among the Hova, signifies ‘temptation,’ which the Hova express by fahitman-panâhy. People with fanâhy are, in the opinion of the Sakalava, always of bad character.
that kill (oly mahafaty), which may take effect even when buried near a man’s house, at the door, for instance. The man who thus passes over it, becomes sick, and then dies. The cause of death is first sought by digging in the sand; if what appears to be the vorika is found, an attempt is made to find out who is the ampamorika; an ampisikily is consulted, and woe to that man who is suspected of being the ampamorika who placed the vorika near the house. He is in danger of losing his life if he does not take to flight, and this he often cannot do, because he knows nothing of the affair. Only recently in Tolia a man was killed because he was suspected of this crime, though he was quite innocent. The ampamorika are thought to be able to cause death by mere imprecation. As the ampamorika are thought to derive their great power from Andriananahary, they are both hated and feared by the people.

3. The Anakia. The third class of mediators between the Sakalava and God are the anakia. It is their duty above everything else to live an upright life. They are the only Sakalava who are regarded as having a perfect knowledge of God. They know His laws, and it is their business to teach them to the common people. Stealing, lying, drinking, carrying a spear or gun, are things allowable to the ordinary Sakalava, but absolutely forbidden to an anakia. Should an anakia be found guilty of these or other similar crimes, he is an anakia no longer, indeed he is regarded as worse than an ordinary Sakalava. The good anakia go about amongst the people as men of peace; and as they are peaceable, innocent, and sacred men, nobody may do them any harm. If any one should deceive an anakia, it would be regarded a greater crime than almost anything else.

4. The Ampisikily. We come now to the fourth and last class of mediators between the Sakalava and God, the ampisikily. These men have often been referred to before in this article, but they are here mentioned in their character of soothsayers. It is their duty to acquaint the people with invisible and unknown things; they are in fact the fortune-tellers. They prophesy, for instance, as to when war may be expected to be declared by any neighbouring king. The ampisikily is asked whether there shall be war or not. He takes his divining apparatus, generally a small board divided into squares, on which some small stones are placed—the wisdom-stones, by means of which some unknown and secret thing is to be discovered. The whole apparatus very much resembles a draught-board with its men. The stones he places in order on the board, but nobody but himself understands the meaning of his arrangement. His divinations are like those of oracles generally, very ambiguous in meaning. He says, for instance: The enemy may advance to make war upon the kingdom in the beginning of the next month; if not then, it may be about the time of the next moon; and so on, till even half a year has passed away, the enemy having made no appearance at all. As we have seen, the ampisikily is always consulted in cases of sickness, and especially with the view of finding out the person who has caused the sickness, and also as to whether the sick person is likely to die or not, etc. The sikily (divination-board) may also be consulted with regard to any other matter you like to ask about, for instance, the direction of the wind to-morrow; whether it will be a good and lucky day for fishing; whether one’s wife is enceinte, and if so,
whether the child will be a son or a daughter. Of course, the *ampisi-kily* is not very particular about speaking the truth, for he knows very well that his divinations rarely comport with fact. He therefore tries to get away as soon as possible when he has finished his divinations and got the required payment, suddenly discovering that he has some important business to do in another place. But still the Sakalava do not seem to take much notice of his lies, and do not blame him even if he cheats them in open day. But should his divinations happen to be fulfilled, his prognostications are made much of, and he himself is highly praised. The truth is that the soothsayer's promises are so rarely fulfilled, that when they are, they are considered quite remarkable.

X.—The following is a brief description of some of the family, social, and national customs of the Sakalava. These, as well as the religious customs and ceremonies, must all be carried out according to the *lilin-draza*, i.e. according to the established customs and unwritten laws inherited from their ancestors. All their doings and their dealings with others, both in public and private, are regulated and governed by the *lilin-draza*. Therefore the *lilin-draza* are considered sacred and cannot be transgressed with impunity. The ancestors themselves are thought to be the guardians of these laws and customs, upholding their authority and always ready to assist in the condign punishment of the transgressor and his relatives. All that was forbidden to the ancestors is forbidden to their descendants, who must comply with the *lilin-draza*, which are of immemorial antiquity. For instance, if pork has been *faly* (i.e. forbidden) to the ancestors, then their descendants may not eat of it without exposing themselves to serious consequences, according to the *lilin-draza*. Each family regards certain things as forbidden to itself only, for things forbidden to one family may be allowed in another. Great differences exist in this matter; even in the self-same tribe the things forbidden to each family may be totally different. Yet there are rules regarding this that pertain to the whole clan, and even to the whole tribe, which all must obey, lest the wrath of the ancestors be excited and vengeance come upon them. Although it is thus dangerous for anyone to transgress the *lilin-draza*, the king especially must be careful not to offend, for transgression on the part of the sovereign would bring calamity upon the whole nation. In order to avert such a disaster it is of the utmost importance that the *lilin-draza* be implicitly obeyed by the king and his family; for if transgression of the customs by common Sakalava bring down vengeance on a whole family, how much more surely would misfortune and misery accrue to the whole nation, were the king to transgress the royal *lilin-draza*. All sacrificial customs and ceremonies must be most rigidly observed according to the *lilin-draza*, but especially those concerning the king and his kingdom. The king's house must be built of the same materials, and be of the same size and shape, as the houses of his ancestors. His usual dress too must be of the same materials as that of his ancestors, and must be worn in the same manner by him as by them.

Though the things forbidden are already numerous, they are becoming more so from year to year. Even common words in the Sakalava dialect can be entirely prohibited. They are put out of use sometimes by certain families only, sometimes by the whole kingdom.
If, for instance, a member of a family dies, the words connected with his name are used no longer by his relatives. And if a king or prince dies, then all the words bearing on his name are interdicted throughout the entire kingdom. For instance, when a king named Marentöetsa died, two words fell into disuse: the word *mary* or *mare* (true), and the word *toetsa* (condition). Those who use such prohibited words are looked upon not only as extremely rude, but even as criminal offenders. On one occasion I remember asking an old man to give me some account of a few of the ancient Sakalava kings. I soon discovered that the names of kings which he then mentioned were not the same as were used during their lifetime. When I asked him why he did not use the kings' former names, he answered: "That is a thing forbidden throughout the entire kingdom." Afterwards he told me their real names, but not until I had promised him to tell no one; because had it become known that he had told me, the people would have looked upon him as a great rascal, and he would have been exposed to the risk of losing his head, for to mention names which are interdicted is a capital crime. The names the Sakalava use for their deceased kings begin with the word *Andría* (prince, king), hence the term is never prefixed to the names of persons still living. The names of deceased kings generally have some such meaning as "the king of a thousand." The reason why the Sakalava do not mention the names of deceased persons seems simply to be that it is against the *lz'ln-draza*. If one should ask a Sakalava why he does not bring into his house the turtle he caught in the sea and there cook and eat it as other food, he always answers: "*Ty lily izao*" (i.e. "That is not ancient custom").

The catching of turtles (*fâno*) is a very important business among the coast Sakalava (the Vézo), and I shall therefore make a few remarks respecting it.

The turtles are of different shapes and sizes. Some of them are oval in form and very fat and plump, others are much thinner and flat. The former are not very large; of the latter the largest I ever saw was about three yards long and about a yard broad. The shell of the turtle might be used in certain branches of industry; but instead of thus utilizing them they are kept very carefully on the shore, and nobody may touch them or take them away. When catching turtles the Sakalava use a pole about four yards long, of thin but strong wood; on the end is fixed a strong piece of iron from six to eight inches in length, very carefully sharpened at the top, and with a kind of hook on one side, or on both sides, resembling a harpoon. On the other end of the pole is fastened a line of thin but strong rope, about two hundred yards long. This instrument is kept at the head of the canoe. The time for catching turtles is in the early morning, when they come to the surface of the water to enjoy their morning nap. At this time there is usually no breeze, and the sea is, as a rule, very smooth; at least this is the case from August to December, the season, I believe, in which turtle fishing is practised. The natives have to navigate their canoe with the greatest caution and stillness, that they may bring it near enough to the turtle to harpoon it with the above-mentioned instrument before it takes fright.

and dives into the sea again. The man in the fore-part of the canoe
flings the harpoon, whilst his companion in the stern guides the canoe
in the proper direction, and keeps it at a suitable distance from the
sleeping animal; for the slightest sound would cause it to dive down
under the water, and the men with their tackle would lose their
chance. But, as often happens, if they have a successful fling, the
wounded turtle dives straight down, and the canoeman has to give out
as much line as is required, for to forcibly prevent it from diving at this
moment would be to lose the prey. But should the line be long
enough, he must seize hold of the end of it, and dive down as far as the
turtle chooses to take him, or until it stops and comes up again. The
harpooner does not in the least mind this, for the Sakalava (the Vezo I
mean) delight in diving, and some of the cleverest among them think
nothing of remaining even a considerable time under the water. Indeed
the length of time these fellows will remain beneath the surface makes
one unaccustomed to seeing them extremely anxious, but apparently it
does them no harm. The turtles are sometimes caught at a considerable
distance from the shore, but generally they are found not farther away
than will allow of the fishermen's returning to land before noon. When
they have taken the turtle on board the canoe, they set off homewards as
fast as possible, and the inhabitants of the village gather on the shore to
receive them and convey the canoe—as soon as it can be reached by the
numerous hands ready to lay hold of it—with all its contents to a conve­
nient distance from the sea. There is an understanding among the
Sakalava that all the people of the village are to be participators in the
turtle feast. Even those who have been unsuccessful in catching any
themselves go shares with the others on these occasions. Nobody is
allowed to bring anything with him from the house to the spot where
the turtle is placed. It has to be wrenched open and cut into pieces for
cooking with knives belonging to the canoe, cooked in sea-water in the
shell of the turtle itself, and served in scoops or other vessels from the
canoe, or in pieces of turtleshell. None of the flesh is allowed to be
brought into the house to be cooked or eaten there. Other food must
not be eaten with the flesh of the turtle. Even the lámba (clothes) have
to be taken off and laid aside when going to a turtle banquet. This is the
litin-drasa, and must be strictly observed, as the transgression of it
would, it is supposed, cause the turtles to disappear from the coast.
But the people believe that a solemn offering to Andriananahary would
perhaps have the effect of removing this curse from the place and bring­
back the turtles once more.

In connection with the above it may be proper to mention the skill
of the Sakalava in swimming and diving. In these arts they display
marvellous ability. The Vezo, the coast Sakalava, to whom these
remarks have reference, are accustomed to the water from their childhood,
and are able to remain beneath the surface almost any length of time,
and go out to any distance, changing their position, swimming or diving
on the side or on the back, or in any other fashion. Marvellous too is
the rapidity with which they can travel either in smooth water or in a
high-running sea. When their canoes capsize, they plunge into the
water to turn them right side up. But if, on account of the high waves,
etc., they are compelled to leave them, they take to swimming in order
to save their lives. At such times, when there is a sea-breeze, they do not mind how far from the shore they may be, for in swimming they can hold out for any distance. The only thing they have to fear in such cases, and to fear with good reason, is their being seized by sharks, which are very abundant on the west coast, especially in the harbours.

Before leaving this subject, allow me to relate an anecdote. One fine afternoon I was out on a canoe voyage along the coast to visit the king Lāhimarīsa, residing then in the northern part of his kingdom, some distance inland from the village Manómbo. The sea-breeze had just set in, and we were sailing along, with all sails set, in the smooth water inside the coral reef. The voyage was in every respect very pleasant. The canoe went along sometimes at the rate of eight or nine knots an hour. The fish were playing in shoals inside the reef during flood-tide; the birds were soaring above, looking eagerly at the play, catching now and then some of the careless players as welcome tit-bits. We were sailing along the beautifully wooded coast, enjoying the charming view, watching the waves break violently over the reefs, and listening to the deep rumbling noise they made, when a sudden splash in the water disturbed my meditations. The man forward in the canoe had sprung overboard with two small spears in his hand. “What is the matter?” I thought. At once the canoe was kept close up to the wind in order to keep near the spot; but in this position it began to shiver so dreadfully that the outrigger which kept it balanced was very nearly broken. But as the Vezo are clever navigators of canoes, no misfortune occurred. But what was the fellow who had plunged into the sea going to do? The water was about four fathoms deep, and it seemed as though he intended to drown himself. I was surprised to see how long he remained under the water without coming to the surface to breathe. And look! you may see him crawling on his knees and elbows around a large coral block, under which he saw from the canoe some big fish; and there he is, looking very closely under the block, making no haste, but trying at every opportunity to spear the fish. After some fruitless attempts he at last succeeds in spearing a very large one, which he brings up to the canoe. Again the man dives down after the fish. He examines very carefully all the crevices in the coral, spearing frequently, but in vain, as the fish disappears, and, having lost his chance, he comes up again and gets into the canoe. We then set sail and continued our journey; but I could scarcely realize that I had been an eye-witness to the fact of a human being remaining for such a length of time beneath the water. The daily exercise from childhood in diving had doubtless made the fellow an expert. Surely not all the swimmers and divers among the Vezo could have accomplished what this man did.

XI.—Among the Māsikoro (inland Sakalava) the lilin-drasa are observed more strictly than amongst the Vezo (coast Sakalava). Even the custom of putting to death children born on unlucky days, or the placing of them where they must die from want, is still extant amongst the Masikoro. But amongst the Vezo many of the lilin-drasa, and especially that of infanticide, are not very strictly observed. In many Vezo families (I believe in all) the custom of casting away children born on unlucky days, with the intention of leaving them to die, is quite done away with. They manage so to expose their children as
to save their lives, and, at the same time, to observe the laws of their ancestors. It is done in this way: When the child is born, some one at hand carries it to a distance with the apparent intention of leaving it to perish. But the relatives are secretly told where it has been placed, when they go and rescue it and bring it up as their own.

Such a child is, however, looked upon with some suspicion as to what will be its character, because of its having been born on an unlucky day. It is thought that it may bring some calamity upon the family, or may itself be miserable or unfortunate in one way or another when grown up. It is a very common opinion that bad conduct is only the result of being born on an unlucky day. The *lilin-draza* assert that the existence of unlucky days is a fact, though they do not definitely state what the days are; hence these days vary in different families. An unlucky day in one family is not regarded as such in another, and *vice versa*. The unlucky days have become such on account of some great accident or misfortune having befallen the family or tribe on those days, as, for instance, the death of one of its members in some deplorable manner.

If one should seek for the reason of the decreasing respect felt by the Sakalava for the customs of their ancestors, it would perhaps be found in the fact of the great length of time during which they have been practised. It cannot be otherwise, for heathenism is powerless in itself, and must always be retrograding, which proves that in the long run it cannot satisfy the human heart, which needs enduring principles possessing power to elevate, strengthen, and purify. Such principles, however, Christianity alone possesses, and these are what the Sakalava need in place of their *lilin-draza*. But the reason of the increasing indifference to the laws of their ancestors on the part of the Sakalava is perhaps chiefly due to their mixing with foreigners; this is especially true with regard to the Vezo. The results of contact with foreigners is, however, most apparent in the young people, who do not pay the same respect to the *lilin-draza* as do their elders. And not only so, but the same laxity is shown by members of the royal family. Thus, royal permission has been given to foreigners to build houses of other material than bamboo and rushes, for houses of iron and timber have been erected, and this is nothing less than a direct violation of the *lilin-draza* of the royal family, which distinctly forbids the erection of dwellings of other material than the above-mentioned. Some of the old Sakalava are extremely dissatisfied at the laxity and indifference manifested in respect to the *lilin-draza*, especially by the royal family, because they feel sure that such conduct will not only call down the wrath of the royal ancestors upon the family whose members have been guilty of transgression, but also upon the whole kingdom. The violation of the *lilin-draza* by the royal family, however, arises not from their love of better principles and customs, but simply from indifference to the old ones.

XII.—Circumcision has been observed from time immemorial amongst the Sakalava, and apparently has not been introduced from any of the other tribes in the island. It is looked upon as a great sin against a boy to let him grow up uncircumcised. Such an one on reaching maturity is regarded with disdain and thought destitute of the ability and courage which all Sakalava ought to possess. Circumcision, it is
thought, makes the Sakalava brave men. When speaking of an uncircumcised man they use the very expressive word *ebo*, i.e. a coward, a good-for-nothing, who can neither be a good warrior, nor understand *miia hanana*, i.e. how to acquire wealth. His progeny is also *ebo*, and contempt is the only feeling shown to his children by his neighbours. An uncircumcised slave boy only realizes about half the price of one who has been circumcised. The ceremony is performed usually with an axe or large knife, and is consequently sometimes attended with very sad results, especially as drunkenness is one of its invariable concomitants. When the ceremony is performed, a feast is made by the family, to which all the relatives and friends are invited. A fat ox is slaughtered for the sacrificial offering always presented in connection with this ceremony, and for the entertainment of the guests. When all are assembled, the ceremony itself is commenced by the father offering up a prayer, asking that the boy may become a strong man; that he may have great success in all his enterprises; that he may acquire great possessions; that he may be blessed with many children, who may increase and at last become a large and strong tribe, etc. After the prayer a loaded musket is given to the child to fire. Then the father also takes a loaded musket, commands the boy to lie down with his face to the ground, places the musket across the child’s back, and fires. After this, all the company join in kicking the child on the hinder parts with the view of making him a strong and brave man when grown up, that is to say, that he may become a true Sakalava. The boys are, as a rule, six or seven years of age when the ceremony is performed.

I have not classed circumcision amongst the religious ceremonies of the Sakalava, because it is rather a national than a religious custom, though it partakes more of the nature of a religious rite than any other national or social custom among the Sakalava with which I am acquainted.

XIII.—When a woman is near her confinement, she must leave her husband’s home and go to her mother’s, if the latter be still living; and if she be dead, she must go to her mother’s sister or other near relative, who has become her foster-mother. There she must wait, not only until the birth of the child, but until she is strong enough to return to her own home. As soon as the child is born grease is put on its head, on the fontanelle, to ensure its life and well-being; several shots are immediately fired, partly to express the great joy felt at the reception of the new addition to the family, and partly (but far more, I think) to frighten away any bad spirits that may be lurking near the house intending to destroy the new-born child. An abundance of fire-wood is brought to the house where the woman is confined, and a fire is kept constantly burning. All her relations must be sure to bring a good bundle of fire-wood with them when they come to pay their first visit. The poor little infant, however, receives but little attention from its relations, simply because it can do nothing as yet to increase the *hanana* (property). The only reason why any attention is paid to it is that, though at present it is quite useless and possibly will come to little good, still it may, at some future time, do great things not only for itself, but also for its family. But although this is the general feeling of the people with regard to newly-born children, the mother does, of course, feel a strong
love for her child. Moreover, those who have many children are considered by their friends as extremely fortunate, because nothing ensures the respect of their neighbours so much as having a large family of children; and there is no surer way than this of becoming a man of importance, or even a chief, in the tribe, or in some other tribe; and such a position as this is considered by the Sakalava the highest blessing he can possess.

On the eighth day the mother stands up and walks about a little, when a feast is given, guns are fired, and much spirituous liquor is drunk. The child is at this time called by the name given to all young children, Naiky or Kaiky, the latter being the more common. The name is the same whether it is a boy or a girl; not like the Betsileo, for instance, where a little boy is called Boto, and a little girl Bao. A common name for children I have heard used in Fiherêna, in the south, is Adsa,* and also Liaka.

When children are old enough to take care of themselves, their proper names are given to them by their parents or grandparents, the choice of the name being very frequently decided by some event which occurred about the time, or on the day, when the child was born. Sometimes the adults choose fresh names for themselves. I never knew a Sakalava name to begin with the prefix Ra or Andriana, as is customary amongst tribes in the interior. For instance, such names as Ratsimandresy and Andriantsalama, common among the Hova and Betsileo, would be Tsimandresy and Salama among the Sakalava. Also, as to the character of the names themselves, there are great differences between those of the Sakalava and those of the tribes in the interior. Names used among the Sakalava (Ben'kaoka, for instance) are never heard in the interior, and vice versa. Among the Sakalava the word Andria, as we have seen, is only used as a prefix to names of deceased kings or princes, and to the name of God.

When the child has grown a little (say has reached the age of a year or two), the hair on the forehead is shaved off, while that on the crown and the back of the head is not touched at all. The reason given for this is, as is the case in all such practices, that it is in accordance with the lizin-draza, which are now lizinay (our custom). During childhood the hair is allowed to grow, without any particular attention being given to it, until long enough to be tied in regular tufts or knots. From this time great care is taken of it. To have his hair properly dressed a Sakalava first greases it well with tallow mixed with a small portion of refined ashes, and tufts are made and arranged in certain order and number, and finally grease is put on in a thick layer. These tufts of hair are like balls, the largest being about as big as a good-sized potato. It takes a very long time to perform this toilet. Once I saw a woman dressing another woman's hair, which occupied her from early morning till late in the evening, and it was not finished even then. The greater part of the time spent in dressing the hair is employed in dividing, arranging, and plaiting it, in order to get the tufts into a proper and becoming style, to show forth the skill of the hairdresser. Only women

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* Mr. W. E. Cousins suggests that this may be zanaka without the initial z, as anakà for zanaka.—Eds.
dress hair, as it is thought to be beneath the dignity of men to do this. As the process is so elaborate and occupies so much time, it is not repeated for a considerable period, consequently by and by it not only looks very untidy, but also smells most disagreeably, and people who do not affect such an elaborate toilet prefer keeping at a respectable distance. The Sakalava attach great importance to the hair, and pride themselves greatly on their beautiful appearance in consequence; for they think that a head of hair dressed up in their fashion makes even those who do not possess good looks dignified and handsome, and enhances the beauty of those who are pretty to begin with.

A. WALEN.

(To be concluded in our next Number.)

VOLCANOES IN EASTERN IMERINA.

WHILE spending a holiday a short time ago at Ambôhidratrîmo, on the borders of the forest of Eastern Imérina, I went out one day to a spot from which Mr. Wills had obtained a fossil—a beautiful and perfect leaf impression—from a piece of hardened shale. On a part of the road where there was an embankment my attention was struck with the slaggy and scoriaceous appearance of the stones that had rolled down on to the path. Getting out of my palanquin to examine them I found that they were similar to many of the volcanic products seen in Vâkinankâratra. But thinking it quite improbable there should be any volcanoes hereabouts, as none had ever been seen, to my knowledge, in this part of the country, I passed on somewhat dissatisfied with the explanation that rose to my mind, viz. that these stones were fragments of decaying granite. I was dissatisfied with this explanation because in decaying granite the rotting felspar and the grains of quartz are generally distinctly visible. I took a specimen with me, however, for further examination. On returning home from the spot where the fossils were to be found—half an hour’s journey beyond the part of the road spoken of—I asked our guide if there were any ponds about, since these fossils had doubtless been embedded in an ancient lake, of which there might possibly be a lingering remnant or remnants to the present day. He said there was one a little distance off, to which we then repaired. After about half an hour’s ride we came suddenly, and to me unexpectedly, upon a pond on the top of one of the numerous undulating hills called tanéty, occurring throughout the whole of Central Madagascar. I saw at once that the depression in which the pond was situated was a crater. It had a well rounded rim, a part of which was worn away. I found too that the hill was immediately above that part of the road where we had seen the apparently volcanic slag and scoriæ. My previous suspicions changed to conviction at
once. The guide told me that this pond was said to have been formerly very deep. Its water, I believe, is now utilized for the rice­grounds below. If this be an extinct volcano—and there is no doubt of it in my mind—it has been but a small one, and active apparently for only a short period, as the matter ejected has been insufficient to form a cone. The crater is yet very perfect in shape, the volcano probably being of comparatively recent origin, geologically speaking, having suffered little from denudation. I could discover but little visible sign of volcanic matter, except in the embankment by the road side already spoken of, which embankment was an exposed section of the hill side. But here slag and scoriae were embedded in the soil, some of which had fallen out on to the road. The matter ejected from this crater therefore, as I interpret it, had become to some extent decomposed and coated with soil, but the harder and more enduring substances had remained as witnesses of former volcanic activity. Compared with some of the extinct volcanoes about Bétàso, this is one of very small dimensions and, from a distance, cannot be distinguished from the surrounding hills.

I told Messrs. Wills, Wilson, and Pitman, who were at Ambohidratrimo at the time, of the discovery, and they next day visited the spot and came away with the conviction that the pond was a crater and the stones scoriae. The volcano is on the left-hand side of that part of the road known as Antanimena, and is about an hour and a half's distance from Ambohidratrimo, on the road to Antananarivo.

It would be interesting to examine thoroughly this part of the country, and see whether this volcano forms one of a series in Eastern Imerina connecting those in Vakinankaratra with those in North Antsihânaka.

It may not be uninteresting here to state that the fossils alluded to above are found in some shale at the side of the channel of a small stream which the natives had cut on the margin of their rice-grounds, a section of the shale being thus exposed, the lower layers of which are somewhat indurated, while the upper are still quite soft. In this shale are numerous impressions of the leaves of three or four species of exogenous plants, and also of the stem of a large cyperaceous plant. One of these impressions was that of the leaflet of an acaceous shrub like that of fâno (Chrysostachys piptadenia, Benth.). The fossils of the cyperaceous plant were abundant, some of the stems and leaves having the character of peat or lignite. The formation is undoubtedly a merely local, lacustrine, recent deposit. I could discover no traces of animal organisms, though probably a more lengthy and patient search would bring some to light.

A few days after writing the above I revisited the crater, and also went to see some other ponds on hill tops, of whose existence I learned from enquiry of the natives. I found that the water in the crater near Antanimena was very shallow and full of water plants, prominent among which were a species of Xyris (X. capensis), which was in flower and very abundant, the harêfo (a species of Eleocharis, near E. sphacelata), and a Cyperus (C. Baroni? or C. elegans?). I had no means of measuring either the size or depth of the crater, but judged it to be about 120 yards long by 70 wide. It was, like the others to be spoken of, oval in shape. The rim of the crater was from 12 to
VOLCANOES IN EASTERN IMERINA.

20 yards deep. There was an exit for the water, to the south or southwest. The breach had evidently been made simply by the erosion of the superabundant water, and not by any outflow of lava. There were no fragments of lava or scoriae lying near.

About a mile to the south-west of this volcanic vent there is another, though somewhat smaller one, which also contains water, having marsh and aquatic plants, chiefly round its margin.

After leaving here Mr. Pitman joined me, and we went together to two more craters a mile or two to the west of the one near Antanimena. On reaching the top of one of the hills (an ordinary tanely), we saw several small crater-like depressions; but there were two which, beyond all doubt, were ancient volcanic orifices. They were only separated by the space of about 30 or 40 yards of ground, which formed the backbone of the hill. They were extremely similar in appearance, both having the breach in the rim facing north or north-west. They were very small, the sheet of water in them being only 20 or 30 yards in diameter, but, from their close proximity and twin-like similarity, formed striking objects. This hill, the inclination of which averaged from about 15 to 20 degrees, was formed (the outer coating at least) of volcanic scoriae and lapilli, many of which were lying loose on the surface; indeed we found no other kind of stone near. The characteristic cellular structure of these volcanic products was plainly visible.

Leaving here we went to a valley to the north, on the western margin of which was a whitish or greyish-white kind of stone—merely a local deposit—which the natives call váto fangàla, and which they use as fire-flints. This stone was a hard compact kind of siliceous sinter (frequently found in volcanic districts), in which were invested numerous fossils of the stems of a plant from \( \frac{1}{8} \) in. to nearly a \( \frac{1}{8} \) in. in diameter, striated longitudinally, and jointed at intervals. The plant was undoubtedly an Equisetum, having its fistular stem filled in with the siliceous deposit. The stone was very full of these fossils, and doubtless others of a different kind would be found by examination of prepared slices; indeed in one specimen there was a fossil something like a pipe-coral, though of course it was not a coral at all. Possibly it was a lichen.

It would be difficult to say of what age this sinter deposit is, as Equiseta are found from the Carboniferous system upwards to the Post-Tertiary; but it may be mentioned that Equiseta of the large diameter of some of these fossils are certainly not found in Imerina at the present day. There seems, so far as I know, to be in Central Madagascar only one, or at most two, species of Equisetum, both of which are much smaller in diameter than the fossil specimens. And, moreover, these two species are exceedingly rare. whereas the fossils in the sinter are extremely abundant, so much so that these Equiseta seem to have formed a prominent characteristic of the ancient flora of the neighbourhood.

We then proceeded to another pond, which was within about a quarter of an hour or twenty minutes' distance from the sinter deposit, and to the north-east of it, and about a mile and a half or two miles to the north of the one near Antanimena. We found here what appeared to be the largest crater we had seen. It was a very perfect, beautiful, oval crater, filled with water, in which was an abundance of the harífo rush. To the west of this again, on the next hill, we heard there was another
similar basin-shaped depression, but without water.

We next proceeded to another crater, the last we visited. It was about a mile and a half to the north or north-west of the one first mentioned. There was in the valley between the two volcanoes (which valley, by the way, had somewhat the appearance of an immense, though much worn, crater) a small deposit of sinter. This sixth crater was much smaller in diameter, though deeper, than the others. The height of the banks through which the water flowed was from 20 to 30 feet, with a very steep descent on the outside, but there was apparently no outflow of lava. About halfway down the western side of this volcano scoriæ were lying about in abundance.

After seeing these interesting volcanic phenomena, I was led to examine more closely the stones lying about in the neighbourhood at a distance of four or five miles from the craters, and found that large fragments of apparently detached lava and scoriæ were to be seen in every direction, and that at Ambohidratrimo itself the ejected matter was lying about on the ground, though nowhere was it so abundant as it is in some parts of Vakinankaratra. Moreover, in taking a careful view of the hills round about I saw numerous oval and circular depressions, with the sides completely worn down, as is frequently the case with volcanoes. Further examination of the surrounding country would, I feel sure, lead to the discovery of other extinct volcanoes. And as for the shale and the sinter, a further search among these deposits would doubtless unearth the fossil remains or impressions of other organisms, which might throw some light on the past geological history of Imerina, of which as yet so little is known.

The six craters described above, though of much smaller dimensions than those in Vakinankaratra, are certainly well worthy of a visit. There are no cones, the hills on which they are situated being apparently ordinary tanety. Probably they are what Dr. Geikie calls “explosion craters,” and Sir Charles Lyell “lake craters.” At least the description which the latter gives of the Pliocene volcanoes of the Eifel might, to a great extent, be applied to those under consideration.

About ten or twelve miles further north, at a place called Ambôdivâto, I afterwards found several other craters on a large, comparatively flat-topped, tanety, one of which was much greater in dimensions than any of those described above. All these volcanoes being so near the great Anjay and Antsihanaka plain, the bed of a former lake, one feels curious to know whether others may not exist along its margin, or within a proximate distance of it. Indeed at Ankêramadinika and Andrângolâka, about a day south of Ambohidratrimo, are to be found what appear to be fragments of lava and volcanic products, and probably a proper search would lead to the discovery of ancient volcanoes near these places.

Perhaps it may be mentioned here that in a stream in the forest near Ambohidratrimo there is found a kind of opal, in which are contained numerous zeolites. In the same stream there are stones of basalt, while the forest itself covers what appears to be chiefly decaying granite and vertically inclined gneiss.
MALAGASY "FADY."

The practice of tabooing, that is, of superstitiously refraining from the performance of certain actions, or from the utterance of certain words, is said to be common to all the Malayan tribes, and certainly the Malagasy form no exception to this rule. Perhaps, however, even those who have lived long among them, but whose attention has not been specially directed to the subject, have but little idea of the extent to which this practice prevails among the Malagasy.

I have recently been interested in collecting examples of these tabooed practices, or fady, as the Malagasy call them, and have succeeded in getting together not far short of a thousand. A few selections from these may not prove uninteresting to the readers of the ANNUAL, as throwing light on the social life, mental characteristics, and possibly also race affinities, of the Malagasy.

The word fady, especially in the verbal form mijady, does not necessarily imply more than mere abstinence from anything, as in the expressions mifady hänina, to fast, mijady toaka, to abstain from intoxicating drinks; but it is probable that this is a later use of the word, and that it originally always had some superstitious association connected with it, corresponding very much in meaning with the Latin nefas.

With the advance of Christianity and general enlightenment many of these so-called fady have lost their significance, and are now only remembered in connexion with the idols, divination, etc.; others, however, which seem to have their foundation in mere superstitious ignorance, but whose actual origin is very obscure, are still believed in by very many of the common people. In some cases it is possible to trace a probable origin, while others are apparently nothing more than rational precautions against illness or mishap; and several I have met with seem to depend on a mere similarity of words, of the nature of a pun.

The natives in most cases give reasons why certain things are fady, though frequently the connection of cause and effect is decidedly obscure; e.g. it is considered improper to sing while eating, not as a breach of good manners, but for fear the teeth should grow too long. But this defiance of the rules of logic seems to reach its climax in one example I have met with, which cautions against mixing cayenne pepper with milk, “for fear of making the cow’s teats sore.”

I have attempted to group together under different headings those customs which bear some similarity to each other, though it has not been easy to form a very definite classification. Where it has seemed desirable I have added comments or explanations, and in most cases in which the Malagasy reason for the fady has been ascertained, it is appended.

1.—About the House.

The fady on this subject are very numerous and, as might be expected, not a little curious. Such are the following:—

To sleep with the head towards the south. Formerly those suspected of witchcraft, if proved guilty by the tangèna ordeal, were always buried with the head to the south.
To kick the wall of the house. This the Malagasy fear will cause the death of the grandfather or grandmother of the one so doing.

A person going on a journey should not lie on rice for his pillow, or he will be long in finishing the business he goes about. Similarly, though for a different reason, it is fady for some people to lie on a chopping-block, as it is said to cause the toothache. So also, to lie on stone is forbidden, because the dead are buried lying on stone shelves ranged round the interior of the tombs.

When sweeping the house it is fady to sweep northwards, as this is supposed to cause poverty. For the same reason it is not advisable to sweep the house by night.

To knock at the door is by some considered of ill omen, causing, it is believed, the house to be deserted. If a person stumble on entering a house, it is taken as a sign that he practises witchcraft.

When spinning, to take hold of the 'ampela' (native spindle) while still in motion is fady, “causing early death.”

To use the 'salaka' (cloth worn round the loins) as a pillow is said to cause ill dreams.

To burn an 'akāla' (chopping-block) or a laona (the large wooden mortar in which rice is pounded) is considered fady. If, however, in the latter case, a small piece of the wood is sent to each of the neighbours round, the rest may be used as fire-wood without any fear of evil consequences. To step into the hearth (which in Malagasy houses is in the middle of the floor) is said to cause sore eyes; while to take embers from the north side of the hearth is thought a breach of good manners; and to put out the fire at the annual feast of the Fandrāna is believed to cause poverty to one’s descendants.

It is fady to put up an umbrella in the house, as this is like challenging the rain, and the offender may expect a wetting the next time he goes out.

To lie on the wrong side of a mat, or to cut with the back of a knife, is to be avoided, as one so doing is thought to lay himself open to evil influences, and becomes specially liable to be plotted against or deceived by others. The only reason for this seems to be the double use of the word vohony, which means either the back, or wrong side, of anything, or deceit, fraud.

II.—EATING AND DRINKING.

To strike the plate one is eating off, to stand while eating, to hand food to anyone behind the back, to eat rice-grains which have been used for weighing money,* and to pound an empty 'laona,' are all to be carefully avoided, as they are believed to cause famine. So also, if a child makes a strumming noise with his fingers on his lips, he is speedily stopped by his elders: "Nahóana ialàhy no mangaro-mosary toy isany?" ("Why are you calling for famine in that manner?")

For people to throw cooked food at each other is fady, as it is believed to cause boils. To eat with the hat on is improper, not as a matter of etiquette, but for fear of becoming bald. To eat while lying down is fady, the reason assigned for which is very remarkable, viz. lest the father

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*For weighing small pieces of cut money less in value than 1d., grains of unhusked rice are frequently used, 15 such grains being considered about equal to 1d.
or mother of the one so doing should be choked. Again, the person serving out rice from the earthen cooking-pot is by no means to strike anyone with the large spoon used for that purpose, as it is believed that the one so struck will turn into an animal (manjary biby). To put the hands below the ‘lamba’ (upper garment) while eating is believed to cause leanness.

To extract the marrow from bones gives the toothache; while to eat anything which has been chopped on an iron trivet, or for a child to eat the liver of an ox, causes the teeth to become rotten.

A person while hungry should not eat citrons, pineapples, loquats (‘bibasy’), cayenne pepper, or ginger, as these are supposed to cause illness, and to augment rather than satisfy his hunger.

It is fady to kneel down over a spring to drink, as it is believed that the Vazimba, who is the presiding genius of the place, will be offended and cause the mouth of the offender to become sore.

To cook the head and feet of anything in the same cooking-pot is fady. There seems to be some idea of impropriety in anything belonging to the head coming in contact with the feet; thus, it is fady to step upon a ‘hâlana’ (a small ring of dried grass, etc., used as a pad in carrying anything on the head). So also, if two persons of different caste were found out in wrongdoing, it used formerly to be customary to kill two bullocks, and place them side by side, the head of each to the tail of the other, as a sort of expiatory sacrifice.

After eating fowl it is customary not to wash the plates nor rinse out the mouth. The domestic fowl, and especially the cock, being thought a bird of good omen, it is considered to have a salutary effect to allow its remains thus to adhere to the utensils, etc. If, however, a person desires to rinse his mouth out at such times, he must first go out of doors and call over the names of some three, five, or seven,† of the large mountains of Imerina; these being a type of immobility, the good results supposed to accrue from the meal of which he has partaken are secured, and he may now cleanse his mouth with impunity.

It is fady for some people to drink water which has been taken out of the ‘sinibe’ (large earthen water-pot kept in every house) and returned thither; or to eat rice returned into the pot in which it has been cooked. Inattention to these matters is supposed to cause illness. It should be explained that many fady are connected with certain ôdy (charms), and are called fadin’ôdy, the possessor of such charm being required to abstain from certain things in order to its successful work; while an infringement not only nullifies the effect of the charm, but is supposed to cause the owner to be visited by some disease, or even death. Many examples of this kind might be cited, but one or two under this heading must suffice.

Thus, to eat a gourd split open of itself is fady to those possessing a certain charm; so also, to lay the ‘sotrobè’ (large spoon for serving out

* The Vazimba are the reputed former inhabitants of Imerina, whom the Hova dispossessed. Their tombs are still pointed out, and are objects of superstitious awe. The spirits of these Vazimba are still believed to haunt certain places, especially springs of water; and it used to be customary to present propitiatory offerings of honey, etc., should anyone be taken ill at these places. For further information regarding the Vazimba, see Mr. Dahle’s paper, on “The Race Elements of the Malagasy,” in the present number of the ANNUAL.

† Note the odd number. See also the end of § IX. for other numbers that are occasionally fady.
MALAGASY “FADY.”

rice) cross-wise over the cooking-pot, inattention to either of these things causing sickness to the offender.

Again, to clap the hands while eating is to be avoided, as it is thought to bring on a disease of the arms.

To skin a banana with the teeth causes extreme poverty A young child is not allowed to eat bananas lest its teeth should decay. To lick the hands is also said to bring to poverty.

III.—ANIMALS AND PLANTS.

Many of the fady referring to animals and plants are of no special interest, referring chiefly to the various observances connected with circumcision, sikidy,* vintana,† ody, etc. Thus, the idol-keepers were to abstain from certain kinds of animal and vegetable food, according to the supposed likes and dislikes of the idols they kept. Here is a miscellaneous collection of some of this class of fady. To eat mutton, to eat off a black plate, to eat onions, fish, beef, hedgehogs, quails, snails, cayenne pepper, honey, fowl, pork, etc., etc.; also, to drink milk, to keep cats, to be crossed by fire or a black dog, to be slapped on the shoulder, or struck with the back of the hand, with the corner of a lamba, or with a plant called the ‘dingadingana.’‡

Certain plants and animals again must always be present at the ceremonies of circumcision, but a description of these hardly comes within the scope of the present paper. A few fady of more general interest under this heading may be mentioned here.

To destroy a ‘takatra’s§ nest is believed to cause leprosy. It is considered inauspicious if one these birds crosses one’s path, a person under such circumstances frequently preferring to turn back rather than to proceed.

To kill a fly is said to cause sore eyes. The Malagasy also have a decided objection to killing spiders, or to destroying a spider’s web, as they believe it will cause them to be disliked, the word for a spider (hala) being the same as the root of the verb ‘to hate’ (mankahala). This reluctance, reasonable as it may seem to them, produces a decidedly objectionable state of affairs, as the spiders in a Malagasy house multiply to an alarming extent and festoon the whole roof with their webs; these again give lodgment to the soot from the rising smoke of the grass fires, which (there being no chimney) fills the whole house, making its egress as best it can; so that on a windy day the hapless traveller will frequently get a seasoning to his food which he does not altogether appreciate, in the shape of falling carbon.

To kick a dog is fady, causing the kness to grow big; while a cat so treated is believed to retaliate by stealing the chickens.

A cat about to kitten is not spoken of by the word usual in such cases,

* The sikidy is a method of divination depending upon the arrangement in columns upon a mat, etc., of certain small articles, as the seeds of various plants, small stones, etc.
† The vintana has reference to astrological divination, and is a complicated method of divination depending upon the divisions of the lunar year and month. Every day throughout the year is supposed to have a certain character attached to it, as lucky, unlucky, or indifferent. The fate of every individual is decided by the day on which he is born, and his character and position in life are foretold by the diviner (mpanandro). All children born on certain unlucky days were (and probably are still in out-of-the-way districts) exposed to death, either by being turned face downwards in shallow water, or by being placed on the ground to be trampled upon by cattle. See also § IX.
‡ Pstadia dodoneaefolia, Steetz. § Scoenus umbretta, Gm.
but is called a "witch;" indeed the tabby seems to have acquired as bad a reputation in Madagascar, as an accomplice of those who practise the sinister arts, as her black sisters among the peasantry of Europe.

To keep a hen which lays abnormal eggs, as too large, too small, or shellless, is thought very unlucky; so also to have a crowing hen about the house, the name given to such an inauspicious fowl being fambara lôza (the announcer of evil). It is said that on the morning of the day on which the new Queen Ranavalona III. was announced, she was somewhat alarmed by one of the royal hens showing this masculine vocal development; but in her case at least the popular opinion proved fallacious, the bird being, in this instance, a prophet of good, and not of evil.

It is fady to kill a fowl while tied up, the motive being apparently one of humanity. A fowl must not be fed with cooked rice, as it is believed to cause it to lay shell-less eggs.

To beat a cow with 'fantàka' (a stout strong grass) is fady, preventing the animal from calving; so too, to milk a sheep, this bringing its owner to poverty.

A dog born by moonlight must be killed, as, if allowed to live, it will surely bite its master.

To kill a scorpion is fady to those who have a charm preserving against the sting of that animal, as this, it is said, would be like a breach of contract, and would be followed by others of the race avenging the death of their companion; so also, to kill any snake whose tail is broken, such an animal being called Ramâhavàldy (the one able to requite).

There are also many fady connected with the crocodile; thus, to throw green grass, or cow's dung, or anything white into water which crocodiles are known to inhabit is thought to provoke them. For the same reason, some waters must not have a spade or a spear struck into them, nor have the word "sugar" spoken in their neighbourhood. Should a person crossing a stream happen to be carrying food with him, it is customary to throw a little into the water to propitiate the crocodiles.

Again, if two or more people are crossing a stream, and one gets a little behind his friends, he must be very careful not to cry out: "Andrâso àho" ("Wait for me").

Some examples I have met with seem to imply a curious basis for the moral code in regard to the rights of property among the last generation of Malagasy. It does not appear to have been fady to steal in general, but certain articles were specified, to steal which there were various penalties attached. Thus, to steal an egg caused the thief to become leprous; to steal 'lándy' (native silk) caused blindness or some other infirmity. And to steal iron was also visited by some bodily affliction. Even any iron article lost by its owner might not be taken by anyone who happened to find it, the penalty being, it is said, death to the one so doing. To lie in selling silk is fady: unfortunately the prohibition does not always extend to the sale of other articles.

Of fady connected with plants, I have collected a considerable number, but these are in general of but little interest, except to the botanist; the following, however, may be mentioned. To take hold

* Arundo Madagascariensis, Kunth.—Eds.
of a plant called ‘beroberoka’* is fady to some people, having caused leprosy to their ancestors. Others are forbidden to eat ‘anantsinàhy,’† as it is thought to cause weakness. The ‘sôngosôngos’ ‡ may not by some be taken up into the town, as it is believed to cause destructive hail. The fruit of the ‘tapfâ’§ may not be plucked from the tree, but must only be gathered from the ground as it falls. It was fady formerly to bring the same tree into Imerina, the central province. A basket made of a rush called ‘hàzondrâno’¶ may not be used to carry fish in, the only reason apparently being the similarity of the name of this plant and the word for fish (hàzandrâno).

It is also fady for anyone going a fishing to take money with him, to speak of an ‘Andrâna,’ to eat meat, or to go with a full stomach, as if these conditions be not complied with, he is sure to return unsuccessful.

IV.—The Person.

Under this heading we may mention the following:—

It is fady to touch one’s own person with a knife, or to measure one’s own height, the former practice, it is said, causing leprosy, and the latter stopping one’s growth.

To clean the teeth immediately after eating, while they are still warm, is to be avoided, as it is said to loosen them. A child, on losing a tooth, throws it on to the house-top, saying: “I exchange the bad for good.”

Only people with a good even set of teeth, it is said, should plant maize, otherwise there will be unfructified spaces in the head of corn corresponding to the spaces between the planter’s teeth.

No person, except the sovereign, may file the lower teeth even, while anyone may file his upper teeth (a common practice).

It is fady to wash one’s hands in rice water, as it is said to cause them to turn white and become diseased.

To cut one’s own hair is fady; as is also to cut the nails of one’s fingers and toes on the same day;** or to cut the toe nails before the finger nails. A sick person’s nails are not cut, since cutting them would, it is believed, increase his disease. There seems to be some idea of his avêlo (spirit) escaping with the cut nails.

A man’s hair is not cut on the day of the week on which he was born, and in some cases only at the new moon. It is also considered unlucky for an orphan to cut a child’s hair for the first time. Quite a ceremony is made of this first hair-cutting. The whole family meet together and make it a time of rejoicing. After the hair has been cut, it is put into a sakôfa (large wooden winnowing dish) and mixed with rice, ox hump, etc., and then divided out into several portions, which are arranged round the sakôfa; a scramble then ensues, each of the fair relatives present trying to eat as much as possible. It is believed that this curious practice acts as a charm against barrenness in those who partake of the dainty repast, and also wards off evil from the child.

Again, to cut the hair before a meal is considered improper, the reason

* Sonchus oleraceus, L. † Bidens lecantha, Willd.; and B. bipinnata, L. ‡ Euphorbia splendens, Bojer. § Chrysoppia sp. ¶ Scirpus lacustris, L.—EDS.
¶ A prince or noble.
** If, however, a person specially desire to cut the nails of fingers and toes at one time, he may do so, provided the knife be used to cut something else (as a piece of wood, etc.) immediately.
given being that it is not right to take away before adding (tsy měty raha analana vao ampiana).

To dress the hair, or wash the face, or cut the nails by night are all fady. Other practices, which may be noticed here, are also to be avoided by night, as to shout, or to whistle, or to carry mutton, for fear of being followed by ghosts. And should a person be called to by the ghosts (antsaın' ny malalahéa), he is cautioned by no means to answer, or death will be the result of his temerity.

To lie down at night without a light in the room is also to be avoided, for this is like the dead, who lie in the dark in the tombs.

To throw away ashes or dirty water by night seems also to be hateful to ghosts; if, however, a little of the ashes be brought back into the house again, no evil consequence will accrue.

To kiss a child's hand is fady, the youngster so treated developing a selfish disposition and begging for everything it sees. To kiss a young child at all is fady, for fear the person so doing should happen to have any disease, which, in that case, is pretty sure to be caught by the little one.

V.—Rain, Hail, etc.

When we consider the frequency and violence of the thunder- and hail-storms in this country, it is no wonder that the ignorance of the people should have attached many superstitious observances to these phenomena. The following are some examples of the fady on this subject.

When a thunder-storm is approaching, it is the practice of some to smear the central wooden pillar of the house with mud, as a protection against its being struck by lightning. There seems to be an objection to mention the word vəratra (lightning), the word fotaka (mud) is often substituted for it. Thus, a person will be cautioned against sitting at the base of any of the three pillars of the house, or leaning against the walls, lest the mud should fall on him (sao tanjerań' ny fotaka), i.e., the lightning.

It is fady to bring an ox, a sheep, or especially a dog, into the house during a thunder-storm, this latter animal apparently being peculiarly obnoxious to the electric fluid.

To run in a thunder-storm, or to take shelter in any town by the roadside other than one's destination, even though the rain be falling in torrents, is by some considered fady; as is also to look out at the doorway in a storm.

To split bamboos in the house, or peel 'voanjo' (a kind of edible earth-nut*) at the gate is also thought to attract the lightning.

Again, while the rice is still in the fields, to throw or sling stones, to play 'diamānγa' (a kicking game), and to play a 'fārārā' (a native flute), are all to be avoided, as they are thought to bring on a hail-storm and cause destruction to the rice.

VI.—Diseases, etc.

A person with sound teeth must by all means avoid looking into the mouth of any one having the toothache (which the Malagasy believe to be caused by a small worm in the tooth), lest the one so doing should be affected with the same malady. So likewise, food prepared for a child should not

* Arachis hypogea, L.—Eds.
be given to anyone having the toothache, lest the child should get the toothache also.

A sick person must not go to bed when the sun is setting, and any invalid who happens to be asleep or lying down at that time must be aroused and made to sit up, as it is believed their disease will otherwise increase. So also for the sick to look at the sun when setting is fady.*

To tread on a Vazimba’s tomb is believed to cause paralysis of one’s side. Children are cautioned not to give anything grudgingly (mànonè tsy mthèfò), lest it cause the death of their mother.

For two persons to sit on one chair is thought by some to cause them to die young. To burn anything green in the fire is also believed to cause the early death of the one so doing.

To nurse a child on the knees is fady, giving the child some disease.

To lie on a rock in the heat of the day is thought to cause epilepsy, a belief accounting for the name of this disease, viz. ëndrobe (noonday heat). The very frequent reference to leprosy in the native proverbs points to the prevalence of this disease among the Malagasy, and it is not to be wondered at that there should also be many fady referring to the same subject. Some of these have already been mentioned; the following examples may be added:—

A leper should not be spoken of in terms of commiseration, lest the person thus expressing pity should catch the same disease. To give a piece of raw meat or any iron article to a leper or to receive such article from him, is also, for the same reason, to be avoided. To kick the stone at the head of a tomb causes, it is said, the foot to become leprous, so that the toes drop off.

There are many curious practices connected with the burial of lepers, but these will more fitly be considered under the next heading.

VII.—Death and Funeral Ceremonies.

In his Great African Island Mr. Sibree remarks: “There exists a general belief throughout the country in pollution as connected with death. Thus no one who has been at a funeral can enter the palace or approach the sovereign, unless a month has elapsed; and no corpse is allowed to be buried in the capital city, or to remain in it, beyond a very short time. The rough bier on which the body is carried is thrown away in the neighbourhood of the grave as polluted; no one would dare to use it even as firewood, but it is left to decay with the weather.”

In returning from a funeral it is customary to wash or dip the clothes in running water. In the case of a dead husband or wife, the survivor bathes in a stream, following down with the current; the object of this is to midla lôsa (remove calamity). Another curious practice is for the husband (or wife) of the deceased to throw a stone (called vató mâtî, or ‘dead stone’) into the tomb, saying, “I am no longer husband of the dead, but of the living,” then taking another stone (called vató vêlona, or ‘living stone’) home with him.

A corpse before burial must always be laid out at the east side of the house, the west being the place of the living.

* This strange notion I find has, as I suspected, arisen from the Malagasy idea of the sun ‘dying’ when it sets, implied in the phrase mâtî mãsoândro.
To meet a corpse on the road is by some considered fady; and no corpse may be taken along the Queen's highway, or across Andohalo or Imahamāsina, the two large plains in the Capital.

To point to a tomb is fady, as it is believed the fingers will come off. There seems to be a curious practice among some people of counting the teeth on approaching a tomb, the reason assigned for which is equally curious, viz. a desire not to become toothless while young, but to “mitondra nify hatrany an-dàvaka” (keep the teeth until arriving at the tomb).

To look into a tomb in which no one has yet been buried is believed by some to cause early death, and to pass by a grave in which a person had recently been buried used to be, and probably still is, by some considered fady. To measure a tomb is likewise fady, as it is believed that the knees of the person so doing will swell.*

Young children are not allowed to look on a corpse. And formerly no one under about 40 years of age could enter a tomb at a funeral.

A wizard, a leper, one who has died of small-pox, or one who has been gored to death by a cow, may not be buried in the family tomb.†

It is a common practice at burial to wrap the corpse in two, three, or, in case of the wealthy, as many as fifty, or even a hundred lamba, and the oxen slaughtered on the occasion are in proportion; but in the case of lepers it is fady to wrap the corpse in more than two lamba, and generally only one ox is killed at the funeral. No mourners follow the bier, and only two or three persons wearing salaka (loin-cloths) of raty (banana bark) carry the corpse, which they throw down backwards, and then immediately run off, to return again afterwards and cover it with earth.

Many of the fady connected with the Malagasy mourning customs are very curious, those referring to the sovereign being especially numerous and stringent. Thus, when the sovereign is ill, he must not be called “ill” (mardary), but “warmish” (mafānafana); and when dead, he must be said to have “turned his back” (niambhöho); his corpse is not called by the usual word for a corpse (fady), but is termed “the sacred thing” (ny màsina); he is not “buried” (alevina), but “hidden” (afènina).

Many practices are fady to the common people on the death of the sovereign, such prohibition extending to various periods, according to the will of the new sovereign. Thus to sing, play music, clap the hands, laugh boisterously, dance, wear ornaments or brightly coloured garments of any kind, to dress or anoint the hair, wear a hat, cut the nails, bathe, look in a looking-glass, carry the arms akimbo, clean the teeth, etc., are all fady at such a time.

* It is said that the master of a slave who is inclined to run away will sometimes threaten to send him to measure a tomb, the consequence of which, it is believed, would effectually prevent his escaping on foot.

† This, to the Malagasy, is one of the greatest possible calamities. They are a very sociable people, and think much of having their relations about them, and the idea of being separated from their families at death is especially repugnant. This is seen in the ruinously large sums of money which even quite poor people will pay to have the corpses of their relatives, who have died in distant parts of the country, brought up to be buried in the family tomb. And not the least of the horrors of war to the Malagasy is the fear of being “voly fady an-tafika” (having the corpse “lost” on a military expedition). The Malagasy have a proverb; “Vélona, iray trino, māty, iray fàsana” (“While living, occupying one house when dead one tomb”).
Many of these practices are also forbidden on the death of a near relative, and the abstinenace from most of them probably causes but little trouble or self-denial; but other prohibitions common at the sovereign's death must be exceedingly inconvenient. Thus the making of earthen cooking-pots, building houses, spinning, weaving, plaiting of mats, carpentry, working in precious metals, etc., etc., must all be suspended. No one is allowed to lie on a bedstead, ride in a palanquin, or on horseback, and everyone is expected to shave the head and uncover the shoulders.

It should be stated, however, that in the case of the late Queen, Ranavalona II., some of the more oppressive of the practices were relaxed, as the shaving the head and uncovering the shoulders. Some of the country folks, however, on hearing of the death of the Queen, at once shaved their heads, only to find, to their chagrin, on coming up to town, that their zeal in showing their sorrow had been somewhat premature. Apropos of this custom, we read in a recent number of *Ny Gazety Malagasy*, the Malagasy official newspaper, that two officers, who were detained prisoners on board a French man-of-war, likewise shaved their heads on hearing of their sovereign's death, and that on being interrogated by their captors as to the meaning of this, they, with more ingenuity than truthfulness, replied that they were troubled with parasites, and that that was the reason why they took their hair off!

Under this heading a few other miscellaneous examples may be given.

The shirt in which the dead are buried must be put on back to front, and the *làmba* thrown over the opposite shoulder from what is customary with the living. The number of stitches in sewing the grave-clothes must be six or eight, these being considered unlucky numbers. The flesh of the oxen killed at a funeral is called *hèna râtsy* (bad meat), and may not be seasoned with salt, nor be eaten by an *Andriana*. A dead person, when referred to, is not named, but called *Tômtpokoléo* (Sir, or My master); or, if a slave, is spoken of as *Râbëvôina* (he who has borne many calamities).

**VIII.—Sex, Age, etc.**

*It fady for a man to dredge for fish,* sweep the house, carry water, or *plait* mats, it being considered *infra dig.* for a man to engage in woman's work.

*A soldier may not eat a cock that has died fighting,* nor anything that has been speared to death; and no male animal must on any account be killed in his house while he is away on service. Certain kinds of food are also fady to a soldier; thus, an ox's knee must be avoided, lest he become weak in the knees and unable to march. He must also *eschew* kidney, the word for this in Malagasy (*vôa*) being the same as that for 'shot.' For same reason *citrons* (*vôasârã*) are fady to some soldiers; neither must they eat *hedgehog,* as it as feared that this animal, from its propensity of coiling up into a ball when alarmed, will impart a timid shrinking disposition to those who partake of it.

Again, there are many practices connected with young children which are worth noticing.

*A little child, until about a year old, must not be called good-looking or fat, but is spoken of as ugly (ràtsîràtsy), or styled a little pig (kisôasôa),*
or a little dog (*ambôambôa*), etc. On asking an old man what the meaning of this practice was, he said: "*Fandrao hâlan-dôlo ny zâza*" ("For fear the child should be hated by ghosts").

A child learning to talk should not have the tongue put out at it, as in that case its teeth will not grow.

To allow a young child to look in a looking-glass is also fady; so too, to give it eggs to eat, the alleged reason being "*sâmy atôdy izy ka hifampihinana*" ("they are both eggs, and it is not right they should eat each other").

Crab and ox-liver are also thought unsuitable food for young children, the latter, it is believed, causing the teeth to decay.

For a child or young person to plant trees, especially the mango and the Indian lilac, *is considered objectionable, causing early death. Again, there are not a few *fady* connected with women who are enceinte, a few of which it may not be amiss to mention. Such an one must be careful not to laugh at an ugly or deformed person, for fear retributive justice should similarly afflict her offspring; she may not step over an axe, lest her child be bow-legged; nor bind up ginger in the corner of her lambô, for fear her babe should have more than the normal number of fingers and toes.

To drop into a rice-pit, to pluck up anything green, to step over a pumpkin stalk, to go into a room where a corpse is, to catch locusts, and to eat quickly, are all likewise to be avoided, being supposed to bring on a miscarriage. The mother must abstain from eating mulberries, as they are thought to impart patches of red colour to the skin of the child.

Another class of *fady* refer to the precedence of the father or elder brother over the younger members of the family. Thus, it is always considered a mark of respect when eating poultry to give "the pope's nose" to the oldest person present at the meal; and similarly, a son may not sit on a chair while his father is sitting on the ground, may not take up his spoon before his father, nor precede him when walking, nor drink water before him. The reason given in this latter case is a very remarkable one; it does not seem to be a matter of filial respect at all, but rather of expediency, for it is affirmed that, if this rule be infringed, "the birds (ducks, fowls, etc.) will die." A younger member of the family, however, has precedence in one matter,—he has the choice of money before his elders.

IX.—Special Places, Times, etc.

The *fady* connected with particular places, days, etc., are very numerous, but are in general of no very special interest, being chiefly connected with divination and the idols. A few, however, may be mentioned here.

Frequently certain animals or plants are *fady* to a certain place; thus, a hornless ox may not be taken into the palace enclosure, a shrub called "*ambéroivôrê*" might not formerly be taken down to Imamo, a province to the

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* Melia Azederach, L. † Cajanus indicus, Spreng.—Eps.

† As the only money current in this country is the European dollar (chiefly French), and as all smaller denominations are reckoned by weight of cut fragments of the dollar, it happens that a new coin is considered of more value than an old defaced one. Even of good unworn dollars, one with raised letters round the rim is preferred to a milled one, or to one with an indented inscription.
west of Imerina; lard, or swine's flesh of any kind, is fady to the Ankàratra mountains.*

In some places it is fady to keep dogs, as they are thought to be specially repugnant to the Andriana (or nobles) who are buried in the neighbouring tombs; and should a dog come near one of these tombs, its owner will become ill, or even die.

The eel is fady to a certain town in Betsileo. On one occasion, when an eel happened to be caught in the neighbourhood by an Andriana lady (the wife of my informant), and was unwittingly taken to this town and cooked, the natives threw away the cooking-pot and all the spoons, plates, etc., which had come in contact with it.

At one town it is even fady to eat rice; while at another, to the north of the Capital, to eat ox-liver is believed to cause leprosy. Horses may not be taken up into Ambhìmànà, the former Capital of Imerina; and Europeans are also forbidden access to this and one or two other places. Some streams must on no account have the word ‘màmbà’ (crocodile) mentioned in their immediate vicinity. Again, if in certain rivers the clothes should happen to get wet, one must be very careful not to say they are "wet" (lèna), but "on fire" (may), or "drinking water" (misòtro ráno).

In No. III., p. 77, of the Annual, Mr. Shaw mentions a curious fady connected with the Fanindrona, a fine river in Betsileo. He says: "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, 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."

There is also a marsh in Eastern Betsileo which has a somewhat similar fady connected with it. In this case the prohibition extends only to a small part of the marsh opposite to a certain wood, which reaches up to the edge of the fen. The natives, on arriving at this wood with their loaded canoes, prefer to give themselves the trouble of taking out all their goods, and carrying them round by land, loading them into other canoes at the further side of the wood, rather than pass down opposite to it, though the journey by water would of course be much the shorter.

For those crossing a river to change from their accustomed ford is by some considered fady; so also for women to leave one spring and go to another for water. The reasons for these fady are explained in the native proverb: "Miôva fantsakàna, víky siny; miôva fiàna, lànin’ ny màmbà" ("Those who change their place for drawing water will break their waterpot; those who change their fording-place will be caught by the crocodiles").

In connection with various days too there are many superstitious observances. These chiefly belong to the old astrological divination;

* Missionaries have at times found it almost impossible to get bearers to go with them to these mountains if they happened to have any lard among their provisions.
thus, any person starting on a journey, building a house or tomb, taking a wife, etc. etc., would enquire of the diviner (mpandro) what days were lucky for the performance of such business; so also it was fady to bury the dead, or to visit the bereaved, on certain days; as we have seen, children born on special unlucky days were not allowed to live; and even now certain days of the week are almost always chosen for the sovereign to enter and leave the Capital.

There are other fady again connected with particular numbers. Thus, to build a wall with eight courses of mud is fady; so also to do the hair in six or eight rows of plaits. The reason in these cases is probably that the word bina (six) is the same as the root of manina (to regret), and valo (eight) of the word faahavalo (enemy).

X.—Miscellaneous.

It is fady to use the money received from the sale of a cow in buying a sheep, or the price of a goose in buying a fowl, or the price of a slave in buying a dog.

On lending anything it is fady to say: “Take care lest you break it,” as in that case the chances of its getting broken are greatly increased.

A person going to dig up manioc must not run, or the roots will prove bitter.

An egg may not be broken on a stone, for this is like making the weak fight the strong.

To burn a knot on string is fady, causing, it is said, big knees; so also, he who burns two wicks in one lamp will, it is supposed, be guilty of bigamy.

To go among green trees towards evening is to be avoided, a person so doing being believed to be arahin-jawa (literally, “followed by things,” which is a euphemistic way of speaking of spirits of the Vazimba supposed to haunt the place), and the children of the offender become ill in consequence.

To buy things singly is by some thought objectionable, and in some villages all burdens brought in must be carried by at least two men.

To use eels’ grease on the hair causes baldness.

For the master of a house to burn the old thatch from the eaves is fady.

To speak evil of one’s ancestors is a crime, the consequences of which are visited on the offender by bringing poverty on his offspring.

To spit while passing a person is fady, the one so doing being thought proud. (It might be well if this fady were extended to certain more enlightened nations.)

An idiot may not be taken into the royal palace.

Should twins be born in a house, it is fady to some persons to keep them both, one must be put out to a relative. If twins are born in the royal family, they, along with their mother, are turned out and lose caste.

Those making the journey to the coast must not point ahead, or congratulate themselves that they are now getting near their journey’s end, etc., as in that case the road will appear longer, or something will occur to delay them.

Only the sovereign, or one of the royal blood, is allowed to use a scarlet umbrella.

The sovereign may not be pointed at either by the hand or mouth.* In

* To thrust the lips forward in the direction of the thing indicated is a more common way of pointing than by the finger.
some parts of the country it is *fady* to make use of any word which wholly or in part corresponds with the name of the sovereign or chief; thus, on the accession of Queen Rasoherina, the name for a silk-worm moth (*soherzina*) became *fady*, and the word *zana-dandy* (offspring of silk) was substituted.*

These examples of the Malagasy *fady* might be multiplied almost indefinitely, but the selection here given will be amply sufficient to show their general character as illustrating the native manners and customs, modes of thought, and beliefs. Could similar collections be made in other parts of the island, it is probable that much interesting light might be thrown upon the race affinities of the various tribes.

The question as to the antiquity of many of these practices, and what links of connection they may establish with the various Polynesian and Malayan tribes, would form a very interesting subject for investigation; my own opinion is that very many of them are comparatively recent, being part of the gradually accumulating folk-lore of the country. This seems the more probable as some of them are only of local application; while to those, on the other hand, which are common to widely separated districts, a higher antiquity must in general be ascribed. The subject is one of considerable interest, and it is to be hoped that those who have the opportunity for more extended inquiry will think it worth their while to pay some attention to it.

While we may deplore the ignorance and superstition of the Malagasy as displayed in these *fady*, it will be well to remember that it would not be difficult to find even in enlightened England many practices showing quite as much darkness and credulity; and it is cause for thankfulness that, whether in England or in Madagascar, wherever the light of the Gospel and the blessings of knowledge and civilization penetrate, these mists of ignorance and superstition are gradually dispelled.

H. F. STANDING.

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NOTES ON THE NATIONAL MUSICAL INSTRUMENTS OF THE MALAGASY.

ALTHOUGH the Malagasy are passionately fond of music, have a fair proportion of good voices, and delight in singing, yet their national music is of the most primitive kind. All their songs are mere chants, containing at most but three or four individual sounds, and many of them scarcely removed from a monotone. They were evidently invented for the purpose of keeping time in paddling their canoes, or in transplanting the young rice. In both cases it is usual for one to

* This practice, it appears, is common among other branches of the Malayan race, and is one great element in some of the East Indian islands in introducing dialectic differences among neighbouring tribes. See Max Muller’s *Lectures on the Science of Language*. 
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sing a kind of refrain, while all keep time with the movements of the body, so that at the accented note the paddle is inserted and a vigorous pull is given, in the former case, or a young plant is pushed into the mud, in the latter instance. Children have also many games similar to those played by boys and girls in England, where one party sings its reply to the other, or where a company keeps time in its march to the song of the leader, all joining in a kind of chorus.

The instrumental music of purely native origin is also little more than a rhythmical repetition of two or three notes; but some of their instruments are capable of rendering any simple music, and by those who have received instruction in music they are so used now. In the present paper it is not pretended that a complete catalogue and description are given of all the musical instruments native to Madagascar, but only such as the writer has himself seen and examined during his itinerating journeys taken on behalf of the London Missionary Society.

The simplest, and probably the oldest, instrument used to produce a sound for making a rhythm is found among the Bâra and the people of Ikôngo, to the south and south-east of the Bétsiêlo respectively, and consists of a bamboo eight or ten feet long, and three or four inches in diameter, split at several joints, but not divided. This is mounted on two forked branches stuck into the ground, and standing a few inches high. On both sides of this bamboo the players are arranged, each having in his or her hands short sticks for striking. By varying the force of the strokes time is kept, accompanied generally by singing and clapping of hands, to which the dancers keep in accord.

In one of their heathenish ceremonies the iron part of an old spade is suspended by a string, and being struck with another piece of iron, is used to mark the time in the native dance during the performance of the sâlamânga described below, but I have never seen it used on any other occasion.

Two kinds of drum are used: one, a species of tomtom, is about eighteen inches or two feet long, and nine inches to a foot in diameter. Both ends are covered with parchment made of sheep's or goat's skin stretched tight and pegged to the body of the drum with wooden pegs. Strings are attached for suspending the drum from the neck of the player, who strikes the ends with the flat of his fingers. The woodwork is usually hollowed from the solid trunk of a tree.

The larger drum is from two to three feet high, and three to four feet in diameter, made of thin wood bent into shape by heat and tied with thongs of leather. The ends are covered with dried bullock's hide stretched tight on bands of wood fitting outside the body of the drum. It is beaten with sticks having knobs, but uncovered. Drums seem to be universal in the country, as they are found among different tribes living a distance apart.

There are also two kinds of native flute, one about two feet nine inches long, made of iron and having three holes near the lower end. This long flute I have only seen in the Betsileo, Ikôngo, Bara, and Taimbôro tribes. The other kind is also made of bamboo, about a foot in length, and having six holes, with occasionally a seventh for the thumb on the reverse side from the six holes. This is found in Imérina, the Tanâla,
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and Betsileo (where it has probably been introduced from Imerina). Both kinds have the two ends open, and are held sideways slanting downwards when used, the player blowing across the open end farthest removed from the finger-holes. The breath striking the inner edge of the tube at right angles sets up the vibration by which the sound is produced. The long flutes give a mellow powerful note; and a band composed of half a dozen flutes and a drum is used by some of the chiefs to accompany them on state occasions; the effect, though somewhat monotonous, is by no means unpleasant.

All the above instruments are used in concert at weddings, funerals, dances, or at the salamanga, a heathen custom still retained in some parts of the island for exorcising the spirit of evil supposed to possess all those who are ill. At a certain village in Ikongo I had the opportunity of witnessing this strange ceremony, conducted under the direction of a diviner. The two daughters of the head man of the village were ill, and the following note, taken at the time, describes the forms gone through to cure the two girls.

On the roof of the house inhabited by the head man and his family were placed pieces of wood, pointed and painted in cross bars of white, red, and black, and stuck in the thatch near the ridge, so as to resemble the "horns" of the old-fashioned Malagasy houses, where the last rafters at each end of the roof are continued upwards for about three feet, and somewhat resemble the horns of an ox. About three feet from the door was planted the forked branch of a tree, also resembling horns, having the bark peeled off from the joint upwards. Those in the roof were to induce the spirit to ascend them and so leave the house. That near the door was to prevent any stranger, or any one coming from a house of mourning, from entering the house, as that would break the spell. Twice every day a dance was performed. The seats of the sick people were brought out and placed near the door-step, and after some incantation had been said over them, they were covered with a mat. The sick people who were brought out and placed in them were dressed in a queer fashion. One had on, among other ornaments, a conical fool's-cap decked with leaves and flowers and a great tassle at the tip. Then three drums were beaten without much regard to time or tune, while some lads played the native flute, and the women and girls sang a monotonous refrain and clapped their hands. Then the woman appointed for the occasion began to dance, while another woman sat behind the sick folk, beating a worn-out spade (suspended by a string) with an axe, quite close to their ears. I thought, as I stood by, that if anything were needed to make an indisposed person downright ill, this would be a good recipe. Although I stood by only a short time, I was thankful to get a little further off from the din and noise of this doctor's prescription. Not so with the sick ones; they sat perfectly motionless, while the drums were beaten louder and louder, and more and more voices and hands joined in the chant and the clapping, till it reached a perfect shriek, when I was rather taken aback by seeing the two girls jump up and commence to dance round the inside of the circle made by the performers. When exhausted they again sat down, and another began the dancing. Before I left they changed the chief dancer, on the ground that she was either not a sufficiently good dancer, or else
was not of sufficiently high rank to propitiate the evil spirit. So an andriambány (princess) was substituted, and the same thing went on twice each day till I left.

Another instrument used by the Betsileo, the Bétismisaraka, the Tanala, and the Bara is the lôkângam-boâlâvo, a species of lyre. A piece of hard wood about two feet long is fixed at one end to the half of a gourd shell, which forms the sounding-board; at the other end of the stick are three frets or bridges, left in cutting out the wood, over which two strings, made of catgut, are passed, and fastened at each end of the long piece of wood. The player places the hollow of the half gourd shell against his chest, holding the stick near the end in his left hand. By twanging the strings with the thumb of the right hand, and using the fingers of the left to press the strings firmly on the frets, he has six notes at command. I have found a want of uniformity in the tuning of these two strings; each player seems to suit his own taste, tuning them to thirds, fifths, or even octaves by untwisting them and drawing them tight before readjusting them, as there is no moveable bridge or any peg for tuning.

In the Bétismisaraka (the only tribe in which I have seen it) another kind of single-stringed lyre is used, called a jôjîlâvo. A stick about four feet in length has the half of a gourd shell fixed near one end, and a string attached to the other end is passed over a bridge near the gourd and fixed securely to that end of the stick. In some cases, however, the bridge is altogether dispensable, and the bend of the stick is made to answer the purpose of keeping the string clear. The gourd is pressed against the chest of the player by his left hand, the fingers of which shorten the string by pushing it against the bridge, or by simply pressing firmly against it with the back of the finger. In his right hand he holds a piece of dried pandanus leaf folded into the shape of a tall square bottle, and containing a few grains of rice. In the same hand he holds a thin piece of elastic wood or bamboo, with which he strikes the string between the left hand and the end of the stick nearest to the gourd, producing a curious combination of sounds, the rattling of the rice in the leaf imitating the side drum played pianisimo, while the click and sound of the string resemble to a certain extent the sharp snapping sound of an old harpsichord.

But by far the most elaborate and best instrument the Malagasy have is the valîha. It is formed of a piece of bamboo about four feet long and four inches in diameter. "At first glance this long cylinder seems to have a set of strings attached to it, which are held out from the trunk by a movable fret or bridge inserted near the end of each; but these strings are really thin slices of the cane, no thicker than a violin string, which, though they stand out from the stem, are a part of it, and have only been split away for the length of two feet. Any further splitting is prevented at either end by a band of cord tied round the stem. If a string breaks, another is easily cut from the trunk. The strings stand at equal distances all round the stem, surrounding it as the iron frame-work surrounds an umbrella handle when the umbrella is closed." Different instruments have a different number of strings, varying from 14 to 20 or 24. They are tuned by moving the frets along the string, and when properly tuned, it sounds one or two complete major
diatonic scales. One some instruments, wires are introduced screwed up
with pegs, as in a violin, giving a sound two octaves lower, and its
fifth for filling in a simple bass. This instrument is undoubtedly tradi-
tional among the Tanala, Betsileo, and Hova, as none can give any
account of its origin, and it has certainly not been imported.* In play-
ing, the strings are plucked by the nail, and the long nail on the little
fingers is for this put into requisition. Clever players can reproduce
any tune on this instrument, and it is by no means disagreeable. Only
a short time ago I heard a man play some elaborate dance music, the
National Anthem, the Marseillaise, etc., in a style far more pleasing to
the ear than that of the musical box from which he had learnt them.

A large number of European instruments are now used in Madagascar,
and very good bands are to be met with in some of the government
towns, composed either of stringed or wind instruments, with cymbals,
triangles, and side drums. But I have endeavoured in the above notes
to confine myself to a description of the purely native instruments.

G. A. SHAW.

A POSTSCRIPT ON THE MALAGASY "PASSIVES."

I
N the beginning of my last article on this subject I said that "my
remarks were likely to be the concluding ones on my part;"† but
in the course of my writing it I touched upon a point respecting which
I declared that I should like to "try to work it out more fully," if time
allowed me to do so.‡ This point was a suggestion I made that the so-
called "passives" might be regarded as verbal nouns, i.e. as expressing
merely an action irrespective of its reference to the agent or the person
or thing acted on, and that consequently all suffixes also in Malagasy
were virtually possessives. My words were: "My idea as to suffixes,
generally speaking, is that they in all languages have been added as
possessive formatives to predicative roots or forms. From this use of
them all other uses can be derived and explained. When I have an
expression such as my killing, the my is of course properly a possessive;
but it may easily be turned into, or made the starting-point for, both a
nominative (my killing another) and an accusative (my being killed, killing
me), which would respectively correspond to the active and passive senses
in which the root itself could be taken."§

When I wrote my two former articles on this subject I did not know
much about the present opinion of Malayan scholars as to the theory for
explaining the forms in question. What had at first chiefly struck me
was the vagueness both of the verbal character and the "genera"
("active" and "passive" voices) of Malagasy verbs, and the impropriety

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* Mr. Wallace, on p. 57 of his Tropical Nature, describes an instrument used in Timor,
which answers exactly to the valiha.—Eds.
† Annual, No. VI., p. 190. ‡ Ibid. p. 194. § Ibid. p. 194.
or irrationality of explaining the verbal pronominal suffixes as ablatives. But since I last wrote on the subject I have had some more information as to the views of some of the most competent Malayan scholars of the day.

In consequence of the controversy on this question the Rev. W. E. Cousins asked the opinion of a learned English friend (Mr. Cust) about it, and this gentleman referred it to Dr. Kern, at Leyden, and Dr. Rost, of the India Office in London, both of whom kindly gave their opinion on the subject. These replies Mr. Cousins, with his usual candour and disinterestedness, kindly placed in my hands, and I shall therefore take the liberty of giving the substance of them here.

Dr. Kern’s reply is very full. He begins with saying that “the question is one of grammatical terms rather than of grammar itself,” and then proceeds to say: “We must bear in mind that the Malayo-Polynesian languages possess no verbs in our sense of the word. Their so-called verbs either denote an agent, or an action going on, or an act performed. The next approach to their verbal form are our participles. The root in the Malayo-Polynesian languages is never an agent, and in so far a passive, in the sense in which in English (his) love, (his) right, etc., may be called passives, whereas a lover, one seeing, are actives. A Malay phrase, as aku-di-lihat-na, which may be rendered: I am seen by him, properly means: I in sight his. Lihat is obviously a noun, and that a passive one, denoting an action, not an agent. In order to express the idea of a person seeing, engaged in seeing, lihat wants a prefix or infix: aku melihat (I see). In Malagasy the formation of the active and passive voices is essentially the same. Vono (Malay, bunuh) is the being killed, murder; vóno-ko, properly murder-my is used to denote: (one) is killed by me. The Malay says in this case: ku-bunuh, i.e. my murder. To denote: I (you, or he) kill (kills), the Malagasy say: mamóno, the Malay: mambunuh.

“The question whether ko in vono-ko and ku in ku-bunuh be an ablative is easily solved. Of a real ablative case there can be no question, for the ablative properly so called denotes from. I need not say that the Latin ablative in many cases stands as an instrumental case. In the Malayo-Polynesian languages the agent, the logical subject of the passive phrase, is not put in the instrumental, but in the genitive, case. Vono-ko is murder-my (of me, not by me). This is not so evident in Malagasy as in Malay, Javanese, etc., because the genitive case in the latter is much more clear. The genitive of the 3rd person, e.g. is in Kawi nya, in Malay na; this nya contains n, of, and ya, he, she, it. Lihat-na is everywhere his sight.

“It is not correct that the Malayo-Polynesian languages are partial to passive constructions. They most nicely distinguish between the two voices, and never use them promiscuously. In English we may say almost at will: the man was killed by the robber, and the robber killed the man. Not so in the Malayo-Polynesian languages. The general rule about the use of the two voices in the case of the Malagasy is in the main correctly stated by Marre de Marin in his Grammaire Malgache, p. 91, to which I refer.”

Thus far Dr. Kern. I have given his letter almost in extenso, as I thought it would interest the reader to be acquainted with the view of so competent an authority.
The reader will have noticed that Dr. Kern has only referred to what in Malagasy are generally called the "root passives;" but as these have been considered equally passives with the other so-called passive forms, and the construction essentially is the same in all of them, this is immaterial to the question at issue.

It will be seen that Dr. Kern entirely agrees with me in the three essential points of dispute, viz.:

1. That these forms are not true passives in the ordinary sense of the word, although they are used for expressing the sense of a passive (i.e. "available for expressing the passive," as I have worded it).

2. That these forms are to be considered as verbal nouns.

3. That in consequence of this the suffixes added to them to express the agent are not ablatives, but genitives (or possessives).

With regard to the passive sense of the forms he does in so far seem to agree more with Mr. G. Cousins than with me, as he seems to think that they always in a certain way express a kind of passivity. But on this point I can only refer to what I have said in my former article.

There is one point in particular Dr. Kern has made clear to me, namely, that the verbal root in itself, irrespective of form, has a certain notion of passivity. This sufficiently explains how we can express the passive even simply by adding a genitive (or possessive pronoun) to it, and understanding a copula (as we always must do in ordinary sentences in these languages, as they do not express the copula, if the subject it not to be emphasized), e.g. *ila-ko* (or *lan' blona* *ī* *iy*, i.e. *he is my loving* (=he is loved by me [or by people], or: I [or people] love him); or: *halana ī* *y*, i.e. *he is hate* (=being hated).

When Dr. Kern says that it does not appear quite as clearly in Malagasy as in Malay that the verbal suffix represents the genitive, he seems to have overlooked the fact that even the example he gives (the genitive of the third person) is as clear in Malagasy as in Malay, if the form of some of the dialects is taken into account.* The Malagasy genitive is, as the Malayan, *n'_; now it certainly seems puzzling how *n' ī* *y* should become *ny*; but in some of the provinces (e.g. amongst the Sākālāvā) this pronoun has the form *ie* or *ia,*† and it is easy enough to see how *n' ie* might become *ny.*‡

Dr. Rost gives his view briefly. After having pointed out how the matter stands in Sanscrit and the Indian vernaculars, he proceeds: "In all Malayan languages, most of all those spoken in the Philippine Islands, the passive verb in its various forms and uses is particularly developed, and all grammarians agree in calling these forms passives. The question, however, appears to me to be still open. At any rate it may be doubted whether these forms may not just as well come under the denomination of verbal nouns. Certain peculiarities in their structure would warrant this classification.

"Pronominal affixes do not exist in Indian languages; the Malagasy has them in common with all the other Malayan languages. I am not

* I should rather have said that he does seem to have known (and could not be expected to have known) the form of this pronoun in the dialects.

† The *z* is only a demonstrative consonant, frequently inserted as an affix, as in *isaholo* [=āko], *isahay* [=provincial ahay], *izaro* [=irēo].

‡ A simple *i* is used by the Betal offender for *ī*; this renders the similarity complete.—Eds.
aware, however, that they can ever denote the ablative relation in Malay or its allies. In some forms of the so-called passives they express only the direct object or the possessive case."

Next, after thanking the two scholars for their contribution towards solving the question before us, I have especially to tender my best thanks to Dr. Rost for his kindness in sending me H. C. von der Gablentz's valuable work Das Passivum, with which I was not acquainted at all when I wrote my two first articles, and from which I am now going to give some extracts.

This author, to whose classical work on the Melanesian languages I am also much indebted, gives a summary view of the different modes of expressing the idea of passivity in the different languages and classes of languages over the whole globe, as far as known up to the time when he wrote (1860), pointing out the characteristic peculiarities of about 200 languages with regard to this point of their grammar.

In his classification of languages according to their way of expressing the notion of passivity, he characterizes the Malayo-Polynesian (including the Malagasy) and Australian languages as such, in which the passives are expressed by "verbal nouns" ("Passivum als Verbalnomen"), and places them next after those which have got no form at all by which to distinguish between active and passive. He is exactly of the same opinion as Dr. Kern both with regard to the verbal (or rather non-verbal) character of the verbs, and the absence of a true passive in the whole of this family of languages. "The verb," he says, "has in the Malayan languages on the whole only the nature of a noun" (p. 477). "Already Humboldt (Kawi II. pp. 85, 123, 350 seqq.) proved convincingly that what we have to deal with here are no real passives, altogether no verbal, but nominal forms." "We can see it from the usage of these so-called passives, and the whole grammatical structure of the language to which they belong, that they can only have the sense of nouns; for not only do they (as the corresponding forms in the cognate languages) add the agent in the genitive case, or, when it is a pronoun, in the possessive form, but in all their tenses, as well in active as in passive, they can take the article and be used as participles" (p. 485).

It is perhaps unnecessary to add that the author here takes "noun" in its widest sense, including not only noun proper (nomen substantivum), but also adjectives, participles, supinum, gerundium and gerundivum.

Speaking of the Malagasy he says that Griffiths was wrong in thinking that this language had got a real passive, whilst Humboldt (Kawi II., p. 331) had already pointed out "that the passive here is expressed by phrases entirely of the nature of a noun," and Freeman, in Ellis's History of Madagascar (Vol. I., p. 512), had got the right notion, saying that it was to be regarded as a participle. The sentence: "Nodiako ny trano izay nialako" (Mat xii. 44, in the old translation) is translated; "The place of my returning shall be the house of my leaving."

To these authorities I may add Prof. F. Müller of Vienna, who, in different places of the linguistic part of the Report about the Novara Expedition, decidedly advocates the same view.

Bringing this rather lengthy postscript to a close, I shall sum up the

* Vienna, 1867.
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chief arguments against denominating the the Malagasy forms in question "passives," passing by the points I have dwelt more fully on in my former articles:—

1. All these so-called passives can, without any change, be used as substantives and take the article (ny apetraka, pinetraka, petrâhana, âmetrâhana, etc.), which is never the case with real passives. (One cannot say; the is killed, but only [with participles] the killed, the killing, and the being killed.)

2. They moreover prove their nominal character by taking a demonstrative or a numeral as attribute (e.g. io nalaina tany io), which real passives could of course never do. (If you say in English: This was taken this, the “this” is subject, not attribute, because the form is verbal, not nominal, whilst the reverse is the case in Malagasy.)

3. All these forms can, just as the participles, be used as attributes to substantives (zâvatra apetraka, petrâhana, etc., things placed), which is never the case with real passives. This participial nature of such forms also explains why we are nearly always at liberty to leave out the relative pronoun before such a form.

4. They can all be put in status constructus to a following genitive or possessive, just as all other nouns in Malagasy. That such is the case is evident from the following:—

(a) The form of a Malagasy noun with its genitive is exactly the same as that of a “passive” of the same termination, followed by its agent; e.g. tânana, hand; vonôina, is killed [i.e. according to the common translation of it]; gen. tanan’ olona, a person’s hand; vonoin’ olona, people’s killing [commonly translated: killed by people].

(b) When a pronoun is the agent of such a “passive,” it appears exactly in the form of a possessive suffix, as when joined to a noun; e.g. tanako, my hand; vonoiko, my killing (killed by me), and so in all these “passive” forms throughout.

That these same suffixes also sometimes appear with a preposition is no objection to this view, as a preposition can as well govern the genitive in Malagasy as in many other languages. In fact, nearly all propositions in Malagasy can be proved to be nouns (just as in Hebrew, for instance), and therefore most naturally govern both the noun and the pronoun in the genitive case. This origin of the prepositions is evident enough in many of them (as am-bôny and an-âty, from the nouns vony and aty), and is probably also the case with the most common one, âmy, although its nominal root has not yet been found. At any rate it simply follows the analogy of the others in governing the genitive (=possessive) case of personal pronouns (e.g. amin’ izany, amin’ izao).

It is interesting to see that a more correct view of this point of Malagasy grammar seems to have been held in the time of the first missionaries, although they evidently did not draw the consequences of it. Still more interesting to me has been the fact to which my attention only some weeks ago was drawn by the Rev. W. E. Cousins, viz. that good old Mr. Sewell (who certainly did not engage in comparative linguistic studies, or abstruse theoretical speculations, but rather used to take the phenomena as they appeared, and deal with them practically) has merely, by dint of a sound common sense, been led to see the truth (at least in
The phrase "zerin' ny liona" (power of the lion) he treats as quite analogous to vonoin' ny olona (the people's killing) and hitako izany (that is, my seeing), and remarks that ny liona, ny olona, and ko "can be said to stand in the possessive case." As he, however, neither translates the phrases (the translation given here is mine), nor gives any further explanation, nor draws any inference from it, it seems to have been more a happy guess than a theory.

I think I am justified in saying that the arguments here adduced, even apart from what I have written on the subject before, are quite sufficient to prove that the Malagasy cannot be said to have any true passives in the ordinary sense of the word. But this is not all. A glance at the four arguments I have enumerated above shows that three of them equally apply to the actives, proving them to be no real active verbs in the ordinary sense, as all "the active verbal forms" are at least quite as much nominal forms (i.e. substantives and participles), since they, without any change whatever, can take the article or demonstrative pronoun, just as nouns (e.g. ny mino), or be used as attributes as a participle (e.g. ny olona mandéha, nandéha, or handéha). To this may be added that almost any noun, adjective, or adverb in Malagasy can be turned into a verb by adding the verbal prefixes and affixes. What is left of our Malagasy verbs is therefore only verbal nouns in the widest sense of the word.

This may to many of us seem a rather startling devastation of our verbal notions; but, as the reader has seen, this theory is at any rate not new, on the contrary, it seems to have been held by the most competent scholars of the last half-century, as Humboldt (Kawi-Sprache I.-III. 1836-40), Gablentz (Das Passivum, 1860), F. Müller (Novara-Expedition, 1867). Kern (in his letter of of April 30th, 1883, quoted at length above), and perhaps I may add Rost, although he expresses himself with some reservation on the subject,—all men who have been deeply engaged in a comparative study of the languages to the family of which the Malagasy belongs.

There is especially one thing that strikes me as a difficulty with regard to this theory, and that is, the imperative, as I am rather reluctant to give up this as a sign of a real verbal character; but seeing that we in the Malagasy have imperatives of adjectives (e.g. hendréa [or hendrè], sovàva, tsarà), and even of pronouns (samìa), I am obliged to admit that the imperative is no Rubicon between the verbs and the other parts of speech.

On the other hand, this theory is strikingly in keeping with the character of the Malayo-Polynesian race, as far as my experience goes; for, according to this view, even the action is viewed rather from the passive than the active side (a kind of passivity), and the agent does not influence the term expressing the action (the verbal noun) with the energy necessary for transforming it into a real verb. The action and the agent are looking on one another in a lazy and truly tropical "dolce far niente."

When I first raised the question about the Malagasy "passives,"* I

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* Antananarivo, 1871 and 1873, p. 10 of the 1st, and p. 6 of the 2nd edition.
† See some excellent remarks by the Rev. G. Cousins on this point in the Annual for 1881, p. 20; "They are not at all anxious to do, to act, but are quite content to leave things to be done by some one, or left undone. Their language and natural disposition harmonize in this as in other respects."
‡ See my remarks in the Annual for 1877, p. 36, and for 1878, p. 77-79.
had not yet been able to draw the full consequence of my own views, although I had a vague feeling that the character of the Malagasy verb was in many respects, widely different from our own notions of a verb, and ought therefore not to be thrust down upon the Procrustes bed of our European grammar. With the scanty means then at my disposal it was also rather difficult to come to clear and definite results as to the whole question. I need not say that the theory here advanced will, if accepted and acted upon, cause a complete revolution in the chapter on the verb in our Malagasy grammars;* but a fuller treatment of this “revolution” is certainly no part of a postscript on the Malagasy “passives,” therefore punctum finale.

L. Dahle.

THE BELIEF OF THE SIHANAKA WITH REGARD TO THE SOUL.

According to the psychology of the Sihanaka, each living person has an angatra, or soul, capable of existing apart from the body it belongs to, and also continuing to exist for a time at least after that body is dead and buried. And although it is supposed that this angatra is absolutely necessary to the continuance of life, yet it may be separated from the body for a time without death occurring. The angatra, during sleep, can of its own free will leave the body, and is able to travel immense distances, almost annihilating space. During its absence from the body it sees, hears, converses, and remembers, and altogether seems to become endowed with powers which it does not possess when in the body. The Sihanaka believes that when the European dreams of his far-off country, his soul or angatra has actually left his body, crossed the seas, and visited his distant home and kindred.

If the angatra, while on its peregrinations, should by any means be prevented from returning to its own proper body, the man gradually sickens and dies, though death does not necessarily occur immediately, but several weeks even may elapse between the departure of the angatra and a fatal termination. Moreover, in the interval the man does not lose the use of his mental faculties; he talks and thinks and acts just as if his angatra were still with him. The angatra must, however, be brought back if the man is to live. Fainting fits or a state of coma are supposed to be the result of the temporary departure of the angatra from the body. The native doctors, or rather, medicine-men, are thought to be able by their charms and incantations to bring back the absent angatra, and so restore the sick to health.

A wandering angatra may be prevented from finding its own body

* It may, however, be a question how far it would be advisable, from a practical point of view, to introduce this “revolution,” even if it be acknowledged to be theoretically the most correct.
again in this way. If, while a person is asleep, when his angatra may be supposed to be away on its travels, his body be smeared all over with soot from the cooking pots, the angatra on its return will be completely nonplussed and unable to discover the body to which it properly belongs; of course the owner of the cheated angatra cannot survive the loss.

The rambling incoherent mutterings of a sick person are thought to be a conversation which his angatra is holding with the souls of some of his dead relatives who have come to pay him a visit. Dreams to the Sihanaka are actual occurrences. He believes that the figures and shadowy forms which appear to him in his dreams are the angatra or souls of his dead relatives and friends; and he believes that his own angatra can leave his body and go to the spirit-world and hold direct communication with the souls of the dead.

There is a disease also which the Sihanaka call angatra, and which they suppose is brought about by the anger or maliciousness of the angatra of some dead person. As an illustration this may be given:—A young man, say, has inherited a large property; he wastes it in riotous living and bids fair to cover the family name with disgrace. By and by he is attacked with this disease, and his illness is regarded as being caused by the angatra of his dead father or some other relative, who is grieved at his misconduct and takes this means of shewing his anger.

The souls of the dead may be prevented from entering a house to trouble a sick person, or those which may be already in the house may be dispersed, by sprinkling the room with water in which some white uncooked rice and certain charms have been steeped.

The medicine-men are not only supposed to be able to restore the absent angatra of a living person and so prevent his death, but they are also credited with possessing the power to destroy the angatra of the dead. A person whose illness is supposed to have been caused by the angatra of the dead will, if the offending angatra be a relative, strictly enjoin the medicine-man to be careful in his operations to avoid injuring it. If, on the other hand, the angatra of some dead enemy be regarded as the cause of the illness, the medicine-man, if the sick person desires it, will do his utmost to ensure the destruction of the malicious angatra.

From what has been said it is clear that the Sihanaka have a strong belief in the continued existence of the soul after death. But the ultimate condition which the angatra will assume is thought to have a close relation to the dissolution of the body. During the separation of the flesh from the bones of a dead body, it is supposed that the angatra that formerly inhabited that body undergoes extreme suffering, until the bare skeleton alone remains. If the angatra can endure the suffering during this process, it continues to exist indefinitely as an angatra; if it succumbs to the suffering, however, it is transformed into a lolo, or butterfly.

The angatra or souls of the cattle killed at funerals are supposed to follow the dead into the spirit-world. It seems as if certain inanimate objects also were regarded as having angatra; the mirage, for example, is called anga-dráno, the angatra or soul of the water.*

T. LORD.

* Ideas similar to those mentioned in the above paper are also held by the Hova, as shown by such an expression as the following, used occasionally in morning prayer: "Nmby sarin' ny maty isakay, fa tsakambanao reny ny tenamay ny fanahinay" (i.e. "We lay the image of the dead, but Thou hast again brought together our bodies and our spirits").—EDS.
THE FOLLOWING IS A COMPLETE LIST OF THE GENERA OF MALAGASY PLANTS.

Ranunculaceae. — Clematis, L. 13; Ranunculus, L. 4.

Dilleniacæ. — Tetraecera, L. 3; Hibbertia, Andr. 1; Wormia, Rottb. 1.

Anonaceæ. — Actiobotrys, R. Br. 2; Popowia, Endl. 3; Xylopa, L. 1; Clathrosperrnum, Planch. 3; Anona, L. 1; Bocagea, St. Hil. 1; Polyalthia, Blume 2.

MenispermAecæ. — Tinopora, Miers 1; Fatehizia, Miers 1; Cissampelos, L. 1; Rhattonema, Trichisia, Bent. 1; Spirosperrnum, Thouars 1; Bursaia, Thouars 1.

Nympheaceæ. — Nympheoa, L. 5.

Cruciferæ. — Nasturtium, R. Br. 3; Senebezera, DC. 2; Dentaria, Tournef. 1.

Capparidaceæ. — Cleome, L. 4; Polanisia, Rafin. 3; Gynandrospis, DC. 2; Thylachium, Lour. 3; Caypharis, L. 3; Merca, Forsk. 1; Craatava, L. 2.

Moringaceæ. — Moringa, Juss. 2.

Violaceæ. — Viola, L. 1; Ionidium, Vent. 3; Alsodeia, Thouars 13; Sauwagea, L. 1; Bixa, L. 1; Flacourtia, Comm. 1; Erythrosspermum, Lam. 1; Aphloeia, Benn. 3; Ludia, Lam. 1.

Pittosporaceæ. — Pittosporum, Banks 8.

Polygalaceæ. — Polygalas, L. 11.

Caryophyllaceæ. — Stellaris, L. 1; Drymaria, Willd. 1; Polycarpacea, Lam. 1; Pharameutum, L. 1.

Portulacaceæ. — Portulaca, L. 1.

Hypericaceæ. — Hypericum, L. 2; Haronga, Thouars 8; Psorospermum, Spach 8.

Guttiferæ. — Symphonia, L. 9; Garinia, L. 3; Xanthochymus, Roxb. 1; Rheedia, L. 2; Ochrocarpus, Thouars 6; Calophyllum, L. 3.

Chlænaceæ. — Sarcolea, Thouars 3; Leptolana, Thouars 3; Xeroclamys, Baker; Schizolea, Thouars 9; Rhodolana, Thouars 1.

Malvacæ. — Malva, L. 1; Wissadula, Medik. (?); Abutilon, Gaeurn. Malachra, L. (?); Urena, L. 1; Pavonia, Cav. 3; Kosteletzkja, Presl 3; Hibiscus, L. (?); Thespesia, Corr. 8; Fugosia, Juss. 1; Gossypium, L. 8; Adansonia, L. 1.

Sterculiaceæ. — Sterculia, L. (?); Heritiera, Ait. 2; Dombeya, Cav. 15; (Hilsenbergia, Bojer 1; Astrapoæ, Lindl. 2; Sections of Dombeya); Melmania, Forsk. 1; Cheiroloæ, Benth. 1; Trochetia, DC. 1; Melochia, L. 2; Waitheria, L. 1; Buetneriæ, R. Br. 1.

Tiliaceæ. — Sparrmannia, Thunb. 2; Grewea, L. 11; (Vincentia, Bojer (?); Subgenus of Grewea); Triumfetta, L. 5; Corchorus, 2; Ropalocarpus, Bojer 1; Elaeocarpus, L. 8.

Linaceæ. — Linum, L. 2; Erythroxylum, L. 6.

* Those marked with an asterisk are endemic; vide p. 137 of ANNUAL No. VI.

† A note of interrogation without brackets implies that there is some doubt as to the existence of the genus in Madagascar, whereas a note of interrogation with brackets signifies that the number of species belonging to the genus cannot be stated with certainty.
MALPHIGIACEÆ.—Acridocarpus, G. and P. 1; Sphedamnocarpus, Planch. 1; Tristellateia, Thouars 4; Triaspis, Burch. 1; Microsteira, Baker 1.

ZYGOPHYLLACEÆ.—Tribulus, L. 1.

GERANIACEÆ.—Geranium, L. 1; Oxalis, L. about 15; Averrhoa, L. 1; Impatiens, L. about 12.

RUTACEÆ.—Evodia, Forst. 4; Zanthoxylum, L. 1; Toddalia, Juss. 2; Citrus, L. 1.

SIMARUBACEÆ.—Samadera, Gærtn. 1; Suriana, Plum. 1.

OCHNACEÆ.—Ochna, Schreb. 7; Gomphia, Schreb. 5.

BURSERACEÆ.—Commiphora, Jacq. about 15; Protium, Burm. 2; Canarium, L. 3.

MELIACEÆ.—Calodryum, Desv. 1; Melia, L. 1; Quivisia, Comm. 1; Turraea, L. 7.

CHAILLETIACEÆ.—Chailletia, DC. 10.

OLACINÆ.—Olax, L. (?); Desmostachys, Planch. 2; Cassinopsis, Sond. 2.

ILICINÆ.—Ilex, L. 2; Monetia, L' Herit. (?).

CELASTRACEÆ.—Ptelea, Thuars 1; Pleurostylia, WT. and A. 1; Hartogia (?), Thunb. 1; Celastrus, L. 5; Gymnosporia, WT. and Arn. 7; Polycardia, * Juss. 4; Elaodendron, Jacq. 4; Hippocrates, L. fil. 3; Salacia, L. 3.

RHAMNACEÆ.—Zizyphus, Juss. 2; Ventilago, Gærtn. 1; Colubrina, Rich. 1; Gouania, L. 9; Helinus, E. Mey. 1; Scutia, Comm. 1; Phylica, L. 1.

AMELICEÆ.—Vitis, L. 8; Leea, Willd. 1.

SAPINDACEÆ.—Cardiospermum, L. 2; Paullinia, L. 1; Eriglossum, Blume 1; Schmidelia, L. 2; Cossignia, Comm. 1; Dodaneæ, L. 1; Cupan- nia, L. 1; Macphersonia, * Blume 3; Jagera, Blume, (?) ; Sapindus, L. 2; Harpulia, Roxb. 1.

ANACARDIACEÆ.—Protorhus, Engl. 7; Sorindeia, Thouars 1; Anacardium, L. 2; Micronychia, * Oliver 1; Baronia, * Baker 1; Gleta, L. 1; Faguetia, ?; Torrædera, ?; Campynocera, ?; Spondias, L. 1; Sclero- carya, Hochst. 3.

CONNARACEÆ.—Byrsocarpus, Schum. 1; Ageleæ, Soland. 3; Cnestis, Juss. 1.

LEGUMINOSÆ.—Arceholobinum, E. and Z. 1; Crotalaria, L. 15; Lebec- chia, Thunb. 1; Genista, L. ?; Indigofera, L. 17; Tephrosia, Pers. 8; Chadsia, * Bojer 2; Mundiæca, DC. 4; Millettia, W. and A. about 3; Sesbania, Pers. 3; Ormocarpum, P.B. 1; Æschynomene, L. about 10; Smithia, Ait. 5; Zornia, Gmel. 1; Desmodium, Desv. 10; Alysicarpus, Neck. 3; Abrus, L. 1; Chitoria, L. 3; Glycine, L. 1; Dumasia, DC. 1; Termanus, Sw. 1; Erythrina, L. 2; Strongylodon, Vog. 1; Mucuna, Adans. 1; Dioelea, H.B.K. 2; Canavalia, Adans. 1; Phaseolus, L. 1; Vigna, Sav. 4; Voandésia, Thouars 1; Psophocarpus, Neck. 1; Dolichos, L. 3; Cajanus, DC. 1; Baukea, * Vatke 1; Attylosia, W. and A. 1; Rhynchosia, Lour. 1; Eriosema, DC. 4; Dalbergia, L. fil. 4; Lonchocarpus, H.B.K. 1; Derris, Lour. 1; Pongamia, Vent. 1; Sophora, L. 1; Cadia, Forsk. 2; Swartzia, Schreb. 1; Casalpina, L. 2; Colvillea, * Bojer 1; Poinciana, L. 1; Cassia, L. 10; Bauhinia, Afzel. 1; Bauhinia, L. 5; Afzelia, Smith 1; Tamarindus L. 1; Cynometra, L. 2; Trachylobium, Hayne 1; Entada, Adans. 2; Piptadenia, Benth. 3; Neptunia, Lour. 1; Adenanthera, L. 1; Dichrostachys, DC. 1; Desmanthus, Willd. 1; Mimosa, L. 8; Acacia, Willd. 2; Leucena, Benth. 3; Calliandra, Benth. 3; Albizia, Duraz. 7; Pithecolobium, Mart. 1.

ROSAEÆ.—Parinarium, Juss. 1; Grangeria, Comm. 1; Rubus, L. 5; Alchemilla, L. 3.
SAXIFRAGACEAE.—Brexia, Thouars 2; Weinmannia, L. 9.
CRASSULACEAE.—Bryophyllum, Salisb. 3; Kalanche, L. 5; Crassula, L. 1; Kitchingia,* Baker 8; Cotyledon, L. 1.
DROSERAECAE.—Drosera, L. 1.
HAMAMELIDACEAE.—Dicoryphe,* Thouars 7; Myosurandra, Baill. 1.
HALORAGACEAE.—Serpiulla, L. 1.
RHIZOPHORACEAE.—Rhizophora, L. 1; Ceriops, Arn. 1; Bruguiera, Lam. 1; Corallia, Roxb. 1; Wehea, Spreng 4; Macarisa,* Thouars 2; Dactylopetalum, Bentham 2; Anisophyllia, R. Br. 1.
COMBRETACEAE.—Terminalia, L. 14; Lumnitzera, Willd. 1; Combretum, L. 1; (Poiriera, Comm. 8; Calophysis, 5; Sections of Combretum); Quisqualis, L. 1.
MYRTACEAE.—Euugenia, L. about 12; Psidium, L. 1; Barringtonia, Forst. 2; Ratuia, Comm. 1.
MELASTOMACEAE.—Antherotoma, Hook. fil. 1; Tristemma, Juss. 1; Dicranna, Forst. 1; Veprecella,* Naud. 3; Rousseauxia,* DC. 1; Gravesia,* Naud. 3; Medinilla, Gaud. 5; Memecylon, L. 2; Dionychia, Naud 1.
LYTHRACEAE.—Ammannia, L. 4; Woodfordia, Salisb. 1; Nesara, Comm. 5; Pennstis, Forst. 1; Lawsonia, L. 1; Lagerstromia, L. 1; Sonneratia, L. fil. 1; Punica, L. 1 (introduced); Olinia, Thunb. 1.
ONAGRACEAE.—Epilobium, L. 1; Fussia, L. 6; Ludwigia, L. 1.
SAMYDACEAE.—Casearia, Jacq. 5; Calantica, 3; Bivinia, Tul. 1; Bembidia, Oliver, 1; Homalium, Jacq. 11; Nisa, Noronh. 6; Asteropecteia, Thouars 3; Myriantheia, Thouars 2.
TURNERACEAE.—Turnera, Plum. 1; Erblichia, 1.
PASSIFLOREAE.—Passiflora, L. 2; Deidamia, Thouars 4; (Thompsonia, R. Br. 1; Section of Deidamia); Paropsis, Nor.-nh. 2; Modecca, Lam. 3; Ophiocaulon, Hook. fil. 1; Carica, L. 1; Honnea, Baill. 1; Physena, Noronh. 2.
CUCURBITACEAE.—Trochomeria, Hook. fil. 1; Luffa, Cav. 2; Benincasa, Sav. 1; Momordica, L. 2; Cucumis, L. 1; Citrillus, Schrad. 1; Rahpiadiocystis, Hook. fil. 1; Spharosicyos, Hook. fil. 1; Melothria, L. 2; Zehneria, Endl. 2.
BEGONIACEAE.—Begonia, L. 3.
CACAISEAE.—Opuntia, Miller 1 (introduced); Rhipsalis, Gært. 1.
FICOIDERAE.—Mollugo, L. 3; Sesuvium, L. 1.
UMBELLIFERAE.—Hydrocotyle, L. 5; Sanicula, L. 1; Peucedanum, Koch. 1; Cauclal, L. 1; Pimpinella, L. 3.
ARALIAE.—Cussonia, Thouars 6; Cuphocarpus, Dcne. and Planch. 1; Sciadopanax, i; Panax, L. 4.
CORNACEAE.—Kalijhora, Hook. 1.
RUBIACEAE.—Cephallanthus, L. 1; Breonia,* A. Rich. 1; Schismatomclada,* Baker 1; Danais, Comm. 10; Carphalea,* Juss. 1; Pentas, Benth. 1; Otomeria, Bent. 1; Dirichletia, Klotzsch 1; Hedyotis, Lam. (?); Olderlandia, L. 7; Mussenda, L. 2; (Spallanzania, DC. (?); Section of Mussenda); Urophylhum, Wall. 2; Sabicea, Aubl. 2; Canephora, Juss. 1; Bertiera, Aubl. 1; Webera, Schreb. (?); Coptosperma, Hook. fil. 1; Tamatava * Hook. fil. 1; Tricalysia, A. Rich. 3; Diplocrater, Hook. fil. 1; Chapetiera,* A. Rich. 1; Cremaspora, Bent. 1; Albertia, E. Mey. 2; Nematostylis,* Hook. fil. 1; Electronia, L. (?); Vangueria, Juss. 2; Ixora, L. 4; Coffea, L. 1; Leiochilus,* Hook. fil. 1; Rutilia, DC. (?); Psychotria, L. about 12; Saldinia,* A. Rich. 1; Pederea, L. 1; Otiohora, Juss. 3; Loontea, A Rich. 3; Anthospermum, L. 4; Hydrophylax, L. fil. (?); Spermacoce, L. 3; Guettarda, L. 1; Stephomaris, Bojer 1; Ferolia, Comm. 1.
COMPOSITAE.—Sparganophorus, Vaill. 1; Ethulia, L. 2; Vernonia,
Schreb. 48; Cyanopis, Blume 1; Centauropsis,* Bojer 2; Elephantopus,
L. 1; Adenostemma, Forst. 1; Ageratum, L. 1; Eupatorium, L. 1;
Mikania, Willd. 1; Rochonia,* DC. 2; Glycideras,* Cass. 1; Dichroce-
phala, DC. 2; Grangea, Adans. 1; Henricia,* Cass. 1; Microglossa,
DC. 3; Conyza, Less. 7; Psidium, Jacq. 6; Synchordon, * Bojer 1;
Laggeria, Sch. Bip. 2; Blumea, DC. 4; Speranthus, L. (?); Ptericaulon,
Elliott 1; Demidium, DC. 1; Achyrocline, Less. 1; Gnaphalium, L. 2;
Helichrysum, Gaertn. 20; Aphelexis, Bojer 6; Stenocline, DC. 7; Synce-
phalum, DC. 1; Athrixia, Ker. 1; Bojeria, DC. 1; Sphacophyllum,*
Benth. 1; Eclipta, L. 1; Micracis,* DC. 4; Echallage,* DC. 4; Wedelia,
Jacq. 1; Aspilia, Thouars 3; Siegesbeckia, L. 1; Spilanthes, L. 1;
L. 2; Bidens, L. 2; Chrysanthellum, Rich. 1; Erechtites, Rafin. 2;
Gynura, Cass. 1; Emilia, Cass. 3; Senecio, L. 25; Gerbera, Gronov. 3;
Hieracium, DC. 1; Lactuca, L. 1; Sonchus, L. 3; Crepis, L. 1; Brachy-
rhamphus, DC. 1; Cichorium, L. 1.

GOODENIACEÆ.—Sewcoda, L. 1.

CAMPANULACEÆ.—Dianthus, L. 1; Lightfootia, LHerit, 2;
Loelia, L. 3; Wahlenbergia, Schrad. 3; Sphenoclea, Gaertn. 1.

VACCINIACEÆ.—Vaccinium, L. 3.

ERICACEÆ.—Agauria, Hook. fil. 4; Philippia, Klotzsch 11; Ericinella,
Klotzsch 1.

PLUMBAGINACEÆ.—Plumbago, L. 1.

PRIMULACEÆ.—Anagallis, L. 4; Lysimachia, L. 1; Micropyxis, 1.

MYRSINACEÆ.—Masa, Forsk. 3; Embelia, Burm. 3; Oncostemon,* A.
Juss. 11; Ardisia, Sw. 4.

SAPOTACEÆ.—Imbricaria, Juss. 2; Labramia, A. DC. 1; Cryptogyne,
Hook. fil. 1.*

EBENACEÆ.—Diospyros, L. 2.

OLEACEÆ.—Schrebera, Roxb. 1; Noronhia,* Stadt. 1; Jasminum,
L. 3; Olea, L. 2.

APOCYNACEÆ.—Canophorospernum,* P.B. 4; Craspidospernum,* DC. 1;
Carissa, L. 2; Raouwofia, L. (?) Alyxia, R.Br. 1; Cerbera, L. 1;
Tanghinia, Thouars 1; Vinca, L. 3; Alstonia, R. Br. 1; Orchipedia,
Blume 1; Tabernamontana, L. 2; Plectanea,* Thouars 1; Strophanthus,
DC. 1; Alafia, Thouars (?); Oncinotis, Benth. ?; Baissea, A. DC. ?;
Mascarenhaisa,* A. DC. 5; Pachypodium, Lindl. 2.

ASCLEPIADACEÆ.—Peniophila,* Dcne. 3; Cryptostegia, R. Br. 3; Harpa-
nema,* Dcne. 1; Camptocarpus,* Dcne. 2; Secamone, R.Br. 10; Asté-
phanus, R. Br. (?); Gomphacarpus, R. Br. 2; Pycnoreum,* Dcne. 2;
Vincetoxicum, Mönch. 4; Pentatropis, R. Br. 1; Decanema,* Dcne. 1;
Sarcostemma, R. Br. 1; Gymnema, R. Br. 1; Marsdenia, R. Br. 1; Tylo-
phora, R. Br. 2; Stephanotis, Thouars 1; Pervilla,* Dcne. 1; Leptade-
nia, R. Br. 2; Ceropegia, L. 2 (?).

LOGANIACEÆ.—Nuxia, Lam. 1; Buddleia, L. 3; Anthocleista, Azel.
1; Strychnos, L. 1; Gärtnera, Lam. 7; Hymenocnemis, Hook. fil. 1;
Nicodem, Ten. 1.

GENTIANACEÆ.—Excavum, L. 4; Sebeca, R. Br. 2; Tachiodenus,* Grieseb.
6; Chorinia, L. 2; Enicostema, Blume 1; Canseora, Lam. 2; Linnan
themum, Gmel. 1.

HYDROPHYLLACEÆ.—Hydrolea, L. 1; Hydrolia, Thouars 1.

BORAGEACEÆ.—Cordia, L. 2; Tournefortia, R. Br. 1; Heliotropium,
L. 1; Trichodesma, R. Br. 1; Cynoglossum, L. 4; Echinopspernum,
Sw. (?).

CONVOLVULACEÆ.—Ipomoea, L 16; (Pharbitis, Choisy 1; Anseia, Choisy
1; Sections of Ipomoea); Convolvulus, L. 1; Jacquemontia, Choisy 1;
Evolutus, L. 1; Porana, Burm. 1; Breweria, R. Br. 2; Bonamia,
Thouars 2; Cressa, L. 1; Cardiochlamys,* Oliver 1.
Solanaceae.—Solanum, L. 8; Lycopersicum, Tournef. 1; Capsicum, Tournef. 1; Nicandra, Adans. 1; Physalis, L. (7); Datura, L. 1.

Scrophulariaceae.—Dictis, Benth. 1; Hatteria, L. 2; Hydrotriche, Zucc. 2; Herpestis, Gaertn. 1; Limonaphila, R. Br. 1; Mimulus, L. 1; Torenia, L. 1; Vandelia, L. 4; Iysanthes, Rafin. 2; Scoraria, L. 1; Tetraspídium, Bakeri; Electra, Thunb. 3; Harveya, Hook. 1; Buchnera, L. 4; Striga, Lour. 2; Rhamphicarpa, Bent. 2; Sophiba, Hamil. 2; Radamaa, Bent. 1; Rhamphipspermum, Benth. 2.

Lentibulariaceae.—Utricularia, L. 3.

Gesneraceae.—Spreptocarpus, Lindl. 4; Didymocarpus, Wall. 1.

Bignoniaceae.—Colea, Bojer 3; Phyllanthron, DC. 1; Kigelia, DC. 1.

Pedaliaceae.—Martynia, L. (?); Harpagophyton, DC. 1; Sesamum, L. 1; Pedalium, L. 1.

Acanthaceae.—Thunbergia, L. fil. 3; Monachochlamys, Baker 1; Nelse, R. Br. 1; Brillantaisia, P.B. 1; Calophanes, Don. 4; Ruellia, L. 1; Echinanthis, Nees 1; Forsythopsis, Baker 1; Mimulopsis, Schwein. 2; Chrylophus, Willd. 1; Blepharis, Juss. 1; Periblemma, DC. 1; Barleria, L. 6; Crossandra, Salisb. 1; Strobilanthes, Blume 1; Asystasia, Blume 2; Justicia, L. about 12; Brachystephanus, Nees 1; Isoglossa, Ort. 2; Rhinacanthus, Nees 1; Anisostachya, Nees 1; Dranthera, Sol. 1; Gendarussa, Nees 2; Raphidiospora, Nees 1; Adhatoda, Nees 1; Dictiptera, Juss. 1; Peristroph, Nees (?); Hypoestes, R. Br. 25; Lasiocladus, Bojer 2.

Verbénaceae.—Lantana, L. (?); Lippia, L. 1; Stachytarpheta, Vahl. 1; Premna, L. 2; Adelosa, Blume 1; Vitex, L. 6; Clerodendron, L. 9; Holmskioldia, Retz. (7); Avicennia, L. 1.

Selaginaceae.—Selago, L. 1.

Labiatae.—Ocimum, L. 6; Geniosporum, Wall. 2; Acrocephalus, Benth. 1; Moschsova, Reich. 1; Hostiania, Vahl. (?); Plectranthus, LHerit. 8; Coleus, Lour. 2; Pycnostachys, Hook. 1; Hyptis, Jacq. 2; Tetradenia, Benth. 1; Micromeria, Benth. 3; Salvia, L. 5; Achyrospermum, Blume 1; Stachys, L. 6; Leucas, R. Br. 3; Leonotis, Pers. 1; Ajuga, L. 2.

Nyctaginaceae.—Boerhaavea, L. 1.

Illecriraceae.—Corrigiola, L. 1.

Amarantaceae.—Henonia, Moq. 1; Celosia, L. 5; Amarantus, L. 3; Cyathula, Lour. 4; Pupalia, Juss. 1; Ærta, Forsk. 1; Achyranthes, L. 1; Alternanthera, Forsk. 1.

Chenopodiaceae.—Chenopodium, L. 1.

Phytolaccaceae.—Phytolacca, L. 1; Barenia, Thouars (?); Runina, L. 1;

Polygonaceae.—Polygonum, L. 7; Rumex, L. 2.

Podostemaceae.—Podostemon, Mich. (7); Hydrostachys, Thouars 6.

Nepenthaceae.—Nepenthes, L. 1.

Balanophoraceae.—Ballophosphate, Hook. fil. 1.

Aristolochiaceae.—Aristolochia, L. 1.

Piperaceae.—Piper, L. 3; Peperomia, R. and P. 5.

Monimiaceae.—Tambourissa, Sonn. 5; Ephippiantra, Dcne. 1; Myristica, L. 1.

Lauraceae.—Ravensara, Sonn. 1; Potameia, Thouars (?); Ocotea, Aubl. 4; Cryptocarya, R. Br. 4; Hernandia, L. 1; Cassytha, L. 1.

Proteaceae.—Faurea, Harv. 1; Dilobia, Thouars 1.

Thymelaeaceae.—Davis, L. 1; Lasiosiphon, Nees 1; Stephanodaphne, Bail. 1; Pedéaica, Herv. 1; Gnidia, L. 1.

Loranthaceae.—Loranthus, L. 9; Viscum, L. 3.

Santalaceae.—Thesia, L. 1; Exocarpus, Labill. 1.

Euphorbiaceae.—Euphoria, L. 22; Anthostema, A. Juss. 1; Briede-
 GENERA OF MALAGASY PLANTS.

Myrzca, Willd. 3; Cleistanthus, Hook. fil. 1; Savia, Willd. 5; Agyneia, L. 1; Phyllanthus, L. 24; Leptotena,* A. Juss. 1; Securinega, Juss. 2; Uapaca, Baill. 4; Cometia,* Thouars 2; Antidesma, Burm. 4; Thecacoris, A. Juss. 1; Acomite, Forst. 1; Croton, L. 34; Capeperia, St. Hil. 1; Tannodia,* Baill. 1; Manihot, L. 1 (introduced); Adenochlaena, Baill. 2; Claoxylon, A. Juss. 7; Acalypha, L. 13; Jatropha, Kunth. 1; Alchornea, Sw. 3; Lepidoturus, Baill. 1; Malolius, Lour. 2; Macaranga, Thouars 9; Ricinus, L. 1; Geonoma, Roxb. 1; Pyconoma, Benth. 3; Sphaerostylis,* Baill. (?); Tragia, L. 8; Dalechampia, L. 1; Stillingia, Gard. 3; Sapium, P. Br. (?); Exocarica, L. 4.

URTICACEAE.—Tremiona, Lour. 3; Blechroida, Blume (?); Pachytophrone,* Bur. (?); Ampalis,* Bojer (?); Ficus, L. 12; Bosquieia, Thouars (?); Obelia, Gaud. 4; Ûrera, Gaud. 3; Girardinea, Gaud. 1; Pilea, Lindl. 5; Elatostema, Forst. 4; Procirís, Comm. 1; Bahmeria, Jacq. 2; Pipturus, Wedd. 1.

MYRICACEAE.—Myrica, L. 3.

CASUARINACEAE.—Casuarina, Forst. 1.

CONIFERACEAE.—Podocarpus, L'Herit. 1.

CYNADACEAE.—Cycas, L. 1.

AMERICANACEAE.—Salis, L. 1.

PALMACEAE.—Areca, L. 3; Dyssis,* Noronh. 2; Raphia, Palis. 1; Latania, Comm. 2; Hyphaene, Gard. 1.

PANDANACEAE.—Pandanus, L. 3.

ORCHIDACEAE.—Oberonia, Lindl. 1; Liparis, Rich. 1; Bulbophyllum, Thouars 4; Phajus, Lour. 1; Microcália, Lindl. 1; Colystachya, Hook. 1; Eulophia, R.Br. 3; Lissochilus, R.Br. 1; Cyrtopera, Lindl. 4; Æranthus, Lindl. 4; Cryptophus, Lindl. (?); Ononia, Lindl. (?); Aegreæcum, Thouars 8; Mystacidium, Lindl. 2; Peristylus, Blume 1; Habenaria, Willd. 7; Bonatea, Willd. 2; Cyanorchis, Thouars. 5; Bicornella,* Bindl. 2; Satyrium, Sw. 3; Disa, L. fil. (?); Disperis, Sw. 1; Pogonia, Juss. 1.

IRIDACEAE.—Gladiolus, L. 5; Arista, Soland. 4; Geissorhiza, Ker. 1.

AMARYLLIDACEAE.—Crinum, L. 4; Agave, L. 1.

HYPOXIDACEAE.—Hyposis, L. 1; Xerophyta, Comm. 4.

DIOSCOREACEAE.—Dioscorea, L. 4.

TACCACEAE.—Tacca, Forst. 2.

BURMANNIACEAE.—Burmamnia, L. 1.

ZINGIBERACEAE.—Zingiber, Gard. 1; Amomum, L. 1; Canna, L. 1; Hedychium, L. 2.

MUSACEAE.—Ravenala,* Sonn. 1; Musa, L. 1.

PONTEDÉRACÉAE.—Eichornia, L. 1.

LILIACEAE.—Ornithoglossum, Salisb. (?); Aloe, L. 5; Asparagus, L. 4; Dracaena, Vand. 2; Smilax, L. 1; Dianella, Lam. 1; Anthericum, L. 2; Chlorophytum, Ker. (?); Urginea, Steinh. (?); Kniphofia, 1; Rhodocodon,* Baker, 1; Hyacinthus, L. 1; Dichcadi, Monch. 1; Iphigenia, 1.

COMMELINACEAE.—Commelina, L. 3; Floscopta, Lour. 1; Aneilema, R.Br. 1; Coleotrype, 1; Cyanotis, Don. 3.

XYRIDACEAE.—Xyris, L. 3.

FUNGACEAE.—Fucus, L. 1; Flagellaria, L. 1.

BRIAROLOTAECÉAE.—Erica, L. 2; Mesanthemum, 3.

NAIADAECÉAE.—Enhalus, L. C. Rich. 1; Zostera, 1; Halophila, Thouars, 1; Halodule, Endl. 1; Cymodocea, Kön. 4; Potamogeton, L. 3; Ouviranda, Thouars 2; Aponogeton, Thunb. 1.

ALISMACEAE.—Wisneria, Mich. 1; Alisma, Juss. 1; Saptaria (?); Lophiicarpus, 1; Limnohyphon, (?); Caldesia, 1.

HYDROCHARIDACEAE.—Blýsa, Thouars (?); Ottelia, Pers. 1; Lagarosiphon, Harv. 1; Hydrilla, Rich. (?); Pistia, L. 1.

TYPHACEAE.—Typha, L. 1.
Genera of Malagasy Plants.

Aroidae.—Typhonodorum, 1; Pothos, L. 1; Hydrosme, 1.

Cyperaceae.—Cyperus, L. 37; Mariscus, Vahl. 2; Kyllingia, Rottb. 3; Eleocharis, R. Br. 5; Anthrostylis, R. Br. 1; Scirpus, L. 4; (Orcostylis, L. 2; Euscirpus, and Isolepis, R. Br. 8; Sections of Scirpus); Fimbriystylis, Vahl. 4; Abelguerdia, Vahl 1; Pentasticha, Turq. 1; Fuirena, Rottb. 3; Hypolytrum, Rich. 1; Platylepis, Kunth. 1; Lipocarpha, R. Br. 1; Rhynchospora, Vahl. 4; Baumea, Gaud. 1; Cladium, P. Br. 1; Vincetia, Gaud. 2; Chapelliera, Nees 4; Carpha, Banks 1; Scleria, L. 7; Carex, L. 4; Actinoschoenus, Bentham 1.

Graminaceae.—Leersia, Sol. 1; Coix, L. 1; Paspalum, L. 2; Panicum, L. 14; (Digitaria, Scop. 2; Tricholaena, Schrad. 2; Sections of Panicum); Setaria, Beauv. 2; Echinocloa, Palis. 2; Oplismenus, Palis. 2; Olyra, L. (?); Stenotaphrum, Trin. 3; Pennisetum, Rich. 3; Andropogon, L. 5; Spodiopogon, Trin. 1; Ischaemum, L. (?); Saccharum, L. 1; Sorghum, Pers. 1; Imperata, Cyrill. 1; Maltebrunnea, Kunth. 1; Ehrharta, Thunb. 1; Sporobolus, R. Br. 2; Stipa, L. 1; Aristida, L. 1; Cynodon, Rich. 1; Eleusine, Gartn. (?); Cennum, Panz. (?); Dactyloctenium, Willd. 1; Chloris, Sw. 1; Arundo, L. 1; Eragrostis, Beauv. 1; Bambusa, L. 1; Schizostachyum, Nees 1; Cephalostachyum, 1; Lophatherum, Brongn. 1; Bromus, L. 3; Nastus, Juss. 1; Rottboellia, L. 1.

The above list comprises about 2200 phanerogramic plants. Probably in the next number of the Annual information respecting the cryptogams may be given.

R.B. (Ed.)

The Coronation of Ranavalona III.

On Thursday, Nov. 22nd. 1883, on the twenty-second anniversary of her birthday, Queen Ranavalomanjaka III. made her first public appearance before her people. The following account of the event and its attendant festivities will doubtless be of interest to our readers.

The great plain of Imahamasina, to the west of the hill on which the Capital is built, with the "Sacred stone" as a centre, was enclosed by stakes and ropes to an extent of 360,000 square yards. An oblong platform, running north and south, with steps on each side, had been erected, the stone being in the middle. Round this was an inner square, leading out of which were eight roads, one in each corner, and four others dividing each side, and all extending to the outer limit of the whole enclosure. There were thus eight inner and eight outer divisions made by the roads above mentioned, and another road about midway between the inner enclosure and the outer limit, and going round the whole square. Floral arches were erected at the entrance from the north at the four roads opening into the inner square, as well as at the steps leading to the platform. The whole of the roads were kept by soldiers on each side, and doctors with red and white flags were stationed at various places in case of accidents.

The soldiers came up from the country and encamped around the
Capital on Thursday the 15th. Workmen were engaged the whole preceding week in erecting the platform and dividing out the great plain. On Tuesday the 19th the soldiers were taken to the plain, and occupied the lines marked in red in the plan which had been issued with the Government Gazette. On Wednesday the people assembled in their various places with spears and shields; at 12.30 the new national flag was hoisted on the great palace, and the Queen, under her scarlet umbrella, appeared on the balcony. The shouts of the people could be heard for two miles or more, and the wildest enthusiasm was manifested. The cannon all round the Capital were fired, as also again at 7 in the evening.

At 5 a.m. on Thursday the cannon were again fired to summon the people together, but hours before that time thousands had assembled on the great plain. Representatives from the various classes of foreigners were invited to meet the Queen between 7 and 9 on the plain of Andohâlo in the centre of the city, and to accompany her down to the great plain of Imahamasina, where all the others were invited to be present. We got to the centre of the city by 8, but for some reason or other the Queen could not leave the palace before 10.45. We found the heads of the various tribes waiting in Andohâlo, and a guard of 400 of the elder scholars from the chief city schools in uniform, carrying Remington rifles with fixed bayonets, and officered by their teachers. There were 100 from the two schools in the palace, 100 from the L. M. S. Normal School, 100 from the schools of the Anglicans, Lutherans, and Romanists, and 100 from one of the largest country schools; all were in white tunics, and each 100 with a distinguishing cap. These were attending as a guard of honour from the people assembled at Imahamasina. Another 100 from the Friends' School were to meet the Queen on her way down the hill. The lads were in high glee, and highly appreciated the honour the Queen was giving them in having them rather than the soldiers for her body-guard.

When the booming of the cannon announced the departure of the Queen from the palace, these boys formed into a square around the "Sacred stone," on which the sovereigns of Madagascar have first to step in proving their right to the crown. Presently down came two companies of soldiers with banners and bands, the ladies of honour, a hundred spearmen in striped jerseys, the chief officers in brilliant uniforms, and all on foot save the mounted officers bearing flags. They have adopted a new flag of scarlet and white joined diagonally, with a crown and R.M. embroidered on each side. The large flag in front of the Queen was an immense one of white satin, with a large diamond-shaped piece of scarlet at the lower corner.

The Queen, shaded by two large scarlet umbrellas and a small pink parasol, was in a very handsome palanquin, and carried by about twenty men. She was dressed in a white brocaded low silk dress, adorned with many jewels on the breast, white kid boots and gloves, and wore a large gold crown, or, as they call it, a "hat with seven branches," owing to the crest being seven spikes of burnished gold. She was followed by a large company of singing women and men beating drums. The spearmen fell into line, we were surrounded by two companies of soldiers in scarlet uniforms; as the Queen approached the stone,
THE CORONATION OF RANAVAVALONA III.

the boys presented arms, and the Prime Minister and the chief ambassador, who recently visited Europe, took her by the hand and led her to the stone. We then saw that she had a train of richly embroidered velvet, which was held by four of the chief officers. Then came the salute; the Prime Minister stepped to the east, drew his jewelled sword, gave the word of command, and as he on bended knee knelt before her, the bands and cannon all round the city saluted Her Majesty as the only lawful Queen of Madagascar. The whole city and the people on the plain took up the shout, and we were deafened by the noise. The representatives of the foreigners were admitted within the lines of the boy soldiers, and stood a few feet from the Queen as this ceremony was gone through.

The youngest boy of these schools (a nephew of the Queen, about 11 years old) stepped forward and presented the hāsina, expressing the allegiance of the people. The officer in charge of the boys then came and enquired after the Queen’s health, and the first ceremony was at an end.

We noticed that for the first time in a public appearance of the sovereign she was not surrounded by soldiers with fixed bayonets, nor did she have such all the way down the hill, or when returning.

The representative foreigners immediately left and hurried down to Imahamasina. The roads were lined with crowds of people in garments of linen, print, and calico, and as the Queen passed, they chanted some national songs and clapped their hands, beating time to the chanting. Half-way down the hill the Friends’ School met the Queen, but it was much after 12 before she reached the plain. As she passed the battery at Ambodin’Andohalo, the immense crowd on the plain caught sight of the scarlet umbrellas, and broke out into the wildest shouts of enthusiasm. As she got to the first triumphal arch to the north of the enclosed space, 500 girls from the L. M. S., Friends’, Norwegian, and S. P. G. schools met her, and strewn flowers on the road over which she was carried, singing all the while. As she got under the second arch leading to the inner square, the foreigners present, English, Norwegians, and Americans, greeted her with three hearty English cheers. Turning to the east of the inner square, where were sitting the nobles dressed in scarlet, the Queen left her palanquin and ascended the platform by the eastern steps, and took her seat under a beautiful canopy on the sacred stone. The canopy was supported by four fluted gilt pillars, covered with scarlet cloth, and surmounted by a gilt crown nearly two feet high. Her chair was raised two or three steps, and the pedestal was covered by a carpet. At the corners were festoons of scarlet, on her right was a table with a marble top, on which rested a large Bible, and to her left was another table with a golden tea-pot containing water. On the four sides of the cornice of the canopy were the words (in Malagasy): “God with us;” “Glory to God;” “Peace on earth;” “Good will toward men.”

As soon as the Queen was seated, we were all called to the platform, and along with the near relatives of the Queen, the members of all the noble families, and the chief officers of the kingdom, we had an excellent position for hearing and seeing all that took place. The
sight of the immense crowd was one not easily effaced from the mind. I have never seen such a mass of people in my life. Nearly the whole of the 360,000 square yards, with the exception of the south-east corner, was crammed, and all up the sides of the Capital, and on the hill to the south, there were thousands of people; some say there must have been half a million of people present.

At the eight roads opening into the inner square there were small brass field-pieces on wheels, in charge of the boys from the school. The girls came to the west, the heads of the people assembled in front, and the boys to the south. At a given signal the Prime Minister again saluted the Queen, and all the cannon around the Capital and the eight field-pieces in charge of the boys were fired. We were at times in great fear for the lives of the boys; on one occasion, owing to rain having damped the fuses, seven fuses in succession missed fire, and then, while the powder was still smoking from the touch-hole, the young rascals in front of the Queen actually rammed the charge home again, and had only withdrawn the ramrod for about a couple of seconds when the charge exploded.

The Queen then rose and, without prompting, repeated the following speech, which had been printed for her, and which she had committed to memory. No one else had a copy, and no one stood near her as she repeated its various paragraphs. Once only, in the part referring to the laws, did she turn back and correct herself. At the part referring to the fact that she would not yield so much as a hair's breadth of her country to the French, she raised her golden sceptre, and the people answered by shouts, waving of shields and spears and rifles (for every man and boy in the whole assembly had a weapon), firing of cannon, etc. etc., and they all seemed mad with enthusiasm. At the conclusion of the ninth paragraph the Europeans broke out into three English cheers.

THE QUEEN'S SPEECH.

(1) This is my message to you, O people: God has given me the country and the kingdom, and I thank Him exceedingly. The blessings of Andrianampoinimerina (the first king of Iméria), and Léhidama (the first Radama), and Rabodonandrianampoinimerina (the persecuting Queen), and Rasohérimanjaka (the widow of Radama II.), and Ranavalamanjaka (the late Queen), have come down to me.

(2) You, the people, have assembled here on this the day of my public appearance, and you have not deceived me, and so I thank you, and may the blessing of God be on you.

(3) This also I say to you: As you have not altered the words of the five sovereigns, and seeing that their memory is dear to you, and do not depart from the charge they left you, I rest in confidence, O people, I have a father, I have a mother, in having you. May you live, may you be prosperous, and may God bless you.

(4) Rest in confidence, for it is I whom God has chosen to reign in this island as successor and heir of the five. It is I who am your protection, the refuge of the poor and the glory of the rich; and when I say 'Rest in confidence,' you should really be confident. For my desire from God is to benefit you, to make you prosperous and to govern you in righteousness.—Is it not so, O people?
Further, I would remind you that Andrianampoinimerina was lord of the land; Radama put forth strenuous efforts to make his kingdom stretch to the sea; he left it to his three successors; they have left it to me. And should any one dare to claim even a hair's-breadth, I will show myself to be a man, and go along with you to protect our fatherland.—Is it not so, O people?

We have treaties with our friends from across the sea, observe them strictly, for should any one break them, I shall account him guilty of crime.

I also announce to you that it is Rainilaiarivony who is Prime Minister and Commander-in-Chief.

I would also tell you, the army, that as to the vows you made with Radama, and which you ratified to his three successors and which are now renewed to me, I can accept nothing else, O army.—Is it not so, O soldiers?

I also tell you that I place my kingdom under the protection of God, for I know that it is that kingdom which is governed by dependence upon God that is true and has strength and progress. Go forward in wisdom, that the glory of this kingdom may increase. Remember that it is "Righteousness that exalteth a nation," and that "The fear of God is the beginning of wisdom."

The laws of my kingdom will be printed and issued to all the people. Let each one beware, for the law is no respecter of persons; it is what a person does that condemns him, for both I and you must submit to the law. Observe the laws, for I have no desire to condemn you, and I wish no one's life to be taken. Whoever forsakes the path of righteousness walks in the way of darkness.—Is it not so, O people?

At the conclusion of the speech there were the same demonstrations of enthusiasm as at its commencement. When the Queen had resumed her seat, the chiefs of the people from all parts of the island came up in groups to declare their allegiance and present the dollars $hásina. The foreigners went down in groups to show their respect, and the L. M. S. and Friends first, followed by the Lutherans, the Anglicans, and the merchants, severally presented a sovereign, and made short speeches. At the end came Madame Juliette, the descendant of the Betsyamisaraka kings from the neighbourhood of Tamatave. She had come from the coast, occupied a place of honour on the platform, and she declared that not an inch of land should be given to the French. She is old, is a Roman Catholic, was educated by the Sisters of Mercy in Bourbon, speaks French fluently, and the French have always reckoned upon her; but in a conversation I had with her while waiting for the Queen, she declared that she knows no sovereign but Ranavalona the Third, and that she will never acknowledge the French, preferring rather to die.

The rain came on while these speeches were being delivered, but the people kept well in their places. When all had done, the heads of the people came up and asked the Prime Minister to reply for all. He hesitated for a long time, but at last consented, and so considerably shortened the time. It would be impossible to describe his speech. He replied seriatim to the various paragraphs, and as he stood with uplifted sword on the platform just in front of the Queen, and told her that his own body, and the bodies of all that vast multitude, should be her wall of
defence, the people went frantic. I never saw such a wild scene,—cannons, swords, spears, shields, rifles, hats, handkerchiefs, and hundreds of thousands of throats gave forth the wild assent. In conclusion he told the Queen, bowing to us, that much of the recent progress was owing to the teaching of the missionaries whom she saw near her.

The Queen then rose and said: "If such is your speech, who are the chief, and of you the people, I am confident. I have a father, I have a mother, in having you. May you live, and may God bless you. Be wise, O ye people, that you may be at peace."

When silence had been restored, the Queen left the platform, and entered a small carriage drawn by a white pony that was waiting at the north-west of the platform. The pony had to be taken away, and she was drawn by her officers all round the road between the eight inner and eight outer divisions through the great mass of people. All along she was greeted with the wildest enthusiasm. After her return to the platform a final salute was fired. She left the platform by the north steps, the officers mounted their horses, and by 4.30 she was back again in the palace. If ever Queen had a royal welcome from her people, she had that day; and all along her way back the women and girls chanted their songs and clapped their hands for joy.

On arrival at the palace a short religious service of thanksgiving was held in the church, at which only natives were present.

Thus ended without mishap, accident, or outrage, one of the most memorable days Madagascar has seen.

Friday, the 23rd, was a busy day, for the schools which had met the Queen, boys and girls, were called up to the palace, where the boys gave up their guns, and all sang the songs prepared for the coronation. The same day the teachers from town and country and all the school agents were gathered together and were informed that, by the Queen's command, only one day a month was to be devoted to spear and shield drill, that they were to use their utmost endeavours to make the schools flourishing. The Roman Catholic teachers and scholars were informed that they might, if they wished, join the Protestant schools. There was joy on the face of every teacher as they came in groups to tell us the glad news, for many feared a conscription among the older lads.

Saturday, the 15th, was a day of feasting. The 1,000 boys and girls got presents of oxen in the morning, one ox to each 50. In the afternoon a banquet was given, for which invitations, in the name of the Queen, had been sent to more than 1,000 persons. Of the foreign residents there were of the missionaries 9 L. M. S., 4 Friends, 4 Lutherans, 3 Anglicans, and 3 merchants. A little after 5 the Queen took her seat in the great palace, where the banquet was given. After the Queen and her immediate attendants had entered, the ladies of the court, and the representatives of the various noble houses, were summoned, and we, the foreign residents, followed. Then came the various officers, who crowded into the palace, and all had to pass by the Queen. We were hardly prepared for the sight of what was before us. The Queen was seated on an extemporized throne against the northern wall, surrounded by a number of young girls seated on the steps of the throne, the Prime Minister, and the three highest officers, some of the Prime Minister's sons, and all in the most brilliant uniforms. Covers were laid for 400,
and I was surprised to see the way the tables were laid. There were table napkins, tumblers, plates, and knives and forks (silver) for each guest, the food was abundant, and most of it well cooked. There were no wines or spirits, and our temperance friends may take note of the fact that at this royal banquet not a single drop of ale, wine, or spirits was to be had. At the coronation banquet given by Radama in 1862 the king was drunk, and many of his guests were lying under the tables before the feasting was over. The Queen took no part in the banquet beyond looking on and acknowledging the compliments paid her. The Prime Minister went the whole round of the tables, and he was greeted with clapping of hands, etc., at each table. The Rev. W. E. Cousins of the L. M. S., as the oldest foreigner, and one who had seen four coronations, proposed the toast of “The Queen,” and we drank it in lemonade, of which there was plenty, and the band played the National Anthem. There was very little speaking; Mr. Cousins spoke for all the foreign residents, and wished for the Queen a long and prosperous reign over a united and happy people.

We left at 7, filing past the Queen, the foreign residents shaking hands with the Prime Minister. After our departure the tables were again laid, and 600 Malagasy were entertained, the Queen and Prime Minister remaining until nearly midnight.

J. Richardson.

ROUGH NOTES ON RELICS OF THE SIGN AND GESTURE LANGUAGE AMONG THE MALAGASY.

During the last few years considerable attention has been paid by several American scientists to the subject of the Sign and Gesture Language of mankind: and systematic attempts are now being made by the officials of the Bureau of Ethnology of the Smithsonian Institution at Washington to gain information from all parts of the world on this interesting subject. As far as is yet known, this very primitive form of communication between men appears to have been most fully developed among the North American Indian tribes; at any rate they have retained it up to the present day in a more complete form than is now found in other countries, so that long and complicated narratives, with very minute detail, can be imparted with perfect accuracy. All nations, however, even the most cultivated, and those among whom oral speech has been most perfected, have retained vestiges of this primitive habit of mankind, and in fervid and impassioned address, gesture, as we all know, is unconsciously used to add to the effect of articulate language. The “action, action, action,” of Demosthenes is the resort of all speakers when wrought up to an unusual pitch of excitement; but among many tribes of the human family it is not merely the accessory of speech, but constitutes speech itself. From
what is already known of the habits of many races in this respect, it is
certain that relics, more or less full, of the gesture language exist in
every nation, and probably most completely among the uncivilized
peoples of the world.

Colonel Garrick Mallery, U.S.A., of the Smithsonian Institution, has
published several works on this subject, one entitled *Sign Language
among the North American Indians*, compared with that among other Peoples
and Deaf-Mutes; another, *A Collection of the Gesture Signs and Signals
of the North American Indians*; and in these and other books, as well
as in an essay on *The Gesture Speech of Man*, read before the American
Association for the Advancement of Science (1881 session), he has
shown how important a relation gesture language bears to ethnological
study, as well as to that of language. It is a significant fact that many
of the most widely-used gestures of the American tribes are almost
exactly those which are used by deaf-mutes, showing that there is a
natural fitness in many gestures to convey ideas; and thus, as Col.
Mallery observes, the study of their gesture system "may solve problems
in psychologic comparative philology not limited to the single form of
speech, but embracing all modes of expressing ideas." It is believed
that in ancient times "all the inhabitants of North America practised
sign language, but with different degrees of expression," and that signs,
constituting, as they do, a natural mode of expression, do not readily
change in their essentials among widely separated peoples and in
different ages of the world. The result of the comparison between the
sign language of the North American Indians and that of deaf-mutes
is that these, together with the gesture systems of all peoples, constitute
together one language, the gesture speech of mankind, of which each
system is a dialect. It will be thus seen that this study is an interesting
aid to ethnologic and archaeologic research, as revealing a stage of
progress once passed though by our ancestors, and in discovering
religious, sociologic, and historic ideas preserved in signs and gestures,
a branch of research which has been applied with great success to the
radicals of oral speech.

As Col. Mallery is very desirous to enlist the co-operation of all
observers residing among little-known races, in order to collect facts
from a wider basis than has yet been practicable, I have here noticed
very briefly two or three of the more important results which are served
by such studies. By his request I would here urge upon missionaries
and other Europeans resident in various parts of Madagascar to aid in
this object of research, and to communicate to him through the ANNUAL
such facts as may come under their notice, or may be obtained by
enquiry, in reference to signs and gestures among the different Malagasy
tribes.

In order to make a commencement of such noting of facts, as well
as to draw attention to the subject—not by any means as professing to
give a full account of what might be collected—the following particulars
may be recorded as relics of the gestures and signs accompanying oral
speech among the Hova of Central Madagascar.*

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* As this short paper was written in England, without any opportunity of consulting
Malagasy, it is necessarily much less full than it would probably have been had there been a
possibility of making enquiries among the people.
Among the Malagasy.

(1) One of the native customs which will probably soon strike a foreigner coming into the country is that which is made use of in passing in front of a superior, or indeed any one to whom respect is due or is desired to be paid. This is chiefly, though not exclusively, observed indoors, and consists in the person passing in front of another, who is usually sitting, bending the body low, and with the right hand extended and nearly touching the ground, generally using at the same time the words Mabay lâlana, Tômpoko é (‘Allow me to pass, Sir’). These words are also used, with or without the bending of the body, etc., when walking along a public path and passing any one sitting at a door or window, or on the fijerêna (elevated seat above a boundary wall). I have not heard any explanation from a native of the meaning or origin of this particular gesture; possibly it may be now lost. But the Hova look with scorn upon those who neglect such acts of politeness, saying of them contemptuously: ‘He passes on like an ox, and does not say: ‘Let me pass.’”

(2) Another expressive gesture among the Malagasy is that which is used in presenting hàşina (the dollar of allegiance) or any other present to the sovereign or to the representative of royalty. At the close of the speech of formal complimentary phrases the speaker stretches out both hands, with the palms upward, and, bending downward and forward, raises them towards the great person addressed until they are about on a level with his head. This appears a very natural and significant gesture when making an offering. The same gesture is also used when making the offering called sôrôna to the idols.

(3) A sign of still more profound respect than is shown in the foregoing gestures is preserved in the phrase for abject submission still in common use, viz. mìléla-pâladia. The literal meaning of this is “to lick the sole” (of the foot). Among the Hova this is now mostly only a phrase, but up to a comparatively recent period the act it described was one in common use as a token of respect from slaves to masters, wives to husbands, and from inferiors generally to superiors. Robert Drury, who lived as a slave in the south-western part of Madagascar from 1702 to 1717, describes himself as frequently performing this act of homage, and seeing it constantly rendered by others. Scriptural parallels (cf. Isa. xlix. 23; lx. 14; Luke vii. 38) will occur to all readers of the Bible, as well as the homage paid by Roman Catholics to the pope by kissing (not his toe, as commonly said, but) the cross on his slipper.

(4) There are several Malagasy customs connected with royalty which are significant outward acts, although perhaps not strictly to be reckoned as portions of the gesture language. Among these are the shaving of the head by the whole population at the death of the sovereign; the wearing at royal funerals of the lâmba, or outer loose robe, below the armpits, instead of over the shoulders, so as to leave the upper part of the body uncovered; and the turning out of the way and baring the head when any royal property is carried along. The bent of mind among the Malagasy leads them to use symbolic acts,* as well as the profuse employment of figure and metaphor and parable in their public speeches and more formal addresses.

(5) One can hardly be long in Madagascar without observing that the people use a different motion of the hand in beckoning another to come near than we employ in similar cases. They do this by stretching out the hand with the palm downwards, moving the fingers towards them, instead of turning the palm upwards, as we should do. My friend Mr. Houlder reminds me that they also move the hand outwards, to signify that the person addressed is to go on instead of coming back.

(6) Again, in pointing out the position of anything near to them, the Hova will not usually trouble themselves to do so with the hand, as we usually do, but motion towards it with the mouth, stretching out the head, and protruding—in an ugly enough fashion certainly—the lower lip in the required direction.

(7) The only other point to be here noted is the act which takes the place which kissing occupies among Western peoples. The kiss seems almost unknown among the Malagasy, except as introduced by Arabs and Europeans, and its place is taken by nose-rubbing, or rather nose-pressing, a custom, as is well known, widely used by uncivilized peoples, and apparently a relic of a very primitive habit of recognizing another person by scent or smell. The native word for this is *mandroka*, a verb derived probably from the root *brona*, nose (Javanese, *irong*, Celebes, *urong*), the terminals *na* and *ka* being often interchangeable. The shaking of hands is not a native custom, but is being adopted largely where foreign influence prevails.

In a published journal of a missionary tour along the east coast of Madagascar, Mr. G. A. Shaw says: "Only a short time since, in a village in the south, pressure from the Hova being brought to bear on some Betsimisaraka to send their children to a school which was in the same village, the women went about with their hands clasped on their heads (a Betsimisaraka sign of grief), bewailing the loss of their children."

In conclusion, I would only again say that these rough notes have been jotted down more to direct attention to Malagasy signs and gestures, and to stimulate enquiry and research, than as any attempt to deal fully with the subject. Colonel Mallery will be greatly obliged to any one who will aid him in this branch of ethnological and philological study.

JAS. SIBREE, JUN.

Additional.—Since writing out the foregoing it occurred to me to send a copy to several Madagascar missionaries now in England on furlough, and ask them for any suggestions and further particulars. All have responded very kindly to my request, and to my friends the Revs. J. Peill, C. T. Price, J. A. Houlder, and Mr. J. C. Thorne I am much indebted for the following additional facts connected with sign and gesture language amongst the Malagasy, which I had not remembered when writing the first part of this paper.

In the ordinary salutation of the Hova, *Manao ahôana hianao*? ("How dost thou do?") the head is usually thrown up instead of bending it down. In expressing astonishment—usually with the word *Odré!* ("Dear me!" or "Oh dear!")—the fist is frequently held to the mouth. As Mr. Thorne remarks, the meaning of this gesture must have been originally to conceal a laugh, as it is also used when something funny has

* A Tour through my District; 1882, p. 18.
been said. In challenging, or expressing defiance, the lamba, or flowing outer garment, is waved about in the air. Although hardly gestures strictly so called, there are sounds used by the Hova on certain occasions which are not speech. These are, a kind of “click,” made by the tongue and employed to express admiration or approval of public speeches; and a deep humming sound, somewhat like “hoo, hoo,” used when the sovereign is passing, as a salutation to her. To spread a clean mat on the ground when a stranger enters the house is, as Mr. Houlder says, a usual sign of welcome.

Mr. Price remarks that among the Betsileo the gesture referred to in paragraph 1 (ante) is carefully observed along the roads, with the shortened form of address, Ombay or Ombako. It implies respect and especially humility, and is termed manjoko. Even in a church superiors expect an inferior or younger person to show this mark of respect when passing. (2) The second gesture noted above is used every Sunday in the royal chapel after the prayer for the Queen or the playing of the National Anthem, also by the troops in distant parts of the island, who turn towards the Capital and thus salute their distant sovereign, when the Malagasy national air is played by the band. It is also used to other persons in giving thanks, as to a senior or superior, when any special respect is desired to be shown. (3) With regard to the third (milëlalàladia), Mr. Price says: “This may not now be literally performed, but that it is still more than a phrase I know from the fact that a woman once in begging me very earnestly to grant her some request said, Milëlalàladia, etc. etc., and at the same moment stooped down and stroked my boots with her hand. And very unpleasant it was to me.” Mr. Peill also says of this custom that it is scarcely true that it is now merely a phrase among the Hova, as “I have seen it actually done. Queen’s messengers sent out to a certain village were not, so they thought, received with proper respect, they therefore left the village without having delivered the royal message. The chiefs of the village were dreadfully afraid, and followed after the Queen’s messengers with their hair all down (that is, with the numerous small plaits and knots unloosed) over their shoulders, dishevelled, and their lamba down below their shoulders.* When they reached the royal messengers, they at once fell at the feet of the principal one of them, a judge, and actually kissed or licked his feet, at the same time humbly begging his acceptance of their repentance. He yielded to their request and returned with them. I have no doubt that, while much less frequent than formerly was the case, the custom is still occasionally observed.”

Mr. Price further remarks: “For what reason do all the people sometimes when there is a great kabary (public assembly), and the Queen appears, put down their umbrellas? It has been said that they do so whenever the Queen spits, but whether that is a joke or not I cannot tell. More ridiculous customs are quite credible.” “The use of the fingers in ‘totting off’ a number of heads or points in a discourse or private conversation is very remarkable. They do not merely touch the

* These two acts are performed not only at the death of a sovereign, but also at the death of relatives and friends, and occasionally even the head is shaved. The hair is dishevelled for a long time, and children in the schools, and adults in the congregation, refuse to sing at all for a long time after the death of a relation.
left hand fingers on the side with the right forefinger, but holding the left hand out, palm upwards, they pull up and lay over flat on the open palm the fingers one by one."*  "In descriptions of persons, things, events, etc., they often take up little bits of stone or stick, or anything that is to hand, and lay them out in order to represent the different people, things, events, ideas, hands, etc., about which they are speaking. Frequently they make their talk much more emphatic by these means."

"A loose woman may sometimes be known (i.e. when she is plying her trade) by her going about the streets with her face covered with her lamba. I remember one case in which it was made a reproach to a woman that she, a stranger, walked through a certain town to the house at which she was to stay 'with face covered like a harlot.'” (Cf. Gen. xxxviii. 15). The lamba is also used to denote other feelings: “Note the covering of the lower half or three parts of the face with the lamba when a person is sulky or sullen, squatting on the ground in silence. True, people may do this when they are simply lazy and not sulky, but they always do it when they are sulky.” The covering of the mouth is also indicative of modesty or shame, often further shown by uncovering the feet and lower part of the legs. In giving assurances of loyalty and obedience at a public assembly the speaker often dances, flourishing his spear or sword, and throwing off the lamba. This “is intended to express rage at the defiance of an imaginary enemy.” Mr. Peill adds: “At the end of a period (i.e. of a public speech) they jump clean from the ground and, coming down, stamp with both feet together on the ground in order to emphasize what they are saying.” “In walking together, friends do not go arm-in-arm, but hand-in-hand, or the hand of one may be thrown round the other's shoulder or round the waist.” “The Betsileo, in saluting a superior, do not make the same gesture as the Hova. They bend forward and make a sort of scrape, at the same time laying hold of the forelock and tugging at it.”

Mr. Peill remarks: “In pointing to an object some distance away I have often noticed that the Malagasy point the finger far higher than Europeans under like circumstances would do. They point in the direction of the thing to which they wish to call attention, of course, but up to the heavens in that direction, not towards the earth.” “Another custom illustrating this subject is the māmpitāhā, one wife imitating another to show that she is equally clever both with her hands and feet. I have watched young girls engaged in this game with great interest and amusement, and I imagine that, apart from the general object of the elder wife showing that she is equally clever with the younger, each gesture conveys some definite idea to the natives, illustrating the things in which the one is supposed to equal or excel the other.” “I have seen Malagasy women, on receiving news of the death of a near relation, throw themselves flat on their faces on the ground, and creep towards the bearer of the message, at the same time rolling in the dust and tearing their hair in their grief.”

Mr. Thorne points out that there are many symbolic acts used by the Malagasy which are somewhat connected with signs and gestures. Among these is the kiddy, or sign of ownership or protection. This is

* Malagasy children very frequently count on their toes instead of their fingers.
in fact a mark of tabu or tapu, and is usually a tall upright stick, with
a bunch of grass fastened at the top, and stuck into the ground; although
how this came to signify possession needs further enquiry. Something
similar to this is practised by bearers, who often come before a journey
is made and tie a piece of grass round one end of the palanquin pole, to
signify that they are engaged for it and will claim to carry. A road or
path is also tabooed by putting a stick or sticks across it to signify that
those in the rear are to avoid it. Mr. Thorne further remarks: "Sym-
bolic acts must at one time have been much more numerous among
the Malagasy than at present. One naturally thinks of the stick sent by
Andrimanâly of Betsileo to Andrînampôina (king of Imerina) as his réfy (a measure=about 5'8 to 6'0 feet, formed by stretching out the arms
and hands as far as they will reach); and of the large lamba on which
Andrianampoina killed the bullock, not one drop of whose blood fell
outside it; and of the lamba afterwards sent by him with a hole cut out
of the middle;* also of Andrianampàndry's symbolic teaching of Andria-
mâsinavàlonà. Among symbolic acts still customary I have thought of
the following: Spitting on noticing a bad smell (perhaps rather a sensi-
ble sanitary precaution). Ny mitsângo dia (lit. pinching the sole), symbol
of a desire to share in another's good fortune. Ny midâfàditra,† throwing
away some object which has a supposed connection, often merely
verbal, with disease or calamity, as a symbol of desire to be rid of some
calamity. Ny misôtro vôkoka,‡ drinking water mixed with dust from a
royal tomb, and ny mîvîly ràno, striking water with a spear at the time
of taking an oath to the sovereign, both of which are symbols of al-
legiance."

J. S.

VARIETIES.

"Birika."—One of the charms formerly most dreaded amongst the Hova
was one called birika. It was said to be most deadly in its effects, bringing
about the death of its victim by bursting his heart and causing him to
vomit immense quantities of blood. Even the possessors of this charm stood
in terror of it, and none but the most reckless of charm-dealers and sorcerers
would have anything to do with it. It was popularly supposed that it had a
special liking for blood, and that it would at times demand from its owner
to be allowed to go forth to destroy some living thing. At one time it
would demand a bullock, at another a sheep or pig, at another a fowl, and
occasionally its ferocity could only be satisfied by the blood of a human
victim. The owner was obliged to comply with the demands of the charm,
and perform the appropriate incantations, so as to set it at liberty to proceed
on its fatal errand, lest it should turn upon him and smite him dead. In fact,
the charm was of so uncertain a temper, so to speak, that its owner was never
sure of his own life, as it might at any moment, out of sheer ferocity,
destroy him.

T. LORD.

* Referred to and described, together with other examples, in The Great African Island,
pp. 332-334, as already noted. † Ibid. p. 303. ‡ Ibid. p. 284.
"Manara-mody."—Another very powerful and dreaded charm was called *manara-mody.* It was supposed to follow the person to be injured, and on his arrival at home bring upon him a serious illness or cause his immediate death. For instance, suppose a person goes down from the interior to the coast for the purposes of trade; in some business transaction he unfortunately excites the anger of a man with whom he is dealing, and who determines to seek revenge. For this purpose the man whose anger is roused buys from a professional charm-dealer the charm called *manara-mody.* The trader having finished his business on the coast, bends his way homewards, all unconscious that his enemy has sent the fatal charm after him, to dog his steps through forest and swamp and across hill and valley. At length he reaches his home, thankful to be once more with his family. But alas! the rejoicing is soon turned to mourning, for the remorseless charm does its work and smites the victim with sore disease, or slays him outright at once.

T. Lord.

"Fady."—A dyer engaged in dyeing an article red must not allow embers to be taken out of the house while the article is still in the dye. A breach of this *tabu* would cause the article to be spoiled.

A baggage bearer must carefully guard the bamboo pole which he uses in carrying goods from being stepped over by a woman, otherwise he may expect to have a sore shoulder the next time he uses it.

Amongst the Sihanaka it is *fady* for the relatives of a deceased person to pronounce his name; he must be spoken of as *timpokolâhy* (sir).

Amongst the Sihanaka persons who cannot enter into marriage relationship must address each other in the plural. Thus, brother and sister, mother and son, father and daughter, must use the second personal pronoun plural (*hianareo, you*) to each other.

T. Lord.

The Ankey Plain.—No one who has seen the Ankey plain can for a moment doubt that it has once formed the bed of a lake, of which the remnant is still to be found in Lake Alaotra in Antsihanaka. Examination of the deposit shows beds of sand, silt, shale, and ironstone, the latter existing in numerous layers of about an inch in thickness. In the ironstone and shale I recently found a goodly number of fossils, being chiefly the stems of marsh or aquatic plants, and a depresso-globose fruit about the size of a small marble, five-celled and five-seeded. In some portions of the shale the fossils of leaves were exceedingly numerous, one of which was that of a species of *Calophyllum,* and another, judging from the veining, seemingly belonged to the order *Melastomaceae* or *Gentianaceae,* probably the former, as it was very similar to the leaves of some species of *Medinilla.* These leaves had doubtless been washed down from the forest on the heights above, and deposited in the ancient lake. I could find no shells or other representatives of fossil fauna, though future research will doubtless bring such to light.

R. Baron. (Ed.)

Tidal Disturbance at Tamatave.—We extract the following from *The Diary of a Resident in Tamatave:* "A most curious thing happened today.† Four or five times in succession the sea receded, leaving the coast dry for many yards, while the reef stood some feet out of the water, and the water from the top thereof came rushing down like a river. Boats, lighters, etc., were left high and dry on the sand. We suppose there must have been an earthquake somewhere."

Tidal phenomena similar to the above, caused by the recent volcanic disturbances in Java, seem to have occurred universally in countries whose shores are washed by the Indian Ocean.

* That is, "following (one) home."  † August 17th, 1883.
Methodist Missionaries for Madagascar in 1824.—In looking through some old magazines, I came across the following items referring to Madagascar:

"MADAGASCAR.—The Committee at a late meeting resolved to appoint two missionaries to Augustine’s Bay on the S.W. coast of that island, and nearly opposite Delagoa Bay."—Methodist Magazine, Feb., 1894. p. 12.

"The Commencement of the mission at St. Augustine’s Bay, Madagascar, has been committed to Mr. Barnabas Shaw and Mr. Threlfull. A benevolent gentleman in this country, who feels a special interest in the mission to the S.W. part of Madagascar, has recently contributed £300 for this object."—Ibid, March, 1824.


It would be interesting to know whether any visit was actually paid to the S.W. coast of Madagascar by the Methodist missionaries, in accordance with the resolution above referred to; and also to have some light thrown (if possible) on the subsequent history of the project. The London Missionary Society commenced their mission on the east-coast in 1818, but with very fatal results to the missionaries and their families. In 1820 the mission was transferred to Imerina, and by 1824 had made considerable progress, especially among the young.

J. WILLS.

NOTES ON THE RAINFALL, ETC., OF ANTANANARIVO.

My thermometers having been broken, and still unreplaced, I can only give the rainfall again.

The season 1882-1883 has been warmer on the whole than that of 1881-1882. There have been several slight shocks of earthquake as usual, and a few waterspouts. A somewhat sharp earthquake shock shook the Capital about 2 a.m. on the morning of the death of the late Queen, July 13th, 1883.

For the purpose of comparison I have put the rainfall of the season 1881-1882 in brackets alongside that of the past season.

<table>
<thead>
<tr>
<th>Month</th>
<th>Year</th>
<th>No. of days rain fell</th>
<th>(1881-2)</th>
<th>Quantity</th>
<th>(1881-2)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oct.</td>
<td>1882</td>
<td>4 days</td>
<td>(3)</td>
<td>1.27</td>
<td>(1.97)</td>
</tr>
<tr>
<td>Nov.</td>
<td></td>
<td>11</td>
<td>(6)</td>
<td>7.60</td>
<td>(4.45)</td>
</tr>
<tr>
<td>Dec.</td>
<td>1883</td>
<td>15</td>
<td>(13)</td>
<td>7.09</td>
<td>(7.11)</td>
</tr>
<tr>
<td>Jan.</td>
<td></td>
<td>30</td>
<td>(23)</td>
<td>16.86</td>
<td>(12.50)</td>
</tr>
<tr>
<td>Feb.</td>
<td></td>
<td>16</td>
<td>(11)</td>
<td>7.12</td>
<td>(6.95)</td>
</tr>
<tr>
<td>Mar.</td>
<td></td>
<td>19</td>
<td>(16)</td>
<td>9.04</td>
<td>(4.01)</td>
</tr>
<tr>
<td>Apr.</td>
<td></td>
<td>4</td>
<td>(4)</td>
<td>.88</td>
<td>(.63)</td>
</tr>
<tr>
<td>May</td>
<td></td>
<td>4</td>
<td>(4)</td>
<td>1.59</td>
<td>(.58)</td>
</tr>
<tr>
<td>June</td>
<td></td>
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<td>July</td>
<td></td>
<td>5</td>
<td>(0)</td>
<td>.21</td>
<td>(0)</td>
</tr>
<tr>
<td>Aug.</td>
<td></td>
<td>1</td>
<td>(0)</td>
<td>.07</td>
<td>(0)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>110</td>
<td>(82)</td>
<td>52.51</td>
<td>(36-20)</td>
</tr>
</tbody>
</table>
The later date of the publication of the Annual enables me to add the fall for the present season. The rain commenced, as in 1882, on October 2nd, by a violent wind and a hailstorm; many houses were unroofed, and the sugarcane and other plants suffered much. We had \( \frac{1}{2} \) inches of rain in 20 minutes.

<table>
<thead>
<tr>
<th>Month</th>
<th>Days</th>
<th>Rainfall</th>
</tr>
</thead>
<tbody>
<tr>
<td>October</td>
<td>9</td>
<td>6.38 inches</td>
</tr>
<tr>
<td>November</td>
<td>12</td>
<td>6.07 inches</td>
</tr>
<tr>
<td>December</td>
<td>15</td>
<td>9.12 inches</td>
</tr>
</tbody>
</table>

This enables me to give the whole rainfall for 1882 and 1883.

1882. January 1 to December 31, 90 days, 41.08 inches; 1883. January 1 to December 31, 126 days, 51.67 inches.

During the year 1884 we had had in January 25 days, 11.91 inches; February, 22 days, 12.48 inches.

J. Richardson.

**BRIEF SUMMARY OF IMPORTANT EVENTS IN MADAGASCAR DURING 1883.**

**POLITICAL.** — France and Madagascar. — The dispute between France and Madagascar has continued throughout the year 1883. This dispute is of long standing, but it was not until the early part of 1882 that it assumed a very serious aspect. At that time the representatives of the French Government here became so urgent in their demands, and their words and actions were of so menacing a character, that the Malagasy Government decided to send an embassy to Europe to negotiate on the question. It was thought that the French Government could hardly be aware of the extravagant and unjust demands made by their representatives, and it was hoped that by explanations made directly to it some understanding might be arrived at, and a settlement made of the dispute. It was also desired to draw the attention of the other nations of Europe, and especially of England, to the matter, hoping that the influence of their sympathy might be brought to favour the cause of the Malagasy. The chief claims of the French, as understood at this time, were briefly these: (1) that certain valuable land in the centre of Antananarivo (or compensation for it) should be given to a French subject named M. Campan, who professes to have inherited it from his uncle, the late M. Laborde; (2) that French subjects should have full liberty to purchase land in Madagascar; and (3) that the French Government should be recognised as exercising a protectorate over the north-west coast.

The embassy appointed consisted of Ravôninàhitrinirario, 15 honours, and Ramaniraka, 14 honours, with two others as secretaries and interpreters. They left Antananarivo in July, 1882, but did not reach France until the beginning of the following October. On their arrival at Paris the hope that the French Government would repudiate the action of their representatives in Madagascar was very quickly dispelled. It soon became evident either that M. Baudais and M. Le Timbre had simply been carrying out instructions from France, or that the French Government, after hearing of their action, had determined to support them. At any rate the claims made in France were not less exorbitant than those which had

* As this is a reprint of what was written by one of our contributors, and fairly represents English opinion at that time, thirteen years ago, we have not thought it necessary to make any alterations from the original.—**EDS,**
been made in Madagascar. The claim to the protectorate over the north-west coast of the island was as strongly maintained as before, and added to that was a demand for general predominance over the whole country, whatever that might mean; nor were the other points of dispute less strongly urged. And here it seems necessary to say a few words in explanation of the French demands, not, however, of each point, but only of the two chief ones, viz. those which refer to the purchase of land in Madagascar, and the protectorate over the north-west coast. And first, as to the purchase of land. In the treaty made between France and Madagascar in 1868 it was agreed that French subjects should have power to purchase or lease land in Madagascar subject to the municipal laws of the country. But the municipal law forbids the sale of land in Madagascar to any foreigner under pain of penal servitude for life. The French therefore, justly as it seems, contend that this municipal law makes null and void the treaty, and so demand its abrogation. But it is on the second point, viz. the claim of France to exercise a protectorate over part of the island, that the Malagasy feel most strongly; at the same time it is this demand which the French push with most determination, yet, as it would seem, with least reason. The portion of the country which they claimed at the time the embassy was in Paris extends from Mojanga on the west coast to Diego Suarez at the extreme north; but how far inland it reaches no one knows, for the French put no limit to that. This part of the island is believed to be the richest in natural resources; it certainly has the best harbours. The only definite ground on which the French found their claim is that in the year 1841, or thereabouts, some Sakalava chiefs in the north of the island made treaties with them, putting their lands under their protection; and such treaties, it is affirmed, are still existing. In regard to this, however, many things need to be remarked. In the first place it should be noted that it was in 1841 that these treaties were said to have been concluded, but that not until now, more than forty years after, has any mention been made of them. During all this time the French have laid no claim to the country; they have allowed the Hova to establish stations upon it and receive customs duties; indeed they have themselves paid such dues to the Hova officials. Not only so, but in the treaty of 1868 the Hova Queen was acknowledged as sovereign over the whole island, and no mention of any French rights over part of the country was made. Nor have these treaties with Sakalava chiefs yet been shown, or their terms explained. Twice has the British Government asked for information about them from the French Government, and the second time in urgent terms, but on neither occasion was any answer whatever given. This reticence is all the more remarkable because, as Earl Granville stated in one of his official despatches, the understanding between Great Britain and France has been that the two Governments should maintain an identical attitude of policy in Madagascar, and act in concert in the matter. So much in explanation of the French claims.

For about seven weeks the Malagasy Ambassadors were carrying on negotiations with the French Government, but they were unable to come to any agreement. At the end of this time a convention was taken to them to be signed, and was put to them as a kind of ultimatum. It was of such a character, however, that they could not agree to it. They were then told that they could no longer be treated as the guests of the French Government, and their flag was ordered to be removed from the Hotel in which they were staying. Considering this as an insult they immediately left for England, and reached London on the evening of Nov. 27th. In England their reception was most cordial. Before their arrival a committee had been formed for the express purpose of furthering
the cause of the Malagasy. It was styled "The Madagascar Committee," and was a most influential one, comprising more than sixty M.P.'s, many high colonial officials, several directors of the different missionary societies having missions in Madagascar, members of the Society of Friends, and supporters of other philanthropic agencies. By pamphlets and other means this influential body endeavoured to give information on the points of dispute and to rouse the sympathy of the English people. On the day following the arrival of the Ambassadors a very large and most widely representative deputation from this committee waited upon Lord Granville to memorialise him on the matter, and to beg him to endeavour to secure a satisfactory settlement of the difficulty. The reply of Lord Granville was extremely cautious and contained no promise, but he stated that some years ago an understanding had been entered into by the French and English Governments that neither should take action with regard to Madagascar without previous consultation with the other; and he further said, in regard to the French protectorate over a large portion of the island, that he was not aware of any treaty which gave such a right to France.

Soon after the arrival of the Ambassadors they had a very pleasing interview with the Queen, and afterwards with the Prince and Princess of Wales; and in the numerous important towns which they visited they were received with exceptional honour by all classes. The interviews and communications with Lord Granville were frequent. The English Government took up their cause with considerable interest, and Lord Granville repeatedly used his friendly offices with the French Government. His efforts, however, seemed of little avail, and his offers of mediation were politely but firmly rejected. Notwithstanding the help and sympathy which the Ambassadors met with in England they were unable to come to any agreement with France.

But although they failed thus in their mission to France, they did accomplish something; they revised the treaty with England, making some very important alterations. By this treaty, as now revised, British subjects cannot purchase land in Madagascar, but they may lease it on any terms, and for any length of time, that they and the Malagasy owners may mutually agree upon. An agreement was also come to with regard to the importation and sale of spirituous liquors in Madagascar. The embassy, after a lengthy stay in England, paid a visit to America, where they revised the existing treaty. They afterwards visited Germany, with which country, as also with Italy, they concluded a treaty for the first time.

While the Ambassadors were still in Europe, and when many, both here and in England, were hoping that the French would after all give way, we in Antananarivo were startled to learn that the French had actually commenced hostilities on the north-west coast. No ultimatum had been sent to the Malagasy Government, and the news came as a great shock to everybody. On Thursday, May 24th, it was known here that Anorontsanga, a port far to the north, had been bombarded, and the next day brought us news that Mojangà, the chief port on the whole of the west coast, had suffered the same fate. From later intelligence we learn that these were not the only places which had been treated in this way, but that many other villages on that part of the coast had also been destroyed. At Mojangà the French landed and took possession of the battery. When the news reached the Capital, it caused considerable alarm, and it was feared that there might be an outbreak of the people. At once letters were sent by the Malagasy Government to all the foreign residents, with the exception of the French, advising all of us in Inèrìna to gather together in the Capital, and assuring us of the protection and help of the Government. All the French subjects were ordered
to quit Malagasy territory, and a few days were given them to prepare. On the following Monday a meeting of the British, Norwegian, and American residents was held to consider what course they ought to take, having no consul or other official representative in the Capital. The result was that a committee was appointed to watch over their interests during the crisis. On the Tuesday and Wednesday following all the French subjects in Imerina started for the coast. Their expulsion was really a merciful thing to them; and the anxiety which the Government showed for their safety and convenience in travelling, and the way in which they guarded their property from plunder, must ever redound to the credit of the Malagasy.

After the work of destruction on the west coast the French Admiral went round to Tamatave on the east, and from there sent up an ultimatum to the Malagasy Government. The demands were three:—1. That the sovereignty or protectorate of France over certain territory granted by Sakalava chiefs should be acknowledged; the land claimed being the whole of the north of the island from lat. 16° northwards. 2. That the law forbidding the sale of land to foreigners should be abolished. 3. That $200,000 (£40,000) should be paid to the French as compensation. Unless an answer of agreement to these demands was received at Tamatave within eight days after the despatch of the ultimatum from that port, Tamatave was to be taken, and all the fortifications on the east coast of the island destroyed. In regard to this ultimatum it ought to be remarked that the land claimed as under the protection or sovereignty of France is considerably greater than that claimed hitherto, though still said to be granted by Sakalava chiefs. Whether a few more treaties had lately been discovered does not, however, appear. In the demand for compensation again, it was not stated at all for what that compensation was to be made. The answer of the Malagasy Government was short and to the point: it was to the effect that they could not enter into any negotiations unless the sovereignty of the Queen of Madagascar over the whole island was acknowledged. The consequence of this reply was that the French immediately took action, commencing the bombardment of Tamatave on Sunday, June 10th. On the Monday they landed without any opposition, and on the next day the French flag was hoisted on the fort. The Malagasy had already retired to some distance. The taking of Tamatave is chiefly remarkable for the high-handed conduct of the French Admiral towards the English. But all this is perfectly well known. How the British Consul was ordered to leave the town, how Captain Johnstone, the commander of H. M. S. Dryad, was not allowed to have any communication with the shore, and how Mr. Shaw, an L. M. S. missionary, was taken prisoner on a mere pretence of a charge, and only set at liberty after two months' confinement with the harshest treatment, are all facts too notorious to be more than merely mentioned.

Since the taking of Tamatave the war has dragged on very slowly. Nothing that can be called a battle has yet been fought. Several towns have been bombarded, but as most of the Malagasy towns on the coast are a mere collection of bamboo huts, their destruction is not of much importance. At the present time the position of the French is practically the same as it was six months ago. They maintain possession of Mojangà and Tamatave, but as they have little or no communication with the surrounding country, these towns are virtually in a state of siege. Here in Imerina, with the exception of the little excitement we had at the very first, everything has been perfectly quiet. The practising of shield and spear exercise by the school children is the most warlike sign we have seen. The Malagasy who are not soldiers have experienced very little inconvenience; trade has been paralysed, it is true, but that matters little to them, as they are comparatively speaking but little de-
pendent on the outside world. Even the foreigners have suffered very little, the chief inconvenience being the stoppage of the mails, some of which were detained in Tamatave for months by the French. And now everything here is as quiet and peaceful as can be, and all that troubles either us or the Malagasy is the fear of what has yet to come.

TREATIES WITH FOREIGN POWERS. - During the visit of the Malagasy Ambassadors to England some important amendments were made in the treaty concluded with Great Britain in 1865. The first of these refers to the holding of land. In Art. V. the following clauses are substituted for wording which was ambiguous, and was in fact often a dead letter:—“Her Majesty the Queen of Madagascar fully allows her subjects the right of renting or leasing such property (i.e. land, houses, and warehouses) according to their own pleasure, and according to the terms of time and money which may be agreed upon between lessor and lessee. But it shall be distinctly understood that Malagasy subjects are prohibited by the laws of their country from the absolute sale of land to foreigners.

“In the case of unreclaimed land, i.e. crown lands, British subjects shall deal directly with the Malagasy Government, which binds itself to afford all reasonable facilities to persons desirous of leasing the same British subjects, however, shall not be allowed to erect fortifications on such leased or rented lands, or do anything thereon contrary to the laws of Madagascar.

“All leases held by British subjects shall be registered at the British Consulate, and also by a Malagasy official appointed for that purpose, but the said provision as to registration shall not apply to any lease made before this Article shall come into force, but the registration of such lease shall be optional.

“All leased or rented lands shall be subject to the same, and not to any higher, tax than that to which lands rented or leased by subjects of Her Majesty the Queen of Madagascar or subjects or citizens of the most favoured nation would be liable.”

It will be seen that these conditions respecting the holding of land by British subjects give every reasonable facility, and, if faithfully carried out, there can hardly fail to be a great increase in the capital embarked in this country.

An agreement, consisting of seven articles, was also come to with regard to the importation and sale of spirituous liquors. Of the clauses of this agreement the following are the most important:—

“Spirits of all kinds may be imported and sold in Madagascar by British subjects on payment of the same duty as that levied by the Malagasy excise laws upon spirits manufactured in the island.”

“The Malagasy Government may stop the importation by British subjects into Madagascar of any spirits which, on examination, shall be proved to be deleterious to the public health.”

“Any British subject who desires to retail spirituous liquors in Madagascar must take out a special license for that purpose from the Malagasy Government, which shall not be refused without just and reasonable cause.”

In the revised Treaty between the Malagasy Government and that of the United States, of May 13th, 1881, there are similar provisions to the above with regard to the leasing of land by American citizens, but the term of lease is fixed at twenty-five years, renewable by mutual consent of lessor and lessee.

The article with regard to the importation of intoxicants is different from those in the English treaty, and runs as follows:—“In regard to alcoholic liquors, the Malagasy Government may regulate the importation according to its pleasure, or prohibit the importation altogether, or limit the importation as required, may levy as high a duty as it may
see fit, or make it a misdemeanour to sell or give such liquors to certain classes of its subjects."

In the second article it is provided that "the dominions of the Majesty the Queen of Madagascar shall be understood to mean the whole extent of Madagascar."

Treaties were also concluded with Germany and Italy.

NEW CONSULS.—The death of Mr. Pakenham (noticed elsewhere) has necessitated the appointment of a new British Consul for Madagascar. G. B. Annesley, Esq., Consul at Surinam, was first named for the office, but was subsequently gazetted to Savannah, U. S.; and J. Hicks Graves, Esq., was chosen to fill the vacant post. Mr. Graves has for some time been British Consul in Samoa, and while there has, we are informed, gained the reputation of being an able officer. He arrived at Tamatave in H. M. S. Tourmaline, on Dec. 15, 1883, and decided to take up his residence there, notwithstanding the French occupancy at the time, since he found the invaders willing to relax some of their regulations in his favour. Mr. Graves has thus been able to carry on his work as Consul for the whole island. He is said to be a man of great determination in the administration of justice, and a firm defender of the rights of his countrymen. Besides this, however, he is a man of wide sympathies, and able to look at things from another standpoint than a merely European one. There is every reason therefore to hope that Mr. Graves's appointment will be a great benefit both to British subjects and to the Malagasy Government.

Hardly less important an appointment than the above has been made in the sending of a British Vice-Consul to reside at Antananarivo. This has long been felt to be a pressing need for the proper protection of British interests in the interior; and it is a matter for sincere congratulation that a gentleman who knows the country and the people and the language so well as W. Clayton Pickersgill, Esq., has received the appointment. Mr. Pickersgill had been resident for nearly nine years in Madagascar as a missionary of the London Missionary Society, and was stationed first at Ambôhibilôma in Western Imerina, and afterwards at Mojangâ on the north-west coast. During the visit of the Malagasy Ambassadors to England in 1883 and 1884, Mr. Pickersgill accompanied their Excellencies and rendered them very valuable service; and he also went with them to America and Germany. He landed at Fênoarivo from H. M. S. Tourmaline on Dec. 14, 1883, and arrived at the Capital on Jan. 8, 1884.

LITERARY.—REVISION OF THE MALAGASY BIBLE.—This work has made steady progress during the year, the portions revised by the Committee being from the 18th chapter of 2 Kings to Proverbs xxx., with the exception of the Book of Psalms, which had been previously revised. The Rev. W. B. Cousins, the principal reviser, has reached the end of the Book of Jeremiah in his preliminary revision.

THE "INTERIM BIBLE."—During the years 1882 and 1883 a new edition of the Malagasy Bible has been printed in England by the British and Foreign Bible Society. This edition, which has been prepared to supply the want of the Scriptures until the revision now going on is completed, is called the "Interim Bible," and is only partly revised. The whole of the New Testament is revised, as well as the Book of Psalms and the Pentateuch; and the books of Joshua, Judges, and Ruth have also undergone a partial revision. The whole of the Bible has, however, in this edition had many improvements introduced into it. All the prose portions are arranged in paragraphs, and the poetical portions in parallelisms, with brief descriptive headings to each paragraph. The proper names are spelt uniformly in both
Testaments; and the punctuation, orthography, etc. is brought into harmony with our present system of printing. The "Interim Bible" is a great improvement upon any Bible hitherto in use, and the smooth idiomatic rhythm of the revised portions is very pleasant to read compared with any of the older versions. Several foreign words introduced into this edition will, we may hope, be struck out when the final revision is made; for we cannot think it wise or necessary to burden our native readers with such words as kartoma (magicians, Ex. vii. 11), Abreka (bow the knee, Gen. xii. 43), kerema (devoted, Numb. xxi. 3), or even altara (altar), for which the old word jivoadz'ana seems in large districts of the country, if not everywhere, to give as near as possible an approximation to the meaning of the word in the original languages of the Bible. This new edition of the Malagasy Scriptures is similar in size to the one of 1871 now in use, and will probably be sold at the same price. Unfortunately, the cases containing the edition, which left England last May, have not yet arrived.

"The Interim Bible" owes much of the improvement it shows upon its predecessors to the labours of the Rev. W. E. Cousins, who prepared it for the English printers. It was carried through the press by the Rev. James Sibree, Jr.


In May, 1883, in Trübner's "Collection of Simplified Grammars," was issued "A Concise Grammar of the Malagasy Language," by Dr. G. W. Parker. It is, however, little more than an abridgment (not to say a 'piracy') of Rev. W. E. Cousins's Concise Introduction to the Study of the Malagasy Language.

In the monthly numbers of the Folk-Lore Journal (Folk-Lore Society, London) for 1883, a number of papers have been published on "The Oratory, Songs, Legends, and Folk-tales of the Malagasy;" in the April No. of the Journal of the Royal Asiatic Society is a paper on "Malagasy Place-Names;" in the June No. of the Sunday at Home is a paper on "Antananarivo, the Capital of Madagascar;" in the 15th vol. of the new (9th) edition of the Encyclopædia Brittanica is an article on "Madagascar," with a full-page map; and in the Journal of the Anthropological Institute, 1883, is a short paper on "Relics of the Sign and Gesture Language among the Malagasy." The above papers are all by Rev. James Sibree, Jr. The Journ. Anthr. Inst. for the same year also contains two other papers; these are by Dr. G. W. Parker, viz.: "On the Language and People of Madagascar;" and "On the Laws of Madagascar."

In recent geographical research the only contribution of value is a paper by Rev. W. D. Cowan,

In Antananarivo the following works have been published on the native language:—*Malagasy for Beginners*, pp. 120, by Rev. J. Richardson, L.M.S. Press; and *Ortografia Malagasy*, pp. 15, by Rev. S. E. Jorgensen, N.M.S. Press.

The native Government has, during the past few months, issued an official newspaper, *Ny Gazety Malagasy*, for the purpose of giving its subjects information on political and other matters, and for making known its proclamations. The first number appeared on June 23rd, a large quarto sheet of 8 pp., and subsequent numbers have been issued about every fortnight.

**OBITUARY.—THOS. CONOLLY PAKENHAM, ESQ.—** Mr. Pakenham was appointed H. B. M.'s Consul for Madagascar on the reopening of the country to European influence and trade in the year 1862, and in July of that year he took up his residence at Tamatave. Mr. Pakenham was a son of the late Admiral Pakenham, and before his appointment to Madagascar he had been successively a cavalry officer in the Indian army, English professor in the Jesuit College at Réunion, and an official of the Mauritius Government. Mr. Pakenham came up to Antananarivo three or four times; during his second visit, in 1865, he negotiated the Anglo-Malagasy treaty; and on his last visit, in 1881, he accompanied the British special envoy, Rear-Admiral W. Gore Jones, C.B. Mr. Pakenham's death on June 22, at Tamatave, was doubtless hastened by the anxiety caused by the French attack upon that port, and by the harsh treatment he received from the French Admiral Pierre. Before news of his death had reached England he had been gazetted British Consul-General at Odessa.

**MRS. GRIFFITHS.**—Very few indeed of the Malagasy will remember this venerable lady, who was the first female missionary to come to Antananarivo. There are, however, some yet living who still have her and her husband, the Rev. D. Griffiths, in loving recollection. Mrs. Griffiths was a native of Machynlleth in North Wales, and left England with her husband in 1820. She came up to the Capital on Oct. 16, 1821, and laboured with zeal and success to benefit the Malagasy women until August, 1835, when, on account of the outbreak of persecution, she, with most of the mission party, was obliged to leave the island. Although she had left Madagascar for so many years, she retained to the last a warm affection for the people; and the writer of this notice was much surprised, when visiting her at Swansea in November, 1880, to hear her mention the names of people and places in Madagascar, and Malagasy sayings, although her memory of quite recent events was almost gone. She died on March 21, 1883, at the advanced age of upwards of ninety years, having survived her husband more than twenty years; she was, we believe, almost, if not quite, the last of the first band of missionaries of the L.M.S. who were the pioneers of the gospel in this country.

**MISS MARY CAMERON.**—Miss Cameron was a daughter of Mr. James Cameron, so well known as one of the first missionaries to Madagascar. She was born in this country before the outbreak of persecution, but lived subsequently several years at the Cape. On Aug. 27th, 1868, she came to Antananarivo to reside with her father, and until June, 1876, she worked earnestly in the cause of female education, especially in connection with the L.M.S. Girls' Central School. Returning to Cape Colony after the death of her father, she died there in the latter part of May, 1883.
NATURAL HISTORY NOTES.

Moths.—A very large moth belonging to the family Saturniidae was found by Mr. T. Waters on the west coast of Madagascar. It is allied to Tropaea leto, a well-known East Indian species, but differs so much in marking and form that it probably represents a new genus. It measures 8½ in. from shoulder to point of tail, and 8 in. across the upper wings. But its most extraordinary characteristic is the formation of the long delicate tail-like appendages to the hind wings, which have extremely narrow shafts, and are enlarged at the ends; their points have two spiral twists or folds, graceful in appearance. There are four distinct eye-like spots near the centre of each wing, which are of light buff, tinged with lemon yellow. The buff-coloured body is 2½ in. long. It is proposed to be called Tropaea madagascarensis.—Proc. Zool. Soc., 1873, p. 336.

Spiders.—In Proc. Zool. Soc., 1879, p. 729 et seq., is described a Madagascar spider of the genus Cerostris (C. stygiana), allied to C. avernalis. The specific names of several members of this genus are derived from their demoniacal shape and colouring. An example is also given of a new genus, Pyresthes.—See P.Z.S., 1878, p. 729.

Wingless Insects.—The curious little tainkintana, common in Imerina, belongs to the wingless and many-footed insects. It is about 3 in. long, and is completely covered with a beautiful coat of mail, each segment folding upon the other, and finished at the head by a helmet, and at the tail by another rounded and hollow plate. These are so-shaped that when the creature is alarmed it rolls itself into a ball, every plate fitting into the other, and forming an almost perfect sphere, from which no force, save that of tearing it asunder, can induce it to uncoil. The colour is a bright japanned black.

Another species, twice as large, is frequent in the upper forest of the east side of Madagascar, and its plates are of a beautifully grained bronze colour, like Russia leather. Several species, at least six, have already been described from Madagascar; they belong to two genera, five species to Sphoerotherium, the sphere-like animal, a very appropriate name, and one to Zephronia. The following have been described by Mr. A. G. Butler, F. L. S., etc. :—Sphoerotherium glabrum, S. hippocastanum, S. latum, S. neptunus, S. stigmaticum (new sp.), and Zephronia testacea. The 28 known species of S. and the 23 of Z. are found in the Ethiopian, Oriental, Palæarctic (Sikkim), and Australian regions. The above two genera belong to the family Glomeridae, order Chilognatha, class Myriopoda, of the sub-kingdom Annulosa. But none of the examples described and figured by Mr. Butler seem so large as the brown Sphoerotherium described above, and it is therefore probably still a scientifically unknown species, as well as the smaller black one. See Proc. Zool. Soc., 1973, p. 172 et seq.

Instances of Protective Mimicry.—Numerous excellent instances of protective mimicry in animals, insects, etc., are to be found in Madagascar, among which the following may be noticed :—

At Ambôhidratrimo, on the borders of the forest of Eastern Imerina, is found a curious walking-stick mantis, about 8 in. long and ½ in. thick. It is exactly the colour of a dried branchlet or twig, with joints distinctly articulated like the nodes of many plants, and bearing scattered lenticels, which, when examined under a lens, are seen to be small, greenish, conical tubercles. The tail (if the end of the creature may be thus called) is rather more than an inch long, and is a hollow, canoe-shaped trough, somewhat
resembling part of the bark torn off a twig. The legs are alate and spiny. At about 2 inches from the head are the wings and wing-sheaths, the latter being somewhat like obovate stipules about \( \frac{1}{2} \) in. long, and the former marked with black and yellow, and about 1\( \frac{1}{2} \) in. long. When the wings are closed, it would take a very keen eye to discover the creature, as the part of the wing visible when closed is of the same colour as the rest of the body. The forelegs can be brought together lengthwise in front, and so appear to form a continuous part of the twig, especially as the femurs are hollowed out to form a socket for the head.

Another singular creature, a kind of Spring-tail known as *tihôndry*, is found at Ambohidratrimo, on the branches of certain trees in the forest. Its tail, which is about \( \frac{1}{3} \) in. long—a little longer than the body of the insect—is a remarkable and curious appendage. This tail consists of a tuft of white threads, somewhat divided and fluffy at the tip, and which, at the pleasure of the insect, can be raised or lowered or spread out in an obconical fashion, the threads radiating in a circle from the root. This tail is so exactly like a lichen in appearance as thoroughly to deceive the eye. In reaching up for some flowers I accidentally shook a branch on which a number of these *tihôndry* were seated, which caused them to spring off and thus attract my notice, otherwise I should have passed them by as lichens. The leap or spring is effected by a jerk of the tail.

Another instance of mimicry may be found in a beetle (*Rhyncophora ?*) common in many places. It is about an inch long, with black, longitudinally striated wing-sheaths, having scattered tufts of yellowish hairs closely resembling certain lichens.

But perhaps the best instance of protective colouring I have seen is in an animal apparently allied to the Geckos, which exceedingly resembles the bark of a tree, having here and there lichen-like colouring and even the cracks so commonly found in bark. The species, I believe, is new, and apparently rare, but the natives say that it may be common for ought they know, as they never see it unless they accidentally touch it.

Other insects there are with wings and wing-sheaths exactly resembling leaves, green, with midrib and nerves and various leaf-markings.—R.B. (ED.)