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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EVER since the time of Radama I., some eighty years ago, when both France and England began to have more intimate relations with Madagascar, the influence of each of these European nations has been exercised to promote the useful arts amongst the Malagasy, and to teach them many of the usages of western civilization. And as the French Government is now encouraging the formation of industrial schools, the laying out of 'jardins d'essai,' the planting of trees, and the culture of new vegetables, fruits, and other useful plants, it may be of interest to describe very briefly what has been done in earlier times to teach the people of this country useful handicrafts, and to show them how to use the natural resources of the land they live in.

The Hova Malagasy are by no means deficient in manual skill and dexterity; and their good taste in colours and in design is clearly seen in the variety of cloths of rofia fibre, of cotton, and of silk, which they weave, and in their strong and durable, as well as delicate, straw work, of which mats, baskets, hats, and minute boxes for trinkets are manufactured, quite apart from, and previous to, all European instruction. In gold and silver and other metal-work also they are very skilful, as is shown by the beautiful jewellery and fine silver chains they can produce. In woodwork, joinery, masonry and brickwork also native carpenters and masons have done very creditable work, as is seen in many of the buildings now erected in the Capital and at Fianarantsóa and other places. So that it appears probable that

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there are no manual arts in which they would not excel, if they had proper training. We may therefore confidently expect that the professional schools which have been for some months established in the Capital will develop a large amount of native ability, and will form a body of Malagasy workmen able to execute all kinds of artistic designs in wood or metal or stone. For while your average Hova is a born trader, and likes nothing so much as to sit all day long by the roadside and sell pieces of beef, or retail cubes of black-looking soap, or a basketful of dried locusts or minute fresh-water shrimps, he is also very clever with his hands; and when he sees that a better income can be made by working with them, he is not slow to use his skill and intelligence in this way.

It may not be known to some readers of this magazine, especially to our French friends, that the first mission of the London Missionary Society in this country had a very marked industrial element in it. While its main purpose was distinctly religious and educational, there were several Christian men sent here who were also skilled workmen and able to teach many of the useful arts. One was a blacksmith, another a carpenter, another a leather-dresser and tanner, and another a weaver, who brought with him complete weaving and spinning machinery. The printing press was also brought here, and trained printers began to teach several young Malagasy the arts of composing type and printing sheets of paper, and of binding these into books in European fashion. The carpenter and builder, Mr. James Cameron, who died here in 1875, was also an engineer and a chemist. Besides teaching the people improved methods of carpentry and joinery and stone-work, he made canals and a reservoir (the Anôsy lake to the west of the Capital) in order to supply water-power for the powder-mills he constructed for the native Government at Isorâka. He also taught the art of brick-making, the first brick structure in the island being, we believe, his own house at Anâlakêly, quite recently taken down; and he was the first to discover limestone here and to instruct the Malagasy in the proper way of burning it for building purposes. Mr. Cameron and his companions also discovered plants which yielded a large supply of potash and soda, which they used in the manufacture of soap. (The story of Mr. Cameron’s making for the first time two small bars of good soap is a very interesting one, but cannot be given here; suffice it to say that this circumstance probably prolonged Christian teaching in the island for five or six years.) He also discovered what had long been sought for in vain by the Government and others, viz. a sulphuret from which sulphur could be extracted in abundance. And he directed the
manufacture, mostly on a small scale, of various salts, chiefly sulphates, carbonates and nitrates, used in different arts and in medicine, and carried on by the Government until a recent period. Mr. Cameron was therefore deservedly much esteemed by the chief people here, and at his funeral special honour was paid to his memory by order of the Queen.

But Frenchmen have also, it is needless to say, taken a prominent part in the civilization of Madagascar, and the names of Le Gros, and especially of M. Jean Baptist Laborde and of his brother, deserve special recognition. Le Gros designed and constructed the palace at Isioanierana, which was taken down only a few months ago. This was a remarkable structure, really wonderful for the time when it was erected; it was built entirely of wood, with floorings, ceilings and panelled walls, and contained a large number of rooms, some of them of considerable size.

M. Laborde, however, did far more extensive and various work in teaching many of the arts of civilized life. The artizans of the L. M. S. mission were at their work here already described between the years 1822 and 1835, but as persecution of Christianity commenced in the latter year, and they were forbidden to give any religious teaching, they left, together with most of the other missionaries. It was during the greater part of the reign of Ranavalona I., when most Europeans were excluded from the island, that M. Laborde carried on his industrial manufactures. A large piece of land was chosen for the purpose at Mantasoa, then not very far from the eastern line of forest, a very picturesque and pretty spot, with a good-sized stream rushing over a reef of rocks and made available for supplying water-power. Here a number of large and substantial buildings were erected as workshops; the largest of these had massive stone walls seven or eight feet thick; and only about 22 or 23 years ago the lofty tiled roof was still perfect. This structure was used as a foundry, and cannon were cast here, as well as many other things of brass and iron. A long line of workshops was supplied with power by water-wheels, driven by water brought in iron channels on stone columns from the little river. Some of the massive wooden shafts of these wheels were still in position at the date just mentioned. A large forge, with walls of beautifully dressed stone, was also then standing; and also stone kilns for firing pottery and annealing glass.

On the surrounding hill-sides were built the clay houses of the workmen, and it is said that a town of two thousand people existed there for several years. M. Laborde built himself a handsome timber house close by, and he also, in Malagasy fashion (for he had been admitted into the royal clan of the
Andriamâsinavâlona nobles), constructed a large stone tomb not very far from the house. The whole establishment was known by the long native name of Sôatsînânamp'iovaâna, i.e. "Unchangeably good;" which name, however, was not borne out by the neglect into which the buildings and their fine machinery were allowed to fall after the decease of Ranavalona I. in 1861.

For several years the following manufactures were carried on at Mantasoa: iron and brass founding, glass, pottery, swords, gunpowder, cannon and shot, lime, glass, silk, various paints, soap, sugar, and bricks and tiles. Draught oxen, Merino sheep, and antelopes, all introduced from abroad, were bred here; and many new plants were cultivated, such as vanilla, arrow-root, vines, and apple trees. For a very interesting account of M. Laborde and his work at this place, see a paper by the late Rev. A. M. Hewlett, M. A, entitled: "Mantasoa and its Workshops : a page in the history of Industrial Progress in Madagascar," in ANNUAL XI, 1887, pp. 295-300. M. Laborde's work well deserves to be better known than it is by Europeans generally in this country.

Another link in the history of civilization in Madagascar may be here mentioned, more especially since its existence is probably unknown to the great majority of either Frenchmen or Englishmen now resident in the island, and that is, the stone bridge-building which was carried on in various places not far distant from the Capital during the latter years of the reign of Ranavalona I (1850—1861). When the writer first came to this country in 1863 there were then standing, in an almost perfect condition, several fairly good stone bridges over many of the rivers and streams. There was one, perhaps the best of them all, over the Ikôpa at Tânjombâto; this had eight or nine circular arches, bearing a level, although narrow, roadway all along. A few hundred yards further south there was another bridge, of two or three arches, over the Andrômba. Over the Ikopa again, to the west, at Ambàniâla, there was another stone bridge, rather longer than that at Tan-jombato. And on the road to Tamatave, near Manjâkandriana, there was a good bridge, of a single span; and there were others also in various directions around Antanânarivo. We were told by the Malagasy that these stone bridges were erected by King Radama II. and a number of young men, his companions, during his mother's lifetime, and before he succeeded to the throne. This bridge-building appears to have been one of Prince Rakôto's principal amusements or hobbies; he and his friends had no instruction whatever in engineering, but they found pictures of bridges in European books and did their best to copy them.
Unfortunately, they did not understand scientific methods of coffer-dams and laying the foundations of the piers, and so, after serving a useful purpose for a few years, these bridges at length fell into ruin. The rivers, swollen in the rainy seasons to rushing torrents, gradually undermined the piers, which were usually only masses of stone thrown into the bed of the stream; one after another the arches gave way; and now there is hardly a vestige left of these structures, except perchance a shapeless heap of stones here and there in the line of the old roadway across the river.

At the risk of being considered egotistic, we must include at this stage of this sketch of the history of industrial progress in Madagascar, a few words about the building of the four Memorial Churches in Antananarivo. Towards the end of the year 1862, and in the early part of 1863, a large sum of money was subscribed in England, in response to an appeal made by the Rev. W. Ellis, for the purpose of erecting a substantial stone church on each of four spots in the Capital which had been consecrated by the heroic deaths of many Malagasy Christians during the persecutions of Queen Ranavalona I. In the month of October 1863 the writer came here commissioned by the London Missionary Society to design and superintend the erection of these churches; and work was begun at the first site before the close of that year. I prepared drawings eventually for all four buildings, but two only, those at Ambatonakànga and Ambôhipôtsy, were carried out from my designs; those at Fàravôhitra and Ampàamarinana being built from drawings made by a London architect. Great difficulties were experienced in carrying out these structures, arising partly from the want of knowledge of such building on the part of the Malagasy workmen, and also from the frequent demands made upon them for Government service; for both the Queen and the Prime Minister began at about the same time to build large houses for themselves; so that ten years elapsed between the commencement of the first church and the completion of the fourth. But it may be claimed that the erection of these buildings gave a great stimulus to the advance of the Malagasy in the building arts; each church, in fact, was an industrial school during its progress, in which we trained masons, carpenters, tilers and glaziers, for most of these workmen had to be taught the very rudiments of their trades. No stone building had ever been erected before that time in the Capital (or anywhere else in Madagascar, except at Mantasoa). The native masons had built a few stone gateways and tombs, but no large stone building, with columns and arches, or towers and spires, etc., had tasked their skill; and during the building of the first church, that at Am-
batonakanga, I had to be not only architect, but builder and contractor, clerk of works and foreman as well; indeed almost every stone, except the plain walling, from the base course to the apex of the spire, had to be marked by myself.

I had very efficient and valuable help later on from Mr. Cameron, who had returned to Madagascar after many years' absence, and also from Mr. W. Pool. The former gentleman again did much work for the Government, and the stone verandahs and towers of the great palace (Manjakamiadana), the stone tomb of Queen Rasohérina, the handsome timber palace of Manàmpisà, and the Ionic temple-like Court of Justice, north of the Palace Yard, were designed by him. Mr. Cameron also built the L. M. S. Hospital at Anàlakely, and several churches both in town and country, including the very prominent church at Ilàfy.

Mr. Pool also threw himself with great energy into work of all kinds. He designed and built the Chapel Royal in the Rova for the Queen, and the great palace of the Prime Minister, the College of the London Missionary Society (now the Court of Justice) and the Normal School of the same society; he also built many houses for the nobles and chief people, and made designs for a large number of churches. The latter half of the ten years from 1860-1870 and the whole of the following decade were certainly times of great activity and advance in building and in all the arts connected with it. The introduction first of sun-dried bricks, and then of burnt bricks, as well as of roofing tiles, largely due to Mr. Cameron's and Mr. Pool's unwearied exertions, revolutionized the appearance of the Capital and, to a large extent also, of the principal villages of Imèrina, places like Ambatofotsy, Lazaina, Ambôdifàhitra, etc. Hundreds of well built brick houses substituted those of mud and rush, and produced a marked advance in civilized usages and requirements; and neat and often handsome churches took the place of rough and mean buildings. To this era also belongs the erection of the elegant Roman Catholic Cathedral in the Capital, with its twin towers and octagon lanterns. The Anglican Cathedral, still unfinished, however, was built a few years later and was consecrated in 1888.

The Residency, which was built about the years 1891 and 1892, is the most beautifully finished building ever erected in Madagascar; and with its accurately worked masonry, its handsome woodwork in flooring and panelling, and its general palatial character, would be considered a fine structure in any European capital. It is a monument of the taste and skill of its architect (M. Jully, we believe), and shows what superior workmanship Malagasy artizans can produce under European
direction. In a less degree, other buildings in Antananarivo also show what good work the natives are capable of; for instance, the woodwork of the stalls, pulpit, etc., and the wrought-iron screen in the Anglican Cathedral, and the pulpit, lectern, communion table and railing in the Anàlakèly church; and probably work in other churches also. In the Chapel Royal there was some very creditable work done both in stone and wood.

Before leaving the subject of building, it is due to the memory of Mr. W. Johnson, who, with his wife and child, was so cruelly murdered by the rebels in November 1895, to mention his name as a gifted architect, whose taste was seen in everything he designed, whether house or church, bookshelves or writing-table, or any article of furniture. To Mr. Johnson was due the designs of the Ambôhijatôvo School-house (F.F.M.A.), the Girls' Central School-house (L.M.S.), the Mission Hospital at Isoavinandriana, the pretty little village church at Anjànahàry, and many other buildings.

We have already mentioned the Memorial Churches at Antananarivo as forming a school of workmen, but the only industrial school, properly so called, which existed in Madagascar previous to the establishment of French rule here was that started several years ago at Isoavinahy by the Rev. P. G. Peake, of the L. M. S. All travellers to Antananarivo from Tamatave must have noticed the pleasantly situated Mission station at this place, which comes in sight soon after leaving Ambâtovôry, and after passing through the village of Alarobia. The house, surrounded by trees, and with tall eucalypti growing behind it, is very prominent, but still more noticeable is a long line of cottages and workshops, where the workpeople lived, and where their labour was carried on. Here for several years carpentry and joinery, as well as working in tin, brass and iron, was taught to a number of Malagasy youths. Under Mr. Peake's superintendence almost any article of furniture, and all kinds of utensils for household use, were produced by these native artizans; and it is not too much to say that in finish and neatness, as well as in durability, these products of the Isoavinahy Industrial School compared very favourably with similar articles made by European workmen. It is a matter for regret that such a valuable aid to the industrial progress of the people should have been discontinued for the last year or two.

Since the assumption of supreme power here by the French authorities a good deal has been done to still further foster the acquisition by the Malagasy of the arts of civilized life. At the Government 'Ecole professionelle' in the Capital a number of handicrafts and manufactures are being taught to the pupils, as well as architectural drawing and designing. At the Gov-
Government nursery gardens at Nanisàna large numbers of plants and young trees are being raised and can be purchased at cheap rates. Efforts are being made to introduce improved breeds of cattle, while Merino sheep, with their valuable fleeces, may in a few years supersede the native breed of hairy sheep, whose coat has little value. In the neighbourhood of numbers of villages it is pleasant to see the neatly kept jardins d'essai, with their variety of European and native vegetables; more especially as the masters of village schools who encourage their scholars in such horticultural work gain certain privileges in exemption from road-making, etc. The issues of the Journal Officiel contain numerous and detailed lists of the vegetable products of various districts of the island: the valuable timber trees, the plants producing useful fibres, or edible fruits, or gums, or medicines, etc. In all this we see that French officers, residents, and civilians are carefully investigating the natural productions of the country, and a great mass of information is thus being collected for the use of the authorities.

As has already been shown, great material advances have been made in Madagascar during the last thirty or forty years through the efforts both of Frenchmen and Englishmen; and we may confidently expect that the next few years will see, under the rule of the great Republic, yet greater advances in all the arts of civilization. Good roads have now been, or are being, made wherever French authority is firmly established; the electric telegraph is being extended to different parts of the island; and a railway from the east coast is authorized and already commenced. We sincerely hope that all these changes will promote the real progress and happiness of the Malagasy, and will eventually raise them to the level of an enlightened European community.

James Sibree, Ed.
I shall endeavour in this paper to summarize the general results of a thirty months' journey in Madagascar, especially of the latter part of it, which as yet has not been the subject of any communication.

Let me recall briefly the fact that in 1892 I explored the north-west part of the island (from Mojanga to Antananarivo by way of Anosibihy and Bèfandriana); that in 1893 I journeyed in the western portion, and especially in Ménabè (from Antananarivo to Môrondava, and from Morondava to Ankavandra, returning by the same route); and finally, in 1894, I explored the southern portion (from Fierenana to Ihosy and Fort Dauphin, and from Fort Dauphin to Nosivè).

Boundaries.—The part of the island described in this paper is the west, a region which in latitude extends from Fort Dauphin to Nosibè, and which in longitude may approximately be defined as lying between the highlands of the interior on the one side and the Mozambique Channel on the other. The central highlands (massif) terminate almost throughout their length on the west by a steep descent of several hundred metres. Bèfandriana, in the north, 300 metres above the sea, is situated at the foot of mountains of 1000 metres high, with an abrupt declivity. Maritandrano lies at the foot of the mountain of Ambiniviny, which has a magnificent precipice 600 metres high, consisting almost entirely of bare rock. In the same way is situated Tsaratanana at the foot of Tampoketso (see "Itinéraire d'Anthouard;" Bull. Soc. Géogr., 7e série, tome xiv.). On the two roads from Mojanga to Antananarivo, however, that by way of the River Bètsibòka, and that by way of the River Ikòpa, the ascent is gradual, there being no abrupt rises. But from the north of Ankavandra to the south of Malaimbandy the high wall of Bongolava, a "dénivellation" of 1000 metres in height, extends, with only a slight interruption at Betsiriry. Between Ihosy and Ránahira the Hèrombé range, a continuation of Bongolava, although it maintains the same height of 1200 metres, is no more than 300 or 400 metres above the neighbouring plateaus to the west; but further south, and as far as Fort Dauphin, the end of the range resumes its full height. From the summit of Anàlalaory (1400 metres high) one commands a view of the Mâhafaly country (500 or 600 metres high). After a few hours of rapid descent, which brings us down from 1000 or 1200 metres of altitude, we arrive at Tàmotàmo, or at Isira, or at Hèlakàlaka, only 300 or 400 metres above the sea. In short, a straight line, terminated at the two extremities north and south by two re-entering angles, separates the central highlands from the western part of the island, which is in general much less elevated.

General Characters.—The part of the island thus defined is distinguished from the central highlands, not only by its lower elevation, but also by its geological structure. Only at the extreme north and

* Translated from Annales de Géographie, No 16; 40 année, 15 Avril, 1895.
the extreme south, in the re-entering angles, the old crystalline rocks are prolonged from the central massif from unknown depths up to the neighbourhood of the sea. Everywhere else the region of crystalline rocks and the central highlands terminate together at the range of Bongolava and Horombe. The western part of the island then is occupied almost entirely with sedimentary rocks. The Antandroy country in the extreme south, and the neighbourhood of Mândridrâno and Bêandriana in the north, alone form exceptions. I shall try to give a short account of the stratigraphy of this sedimentary region.

(1.) Throughout its whole extent, except in the north, one finds at the base, immediately overlying the crystalline rocks, very thick beds of conglomerate, sandstones, and schists. The conglomerates and schists never appear except in close proximity to the gneiss, and are not found in the upper beds. The sandstones are of a purplish red colour, and are very rich in iron.

(2.) Above this first series of beds limestones occur also in very thick beds. In the north and midway between north and south of this western region these limestones generally cover the sandstones, leaving them to appear only at intervals (cf. figs. 1, 2, and 3). In the south, on the contrary, the limestones appear in the neighbourhood of the sea, whilst the sandstones constitute the entire mass of the Isâlo mountains.

(3.) Thirdly, between a line drawn in a direction following the Tslandâva-Bêmarâha range and the Bongolava range, viz. the part in which are situated the towns of Ankavandra, Mânandâza, and Malaimbândy, there is a long depression, a "limagne," of variously coloured argillaceous rocks containing rounded siliceous pebbles. These clay rocks overlie the limestones and sandstones (cf. figs. 1, 2 and 3). They terminate somewhat to the south of Malaimbandy, no traces of them occurring further south (cf. figs. 4 and 5).

Thus there are sandstones at the base, limestones above, and, incidentally, midway between north and south, clay rocks overlying all the rest. Let me add that here and there basaltic rocks make their appearance, for it is incorrect to suppose that basaltic eruptions are confined to the east side of the island.*

All the above sedimentary deposits have been more or less raised

* The volcanic rocks of eastern Madagascar, of which I have microscopically examined a large series of specimens from numerous localities, are almost entirely of a basaltic character (viz. dolerite), though there is a considerable development of quartz-porphry, felspar-porphry, felspar-porphrya breccia, felsite, and felsite-breccia, etc., along the coast between 13° and 14° lat. Many of the volcanic rocks in the north and north-west part of the island I have also examined, and have found them to be of great variety, e.g. basalt, olivine-basalt (Ambôhîtra mountain and round about Diego Suarez, etc.), and various kinds of andesite, tephrite, phonolite, and trachyte (in various and numerous localities). But of the volcanic rocks of western Madagascar scarcely anything is known. In my collection of Madagascar rocks there is but one specimen from the west part of the island; it is a trachyte, and was collected on the east side of the Bongolava hill-range near Andafia. Of non-volcanic rocks I have a specimen of a true granite (i.e. a granite with two kinds of mica) from Midongy, and of an oolitic limestone from the west of Janjina. I believe the rock at Tullcar (as is the case on a large extent of the west coast) is nummulitic limestone, whilst at Mojanga it is chiefly dolomite.

As the west part of the island is now being opened up by the French, may I say that I shall be glad to identify any rocks sent to me from there, provided they are hard and fresh, i.e. not taken from the rotten surface. -R.E. (Ed.)
and cut by faults, but never folded. Only adjoining the central highlands are the beds tilted at an angle of 30° to 35°. In general the dip is much less and often nil. From this it results that the features of the country, the great outlines of the scenery, have a quite peculiar aspect. Whilst in the regions occupied by crystalline rocks, where the beds have been upturned and folded, the landscape is much broken up, with hills and hillocks rising from the surface, in the greater part of western Madagascar the horizons are level, the irregularities of the ground being plateaus in the true sense of the word, that is to say, their summit is flat, and the valleys are gorges or narrow passages with steep sides. Even Isâlo, the highest and most disturbed chain of mountains in western Madagascar, distinctly belongs to this type.

The vegetation especially of western Madagascar presents an individuality of its own. The central highlands (massif) are astonishingly bare, the eastern side is largely covered with virgin forests, while the western is occupied by small woods and thickets, and even in the barest places, at least here and there by small trees, though the vegetation does not attain the splendour and luxuriance of the eastern forests. The natives themselves clearly feel the difference between the wooded west and the bare interior. The Hova bear in Malagasy the name of Ambâniândro or Ambânîlânîtra, i.e. “under the sky,” which signifies, according to Sakalava etymology (which is, however, very contestable), “those who have no other shelter than the vault of heaven, for whom the shade of trees exists not.”

The west is occupied by independent tribes, and consequently it is the least known part of the island.

The Sakalava Plain.—Western Madagascar is far from being uniform. The Sakalava country in the north in no way resembles that occupied by the Bâra, Mâhafâly, and Antandroy tribes in the south. The Sakalava country is a long sinuous valley, a sort of furrow between the central highlands and the long line of plateaus nearer the coast, running in the direction of Tsiandâva, Bemarâha, Mâhamâvo, and Manâsamôdy. This long valley opens near Nosibè on the sea-coast, and finishes in a cul-de-sac south of Malaimbândy, where are situated the first slopes of the Bara plateau. It is less distinctly defined in the northern part, where the plateaus not far from the coast (i.e. Bemaraha, etc.) are cut up by two large bays, that of Bëmbatoka and that of Mâhâjâmba. Moreover, a series of small basaltic plateaus cuts the plain from Bëlâtitra to Marovoay* in an oblique direction. These plateaus are found on the almost rectilinear prolongation of the Bongolava range, and the natives give to the prolongation this same name of Bongolava. Nevertheless, the surface maintains an evident tendency to rise in the neighbourhood of the sea. More to the south, at Ankavandra, Manandaza, and Malaimbândy, the coast border is distinctly continued, rising some 200 metres above the long and interrupted valley, to which the Sakalava give the name of Ambaliky (= ‘the other side of the mountains’). It is the bottom of

*The rock on the west side of the River Betsiboka near Mahâbo (not far from Marovoay) is a true basalt, and contains numerous nests of agate. It may be mentioned that in the olivine-basalt, about half way along the promontory running north forming the Bay of Narinda, on the east side (about lat, 13°), there is some very beautiful Egyptian jasper.—R.B. (O.D.)
this valley which is covered with highly coloured clay rocks, undisturbed and uninterrupted at Malaimbandy, but irregular and eroded into hollows and furrowed by faults in the neighbourhood of Ankavandra and Râtiêty. It is through these faults that bituminous and pitch springs well up. The valley of Ambaliky, instead of being followed, is cut across by the rivers. The greatest of these, the Tsiribihina or Tsitsobôhina, is formed in this valley by the union of two large rivers descending from the central highlands, viz. the Mâhajilô and the Mania. At a still lower level there is a rounded depression, where the waters spread out into small lakes and swamps. Across the Bemaraha range the river has scooped out a narrow and picturesque gorge in the limestone rocks, and it has so effectually cut away the sides down to the base, that no rapids interrupt its navigability. The River Mânambôlo has a volume of water less than that of the Tsiribihina, and in its passage through the Bemaraha range, at Bêkôpaka, its course is interrupted by rapids. Along the banks of these two rivers verdure and life are abundant.

Although there fall sometimes at Ankavandra and Malaimbandy stormy rains which come from the highlands of the interior to the east, by far the most frequent come from the north-west. The valley, protected as it is by the chain not far from the sea (Bemaraha, etc.), receives less rain than the western coastal slopes of this chain. It is on these western slopes that the forests, which are impervious masses of brushwood and small trees, exist. To the east of the Bemaraha chain there is no continuous forest; it is a zone of poorer vegetation.

The population is found, like the forest vegetation, along the coast and the banks of the large rivers. The Sakalava inhabit the whole length of the coast as far as Nosibe; but their villages are not found further inland than about six kilometres. The plain of Ambaliky is devoid of people, being an uninhabited stretch of country running into the central highlands up to the neighbourhood of Lake Itasy. This solitude is interrupted at three points only by important human settlements: in the Betsirîry country, i.e. along the course of the Tsiribihina; at Ankavandra, i.e. about the middle of the length of the Manambolo; and in Iboina, i.e. along the Betsiboka. It is not, however, the more or less fertile character of the soil that has thus grouped the Sakalava population, it is merely the long courses of navigable water which have drawn the people together at these places. The Sakalava always likes to be near the Arab trader, from whom he buys cotton goods and gunpowder, and in this country, where there is little security, he never likes to remove himself far from his boat or canoe.

The Hova, as a matter of fact, exercise their authority only over a very small part of the Sakalava country. In the north-west there are a few Hova forts, connected by a network of military roads, of which the most important is that between Mojanga and Antananarivo, by way of the Betsiboka river. The country is still very far from being brought into subjection,* and the struggle between the Hova soldiers and the fâhavâlo or bands of Sakalava goes on daily.

To the south of the Betsiboka the Hova possess only two military roads, one leading from Antananarivo to Ankavandra and Manandaza, but

* It must be remembered that this paper was written before the French conquest.—Eds.
which it has never been found possible to continue as far as the sea; the other leading from Fianarantsoa by way of Midongy and Malaimbandy to Mahabo and Morondava. In other words, the Hova have only been able to establish themselves at Ankavandra and in the southern part of Menabe. Even where they are stationed they are not able to suppress brigandage, and where they are not stationed, i.e. in northern Menabe, Betsiriry, Mailaka, and Ambôndro, the situation is worse. For the Sakalava, left to themselves, are incapable of organization. Their kings are very numerous. Only in northern Menabe and in Betsiriry does the king (Toéra) reign over a considerable extent of territory. He is the king of that part of the country through which the lower portions of the Rivers Tsiribihina and Manambolo flow; but his authority is merely nominal. The region, given up to anarchy, is the rendezvous of bandits who would, just as soon pillage one another as pillage the Hova. This state of the country explains the small amount of trade that exists. While the lowlying and sandy coast of Menabe and Mailaka possesses no good port, the mouths of the rivers being obstructed by formidable barriers, it is different with the north-west coast, whose chalky cliffs are being incessantly eaten into by the sea. It is there that are found the fine harbours of the island; nevertheless, for want of security, trade has not been able to develop itself. Mojanga is a pretty large town, but is much inferior in commerce to Tamatave, though the latter is devoid of all shelter from the cyclones of the Indian Ocean. Owing to the slave traffic by means of Arab boats, which it has become difficult to carry on in other parts of the island, there is a small amount of commercial activity in the country lying between Maintirano and Mailaka, and, under the protection of the Hova, a small centre of trade has been created at Môrondâva (or rather, Nosy Miandroka, Morondava being the name of the river).

The Mussulmans, more especially those from the Comoro Islands, have had for a long time the monopoly of trade, which, however, they share with the small Creole traders. For some time past great European houses, above all German (that of O' Swald of Hamburg, and a recently started agency of the East-African Company), have been established on the west coast, and are represented by Hindoos, more intelligent and trustworthy than the men from the Comoro Islands, and less exacting than the Creoles. The commercial centre is Mojanga, and especially Nosibé. The exports are ebony, indiarubber, hides, and beeswax.

The Southern Plateau.—The southern part of west Madagascar, which I travelled through last of all, and of which I have not yet here spoken, is quite different from the parts above described. From Malaimbandy one perceives towards the south bluish masses of mountains, at the foot of which the Sakalava valley of Ambalihy terminates in a cul-de-sac. The Hova at Malaimbandy call these mountains Lôhandâmário. M. Grandidier, who has traversed them, has heard the name of Bêmangârahâra given to them, which is probably more correct. But whatever be the name, they are the commencement of a new region, for it is there that the limit exists between the Sakalava plain and the plateaus of the south. These are three uninterrupted
plateaus, separated by two deep valleys, depressions along which the rivers Mangoky and Onilahy flow.

First Plateau.—The most northern plateau, which is overlooked by the Bemangarahara chain, is unknown to me. I have only seen its northern and southern extremities from a distance. Quite recently Dr. Voeltskow (Berichte der Gesellschaft fur Erdkunde, 1894) and M. Douliot* have been on this plateau. In 1869 M. Grandetier traversed it from Mânja to Mâvorâvina. It is a high mass of land of 300 metres high, the centre of which attains to from 700 to 1000 metres, and where sandstones play an important part.

Second Plateau.—Between the valleys of the Mangoky and Onilahy rivers another plateau rises, whose existence was revealed in 1877 by Mr. Richardson’s journey. Since then the Norwegian missionary, Nilsen-Lund, has travelled over it, but in his sparse communications (Annual, 1885) he has systematically neglected geographical and scientific considerations. At the east this plateau adjoins the great central crystalline massif, with which its culminating point is on a level, for Ranohira is 800 metres high. From this point southwards, westwards, and northwards it becomes progressively lower towards the valley of the Onilahy, the Mozambique Channel, and the valley of the Mangoky. The regularity of its slope is interrupted at about a hundred kilometres from the coast, on the right bank of the small river Isakondry, an affluent of the Onilahy, by a fault with a throw of about hundred metres, and which runs in a rectilinear direction from north to south from the Onilahy to the Mangoky, and which is everywhere marked by basaltic eruptions. The Sakalava call this slope Bémârana (Bemârina ?), and the Bara give to the most elevated central part the name of Analamahavelona. But especially to be noted is the fact that the plateau supports to the south-east a veritable chain of elongated mountains, viz. the Isalo. The Isalo chain commences at about thirty kilometres to the north of Ranohira, and terminates in the valley of the Onilahy to the south. In width it is about forty kilometres, and the highest points are on the eastern side. On this side it rises some 400 metres above the ground below which supports it, that is to say, at Ranohira it attains 1200 metres elevation above the sea, and in the neighbourhood of the Onilahy, where the gradually lowering plateau is no higher than 300 metres, it attains 700 metres. Let one imagine the gorges, the canons which cut it, with their high walls of 400 metres of red sandstone and very fissile gray shales, showing the succession of their horizontal beds of alternating colours! The Lâlan’ Isalo (the roads of Isalo) are celebrated even among the Malagasy themselves, though they are little sensible to the picturesque.

From Ranohira and its neighbourhood, that is to say, the highest part of the range, the streams run out in all directions. Some go southwards and help to form the Onilahy; others run northwards and empty themselves into the Mangoky. It is to be noted that one of these, the Mênamaty, which has dug for itself narrow and deep gorges in the schists (shales ?), preserves to the end of its course its

* Annales de Géographie: "Notes sur l’exploration de M. Henri Douliot à Madagascar, (côte occidentale), par M. Marcel Dubois" (1, p. 309, 15 Avril, 1892).
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independence, and that the maps wrongly make of it a simple sub-
affluent. Finally, in a western direction runs a little river, the Fie-
renana, which empties itself directly into the sea at Tullear. Accord-
ing to an oral statement of M. Nilsen-Lund, this small river, at its
head, is to some degree brackish, thus attesting the presence of rock-
salt in Isalo.

Two belts of forest cover the plateau, one between the sea and the
fault of Isakondry, the other on the western side of Isalo. (On the
plateau to the north of the Mangoky there are, in the same way, two
forest belts.) The same causes govern the distribution of the for-
est in all parts of Madagascar. No parts are forest-clad except the
slopes accessible to the maritime winds and influences, whether these
maritime winds have direct access to them from being near the coast,
or whether in regions more remote from the coast, but standing out
more prominently, these winds reach them after having passed over
a line of less elevation.

Between the two successive zones of forest there stretches a savannah
besprinkled with trees, generally palms and "cythère trees" [query,
corruption of sâtrana, a species of fan-palm ?]. The forests have the
same lack of luxuriance and large trees as those more to the north,
so that in this respect there is but little difference between the first
two southern plateaus and the Sakalava plain in the north-west. The
Mangoky, which separates the two plateaus, is as large a river as
the Tsiribihina or the Betsiboka, but, as it is interrupted by numerous
rapids, the first of which appear as high up as Manja, it is not
navigable. There is then no great river waterway, and the distribu-
tion of the population is thereby affected. A distinctly hostile feeling
exists between the coast population and that of the interior.

Population of the first two Plateaus. The Bara.—The more southern
of the Sakalava peoples, that of Fierenana, occupies a narrow strip along
the seacoast, beyond which there stretches an uninhabited soli-
tude of about a hundred kilometres, which is occupied by the first
zone of forest. Further still to the east, the summits of the two
plateaus to the north and south of Mangoky are covered by a sparse
population distributed in small hamlets of a few families, but extend-
ing beyond the limits of west Madagascar on to the central highlands,
as far as the boundaries of the Betsileo country. These are the Bara;
and however unknown they may be in Europe, I believe they are not
very inferior in number to the Sakalava. From Malaimbandy to the
Onilahy, and from the fault at Isakondry to Ihosy, they people a consid-
erable extent of territory. Ethnologically they are not to be distinguished
from the Sakalava, and their political and social condition is not very
different. The kings are far too numerous and without any real
authority. Anarchy has created habits of brigandage, and the Bara are as
inveterate fahavalo as the Sakalava. Sometimes Bara and Sakalava
bands cooperate against the Hova and Betsileo; often also the Bara
commit acts of brigandage among the Sakalava, and vice versa. The
Bara country is far from being as cultivated as it might be, though the
climate is good, at times considerably humid and, owing to the elevation,
relatively cool. The soil is better than that of the central highlands,
composed as these latter are, of crystalline rocks; and rice, sugar-cane, and cattle amply suffice for the needs of the inhabitants. Having nowhere free access to the coast, and being unable, like the Sakalava, to provision themselves from there, they have been compelled to open their country to the small travelling Hova traders, whilst the Sakalava country is absolutely closed to them. The situation of the Hova traders in the Bara country is naturally very precarious, but they venture it because they keep themselves free from joining with any party. Some of the Bara kings openly—take them under their protection, certainly not a very secure one, and give them village shelters, where they can defend themselves against roving robbers; there they enjoy the privilege of being robbed only by the king. In the train of the traders come the Hova diplomatists, after whom come the soldiers of the Queen. The power of Hova expansion, much weakened in the north-west of Madagascar, is still manifest among the Bara. A certain hold on the country is obtained, in the first instance, but which becomes gradually firmer. For a long time, indeed since the days of Radama I., the Hova have had military establishments at Ihôsy and Ranohira, that is to say, they possess two strong places in the Bara country to the east of Isalo. The remaining part only, to the west of this chain of mountains, was completely independent. The formation quite recently, after the treaty of 1885, of the military fort of Fiherenana or Tullear among the Sakalava of St. Augustine's Bay, has brought about notable modifications. It is still said that the Hova garrison at Tullear is isolated, cut off from communication with the interior, and in a very precarious situation. This assertion was formerly correct, but it is so no longer. The Sakalava of Fiherenana still remain irreconcilable enemies of the Hova; in this respect no progress has been made. But the western Bara have come into contact with the Hova at Tullear, and amicable relations have been established with them. The presence of the Hova at St. Augustine's Bay gives to the Bara an outlet where they can exchange their agricultural products, which are necessary to the provisioning of the fort, for European merchandise, with which the Hova are abundantly furnished by the customs dues. Such traffic was almost impossible at the time when the Sakalava alone were masters of the country. To-day Bara caravans come down constantly to the coast, friendly deputations from Bara kings are sent to the Hova governor, and the latter sends his envoys on friendly missions for considerable distances into the interior. Even in 1894 Raiândry, the greatest Bara king west of Isalo, not being able with the strength at his command to subdue the large village of Sakarahy, of his own accord appealed for help to the Hova, and the soldiers from Ihôsy and those from Tullear met before Sakarahy. When the place was taken, they retired, but they had found out the road to the village, and did not forget it. It could be foreseen last year that after a while a Hova military road would traverse the plateau from Ihôsy to Tullear.*

*Again it must be remembered that all the foregoing paragraph refers to a state of things now passed away.—EDS.
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One of these, the Mangoky, whose existence was first revealed by M. Catat, takes its rise in the Analalaory, at the south-west angle of the high central crystalline rock highlands; it runs for a considerable distance on these central highlands in a deep rectilinear valley peopled by Tanala, turns to the west, and debouches between Dangoro and Ivohibé, two mountains, the summits of which can be seen distinctly from Isalo; and near each of which there is a large Bara village.

Another large stream rises to the east of Ranohira, under the name of Házofotsy, and descends straight to the south, following the slope of the region. After having been enlarged by the Bénabhy on the right, which flows from Isalo, and the Lanana on the left, coming from the central crystalline highlands, it takes the name of Imaloto. The union of the Imaloto and the Mangoky forms the Onilahy. The reason for my entering into these details is that the upper course of the Onilahy was hitherto unknown.

From there (i.e. the junction of the Imaloto and Mangoky) the Onilahy runs along a longitudinal valley, which, at its eastern extremity, is from 150 to 200 metres above the level of the sea. It traverses the first of two rounded depressions which, at the west side, is interrupted or choked up by the outermost spurs of Isalo (about 28 kilometres broad), and is abruptly bounded to the north and to the south by rugged, almost perpendicular, cliffs. Beyond Isalo (between Isalo and the fault at Isakondry) a second but wider rounded depression occurs, which is badly defined to the north and to the south, where the ground rises slowly and gradually. From the fault at Isakondry the Onilahy runs in limestone gorges as far as the sea.

The somewhat narrow Tanosy Colony.—The two depressions in the middle of the Onilahy spoken of above, which are covered by fertile alluvial soil, are well watered during six months of the year by rains from the north and north-west, and are well wooded. They are inhabited by Tanosy who have emigrated thither. The original home of the Tanosy, their fatherland, so to speak, is to the present day on the east coast, viz. near Fort Dauphin, at the south-eastern extremity of the island. The emigrants perfectly remember their origin, and have kept up frequent intercourse with their eastern kinsfolk, and even re-emigrate occasionally, sometimes quitting their adopted country for their original home. The emigration to this part of the country is a quite recent one, having occurred within the last hundred years. The colonists mentioned by Flacourt have advanced as far as the Onilahy, in which region Flacourt places, not the Tanosy, but the Machicouris (Másikoro). These latter exist throughout the Sakalava country, but they are quite absent at the present day from south Madagascar. Maps are wrong which have left this name of Masikoro where Flacourt placed it. It is evident that such maps are out of date by 200 years. To the Masikoro Sakalava, who formerly occupied the middle portion of the Onilahy valley, and who, Flacourt tells us, were the objects of attack by the Mahañfély, their ancient subjects, have succeeded the Tanosy colonists. These Tanosy have traits peculiar to themselves. The colour of their skin is clearer, and the wavy hair of many of them, especially of the kings, is distinguished as much from the straight flat hair of the Hova as the frizzled
wigs of the Sakalava. This is not extraordinary, since, even in the time of Flacourt, many of the Tanosy were of light complexion in consequence of Arab emigration. Must one attribute the fact to this recent mixture with a superior race, or simply to their prolonged intercourse with whites or Creoles? They are always intelligent, hospitable, open to our ideas, and inquisitive respecting European matters. Unfortunately their political condition is deplorable. The Rev. Mr. Tou, who has been two years among them, told me that there are 34 kings for 50,000 people, who are always at war. What has been wanting among the Tanosy for them to become a powerful race like the Hova is union under one chief.

To the south of the valley of the Onilahy the land rises again, and the whole of the south-western extremity is occupied by a third plateau, of which no part, except in the neighbourhood of the sea, is lower than 300 metres, and where the general altitude is much more than this. Although the Rev. Nilsen-Lund has traversed this plateau, owing to the exclusively religious character of his journeys, this part of the island has hitherto remained a blank on the maps. The coast only was known, which does not resembles the interior.

The Coast.—West Madagascar, considered as a whole, is subject to two regular but contending winds, whose direction and climatic influences are contrary one to the other. Through each end of the Mozambique Channel winds enter, drawing with them the currents and tides: through the north end, north winds, and through the south end, south winds. The north winds are monsoons charged with rain; the south winds, which have passed over the Southern Ocean, are cool and dry. Moreover, in proportion as one advances along the coast to the south, the rainfall becomes less abundant. Between Morondava and Maintirano or Mojangà the difference is already considerable: instead of six rainy months there are no more than three. Further to the south, at Fiherenana, on the sea-shore and small islands, appears a fleshy plant, the coral-tree. Finally, at the extreme south, in the parts occupied by the Mahafaly and Tandroy, there are sometimes whole years without rain. The mouths of small rivers are often dry, and fresh water is a rarity.

On this coast coral flourishes owing to the fewness of river-mouths. The Southern Ocean has free access; its waves and its currents keep open the estuary of the Onilahy, the only great river of the south, whilst in all the remaining part of west Madagascar the rivers terminate in deltas covered with mangroves. Therefore coral-reefs are particularly well grown on the south-west coast. From the Mangoky and Fiherenana the reefs fringe the coast, making it muddy and adding to it annually, and have already isolated from the sea the great lagoons of Heòtry and Tsimànampetsotsy.

On the sandy coast of Menabe, in the quiet waters of the Mozambique Channel, where canoes may run aground without danger, a part of the Sakalava people, viz. the Vèzo (as distinct from the Masikoro, the agriculturists) give themselves to fishing and to coasting trade in large canoes, which they themselves build; on the Mahafaly and Antandroy coast, on the other hand, the people know neither how to construct a canoe, or to use it, for the sea is too rough, and the coral reefs
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are too numerous. The natives employ themselves therefore in agriculture, which, however, is not of a flourishing kind, and so in bad years the Sakalava bring to the Mahafaly Cape peas (pois du Cap) and manioc, in short, food of various kinds, and receive slaves in exchange. The country is covered with an arborescent vegetation of succulent plants. The sap which they contain plays an important part in the native food, and takes the place of water. One of these plants has quite recently become of considerable commercial importance. It belongs to the caoutchouc-yielding euphorbias, whose sap hardens on being exposed to the air.

Third Plateau.—This almost desert region, though inhabited, does not extend very far into the interior. Its rapidly increasing altitude very quickly counterbalances the parching effect of the south wind, and the interior of the Mahafaly and Tandroy countries is much less dry than the coast. It is the rivers which descend from there that make the latter habitable, although in the neighbourhood of the sea they are lost in their wet sandy beds, or in fissures of the limestone rocks.

The Mahafaly Region.—It is necessary to distinguish two regions in the southern plateaus, that of Mahafaly, and that of Antandroy. The Mahafaly region is 600 metres high at the foot of Analalaory, and it is absolutely level. From the top of Analalaory, when looking westward, as far as the horizon extends, no irregularity in the ground occurs. It is a high plain with cythere trees, a region of springs, whence flow the Menarandra and the Linta. The inhabitants are no longer Mahafaly, for these are confined to the neighbourhood of the sea, but Tanala. These Tanala occupy all the southern extremity of the high central highlands to the south of Betsileo, the high valleys of the Mangoky and Onilahy and of the Ondalfivo and Itomampy. They occupy besides only a small part of the Mahafaly plateau, on the border. Between them and the Mahafaly stretches an uninhabited borderland.

The Antandroy* Region.—The high Antandroy country is a district of low elevation if compared with the high Mahafaly country, for the bottoms of the valleys scarcely attain the height of 300 metres; it lies immediately to the south of the central highlands and is a prolongation of them. It participates in their irregular character; hills of gneiss cover its surface and, especially in the west, border it by a rectilinear range. But the characteristic trait of the surface is the system of Ivohitrombé, which dominates the neighbouring hills, for its highest points attain 800 metres. It is especially remarkable for its almost geometrical design and its basaltic nature. In the centre an immense and massive flat-topped mountain occurs, with almost perpendicular sides. All around there is a breached crateriform elliptical rim, which is broken up to the south into four or five parts by rivers. The system is 60 or 70 kilometres wide. It is the gigantic remnant of a volcano, eroded by the waters of the Mandrâry and its affluents. Within the ring there is a thick vegetation of slender-stemmed plants, of shrubs, generally spiny, and of succulent plants, among which gum-yielding euphorbias are largely represented. Some of the Tandroy tribes inhabit this part of the region. But the most important centre of population is to be found at Fênoarivo, at the foot of Ivohitrombé. They are a wretched people.

* Tandroy the people, Antandroy the country.
who do not cultivate rice, although it could be grown by irrigation, and who live on sweet-potatoes and manioc, and rear a few cattle and sheep. These people pillage their neighbours, who live in fear of them.

In the east, at any rate in the immediate east, there are no inhabitants, for between the Tanosy of Fort Dauphin and the Tandroy there is a desert.

In the north the Tandroy are contiguous to the Tanala of Tàmotàmo and Tsívòry. These are the same people that we have met to the east of the Mahafaly plateau. The name of the tribe is Mànambia. Like the Bara, and for similar reasons, they have been led to form commercial relations with the Hova. Tsivory is a Hova commercial centre.

The small country of Manambia is better cultivated, richer than the neighbouring-country of Antandroy, and perhaps also more humid, for it is covered with thickets, in which spiny plants do not occur.

Commerce.—European commerce has two centres, Fort Dauphin and Tullear, or rather, the small island of Nòsivè, some miles from Tullear, and the seat of a vice-residency. Here are some commercial houses. From Nosivè temporary branch agencies, supplied as scantily as possible, are established on the Mahafaly and Antandroy coasts. Skill is required by the trader to do his business promptly, and to depart before the inevitable pillage takes place. Nevertheless, there being no competition from the traders from the Comoro Islands and the Hindoos (for it is only in the Sakalava country that the Mussulman traders find an opening), the European trader sometimes succeeds in making money.

Orseille, a lichen used for dying cloth, has been the principal object of commerce, but trade is still carried on in cowries and trepang (dried holothuria, which take the place of cod-fish with the Chinese, and thrive on this coral-bound coast, though they are not found further northward), but above all, within the last four or five years, india-rubber.

I have thus tried to show plainly the special character of the south part of the island in contrast with the remainder of the west, that is to say, the Sakalava plain. The surface is quite different, being much higher. The coasts, retaining the alluvial mud through the influence of the coral, gain on the sea, whilst at Mojanga they recede. The parching influence of the southern winds has favoured a special vegetation of succulent and spiny plants. Finally, between the coast tribes, the Sakalava, Mahafaly and Tandroy on the one hand, and the Hova and Betsileo on the other, a whole intermediate population, viz. Bara, Tanala and Tanosy colonists, occupy the immense extent of country which cuts off obliquely the whole of the north-west. These intermediate tribes are much more accessible and much more open than the coast tribes; and the civilization of west Madagascar decidedly proceeds from the centre outwards.

Translated from the French of
EMILE F-GAUTIER
by R. BARON, Ed.
THE FANDROANA OR ANNUAL FESTIVAL OF THE TAIMORO;

TOGETHER WITH SOME OTHER CUSTOMS OF THAT TRIBE.

This tribe of Malagasy, who inhabit a part of the south-eastern coast of Madagascar, keep this annual festival, as do the Hova and other tribes; and they take great care to observe the proper time without any alteration, in the manner now to be described. Before proceeding to give the details, however, it may be observed that from the time of their becoming divided, they do not observe it, as formerly, all at one time, but every division keeps it now at the time they think best: all the Mpanombily having one time, and the Mpanabaka having two different times of observing it, while the Onjatsy have a time to themselves, and the Mpanabaka also have a time to themselves.

They abstain from rum-drinking for a month before the festival, whatever may be the occasion, and wherever they may be. But they also get in a stock of rum (foaka); those who have sugar-cane crushing it and distilling the juice, and those who have none doing this work for those who have and dividing the produce with them. And those who cannot do either of these things buy rum, for as the Fandroana is coming, how ashamed they will be if they have none to drink then. Many people also buy a quantity to sell again at a profit, as rum is always dear at that time.

The time of the festival is about the new moon, but two or three days after the exact date. So that if the Fandroana is to-morrow, the king bathes first to-day, a blessing being invoked before going down into the water, and should the king be attacked by a crocodile, then the Fandroana is not observed by the people. And this is also the case should any other misfortune occur. Should nothing of the kind happen, however, and the time be propitious, people are chosen to watch the water where the bathing is to be on the morrow. They reason of this, they say, is lest the water should be bewitched, and so injury or death be caused.

At cock-crow they all go together in a body and bathe, first pouring water over the head three times, also over the back, letting it pour down from the right shoulder, and then they plunge into the water. This done they go home, every one then cooking what food they may have, though it may be only sweet-potato leaves, and calling their family to partake; and when they have eaten, then they drink the rum they have obtained during the month of abstinence. And oh, what a quantity is drunk, and what drunkenness there is! so that they have no sense left.

The children sing in the village, carrying with them rum in a bottle, and some go to visit the chief with a present of rum, who again gives rum to all who visit him. And the unmarried girls go round singing at the houses of the young men, these latter giving rum, up to two or four bottles, to the young girls. This singing and amusement goes on for three or four days, or even for a week, together with rum-drinking.

People from one village also go about to sing at other villages, and the people at these then visit their visitors in return; and the chief entertainment supplied is still foaka, so that a caskful is often drunk at a time, or two or three demijohns. Each village chooses a chief, who has to bathe the king at Ivato. This completes the ceremonies of the Fandroana, for very few oxen are killed at the time; but if any one does buy an ox for killing, it is very dear, if he himself kills it. The reason of their not allowing their slaves
or the people generally to slaughter oxen is, they say, because these do not know how to worship, and so they kill without giving thanks, or performing the proper ceremonial. [This is another confirmation of the fact that among many of, probably all, the Malagasy tribes the killing of oxen had much of a religious character, was regarded, in fact, as a kind of sacrifice, and so could only be performed by the chief, who was also priest of his tribe or clan. Drury mentions this as the custom among the southern Sakalava, among whom he was a captive for fifteen years; and I heard of it also when travelling amongst the south-eastern tribes in 1875. See Great African Island, p.271.

With regard to the customs observed at the festival in places by the sea-shore (mandro an-driaia), the time when the rice is ripe is the time for keeping it. So the young men and the young women talk together and say, "We will bathe in the sea." So all the women plait hats for the men; but these are not given one by one, but the hats are arranged in the Government house (fatrangaena), and the older ones choose first. And the youths in return give geese and ducks, and fowls and fish, as well as rice. Then the elder ones arrange the others, one of the youths doing this for his companions, and one of the young people doing the same for her friends. And the older people in the village provide oxen for them all, and they sing and amuse themselves on the sea-shore. This goes on for a week, if the provisions last as long, and when they go home they wear flowers as ornaments on their heads. Their fathers and mothers meet them at the gate of the village and escort them to the Government house, where they again dance and sing before they break up.

In some cases, however, the young women take the hats they have plaited to the young men; and they in turn give their presents of fowls and ducks and white rice, etc., as they please. Every one then cooks and eats his own; and those who have no fowls or ducks at that time feel ashamed, for what has been mutually given and received should be eaten at the Fandroana. After the feast is over, they sing and gather flowers before going home.

Something must be said about the amusements at the principal village, which are called misakandro. All the children and the grown-up people as well, both men and women, go and take rice and fowls, and meat and fish and cooking-pots, and every one cooks his own provisions. When the food is cooked it is served out and divided into two portions, one of which is eaten in the village where the amusements are carried on; while the other is carefully wrapped up to be taken home. After eating they sing and dance, and at evening they go up into the village. They do not stay in one place however, but go all round about the village first and sing in this fashion: "Provide the uncooked, you to the east;" upon which those to the east say: "Provide the uncooked, ye children to the west." While out in the country, and cooking and eating, there is always a portion of the food set apart for the Creator and the ancestors and placed on a leaf. A forked branch of a tree is provided on which this is fixed. Until this is properly arranged, no one will eat his own share of the meal.

As to Chiefainship and Authority.—If any one of the Taimoro tribe does not follow the customs of the country, he is not accused to the authorities or fined, but is cast off, as no longer a fellow-countryman. He is forsaken living and forsaken when dead; if any calamity happens to him he is not visited, and if he dies no one attends his funeral; no one looks into his house; no one gives him fire (live ashes), or asks such a favour from him. And when there is a proclamation (kabary) or any public business, no one associates with him, but he is cast off, as no friend or fellow any longer. So that whether good or ill comes to him, what is done by the many must be followed by all, for how can you go all alone? for the few are slaves of the many and are obliged to follow what they do.
And when they set apart anyone to be their chief—who is termed 'Randriambé' (i.e. 'great-noble')—this is what is done: Those who are thus chosen are rich and have many relations to sustain them. And when thus set apart, or raised, the people say: "Lo and behold, we choose you to carry on the customs of our ancestors, to guide the young and the children, and the mothers and the sisters; so be wise to lead, for you must call and command us all. So if any one opposes and despises you, or sets at nought your authority, inform us all of it, for we look up to you as father and as mother, on whom our wives and children and ourselves may lean, and you must arrange all our Government service."

To this the chief replies: "That is true, O fathers, I will commence, I will carry on, I will complete;* for since I am chosen by you all, how can I refuse? So I agree, O fathers, and you may trust in me. Therefore have no fear that public business will not be performed, for whether I am able or unable, I will carry out our ancestral customs." Then the people speak again and say: "Give us something to eat." Then he gives them an ox, and if he sees that one is not enough, then he adds another. Following upon that, rum is brought out, and as much as two or three demijohns is drunk. This being done, then he is a chief who has killed oxen, and can call the people if there is any business needing their attendance, and wherever he pleases he can call the people together. No one dare alter or refuse his commands, for these are quite the same as Government orders.

And these are the reasons for deposing a chief: Should he take the wives of the young men, or do what is displeasing to the people, or go about trading, or especially should he leave the people at a time when there is a proclamation calling them together, he is deposed. As for the phrase—common in other provinces—"eating up the people," there is nothing of the kind here, for it is he who is eaten by the people, that is, they get much more out of him than he does out of them. When the young men come back from doing any service they all go to the chief, taking an axe and a knife, and request something to drink; and they are not to be denied, or sent away empty, for he must give them at least two or three bottles of rum. And when the judges come from making a royal proclamation, they go to the chief and ask for drink. So there is no chief who does not keep a supply of rum in his house to give to the people who call on him.

Rank among the Taimoro is according to the following arrangement:—

1. The King (mpanjika), that is, the feudal lord, who owns the land and lives in his kingdom.

2. The Chief (randriambe), who has been chosen, as already described, to carry out the ancestral customs, by the killing of two oxen and the providing of rum.

3. The heads of the tribe (taivoho), who are next in rank to the chief, and who kill one ox and also provide rum.

4. The seniors of the young men, who are the leaders of their companions whenever any public work has to be performed.

* This is a very free translation of the original, which is, literally: "can lay eggs, can make [them] live, can make upright and well-formed."—J.S. (ED.)
MALAGASY PLACE-NAMES: PART II.

CONCLUSION.

In the last number but one of this magazine* the first part of this paper was given, in which the names of Madagascar were discussed briefly, as well as those with which the intercourse of the natives with European nations has studded the coast-line of the island in the earlier maps. Attention was also called to the interesting points in connection with the names of Mountains and Hills, and Rivers and Lakes in Madagascar. We now present the concluding portion of the paper; and to give it greater completeness, an Appendix on Betsileo Place-names by the Rev. C. T. Price is added, and also a translation of a valuable although short dissertation on Malagasy Place-names, given by Mons. A Grandier in his great work on this island.

We now turn to the last division of the subject, that of the names applied to Towns and Villages in Madagascar.

Before giving a few examples of these under the different classes into which the mountain-names have been divided, there are two or three points which should be kept in mind in considering town- and village-names found among the Malagasy. The first of these is the fact, already mentioned in speaking of the hill-names, viz. that on account of the ancient practice of the interior tribes of building their villages on the summits of hills and mountains, in very many cases it is impossible to distinguish exactly between what are strictly the names of the hills, and what are those of the villages. It is possible therefore that some of the examples already given of mountain-names may be names really applied to the settlements formed on their slopes or loftiest points; while on the other hand, it may be the case that some of the town- or village-names to be presently mentioned are really those of the hills on which they are built.

Another point which should be borne in mind is, that while in the central and eastern provinces the population has a stable settled character, having remained probably for centuries in many of the towns or villages originally founded by their ancestors on their first occupation of the country, those on the western side, on the contrary, the Sakalava tribes, are much more nomadic in their habits. They do not practise agriculture so much as the other peoples; rice, which in the wet method of culture, as followed by the Hova and Betsileo and east-coast tribes, requires a good deal of earthwork, embankments, aqueducts, etc., is little used by them; and they are more exclusively pastoral, keeping large herds of cattle. Besides this, their superstitious fear of death, or rather, of some malign influence exerted by the spirits of the departed, leads then, it is said, to break up their villages when a death occurs; so that their settlements must be more like camps than villages, properly so called. The Sihanaka have the same superstition, but they avoid most of the inconvenience by removing anyone who appears dangerously ill out of the village, and placing him in a hastily constructed hut, which is afterwards pulled down and left to decay. We shall probably therefore find little of interest in the vil-

* See ANNUAL XX., pp. 401—413.
lage-names of the Sakalava. There is, however, this noticeable feature in the principal names, whether of towns or geographical features, all round the island: the majority of them are distinctly recognizable as containing roots which are Malagasy as spoken by the Hova, and thus they confirm the fact, supported also on the other grounds, of the essential unity of the Malagasy language, notwithstanding various dialectic differences.

One more point may be here mentioned, viz. that in many places there occurs a rather perplexing duality of names, arising from the fact that the Hova, when forming military posts for the maintenance of their supremacy over various parts of the island which they conquered, generally gave them a name differing from that of the native village on the same site or close to it. These latter generally retain the original appellation, so that sometimes a stranger is puzzled to understand where he is going, or what place the people are speaking about.

A word or two may be said first about the Capital and chief towns of Madagascar, before proceeding to classify the other towns and villages according to the divisions already observed in other place-names. The name of Antananarivo, the capital city, signifies, somewhat in an Oriental vein of exaggeration, “The city of a thousand,” that is, no doubt, homesteads or compounds, which clustered probably for a long time as detached settlements round the slopes of the long steep ridge on which the city is built. There are no street-names in the city, indeed there only three or four streets or principal roads through the dense mass of houses, but the position of most of them is ascertained tolerably exactly by the numerous names which are given to different portions of the varied and broken ground over which the Capital extends, every prominent hollow or slope or level portion having some special, and often very appropriate, name. Thus we find Fâravôhitra, “Last village” (or hill), at the northern extremity, and Ambôhipëtsy, “White hill,” from the white soil of that part, at the southern end of the ridge; while Ambôhimitsimbina, “Hill of observation” (or attention), is the highest point. Then there is Antsâhatisirôa, “Not two fields,” or valleys, a steep descent near the centre; the precipices of Ampamarîna, “Hurling-place,” the Tarpeian of the Capital, on the western side of the hill; the open triangular space of Andohâlo, the coronation ground and place of public assemblies, on the upper part of the city, and the level square plain of Imahamâsisina, “Place of consecration,” at the foot of the hill to the west, where military reviews take place and where some of the sovereigns were publicly recognized by their subjects. Near this is Anôsy, “At the island,” an artificial lake with a small island in the centre. (Each royal house has its proper name, as Manjakamiâdana, “Reigning-peacefully;” Trâno-vôla, “Silver-house;” Másoândro, “Sun;” Manâmpisôa, “Adding-good;” etc.) In other parts of the city are Ambôhintantô, “Hill-of-honey;” Ambôtonakàanga, “Guinea-fowl-stone;” “Ampàribë,” “Much-sugar-cane;” Anâlakëly, “Little-wood;” Zomà, “Friday,” the

* This paper was written several years ago, and describes the old style of things. For information about street-names recently given by the French authorities, see paper by the writer in the last ANNUAL, entitled “Streets and Roads in Town and Country;” pp. 101—104.
great-market-place, so called because the market is held on that day; with many others, far too numerous to mention separately. South-west of the city is a large timber palace which was built by Radâma I. on the site of a hill which he partly levelled, and called Isôanierâna, “Good-for-enquiry,” or consultation, i.e. a convenient place where he might hear complaints and dispense justice. To the east of the Capital is Ambâtorôka, “Craggy rocks,” a rough piece of ground covered with boulder-like stones, and a former place of execution; farther south is Mahâzoarivo, “Having-a-thousand,” where are some royal gardens; while to the west is a rounded hill called Ambôhijanâhâry, “God’s-hill;” and stretching for many miles west, north and south, is the immense rice-plain of Bôtsumitâtatra, “Great-undivided.”

Ambôhimânga, “Blue-hill” (or town), is the ancient capital. 11 miles north of Antânânarivo, and probably so called from the mass of blue gneiss which forms the highest point of the triangular hill on which the town is built. The slopes are entirely covered with woods, which form a refreshing contrast to the generally bare and treeless character of the greater portion of Imèrîna. As at Antânânarivo, various parts of the ancient capital are distinguished by special names, as Ambôra, “The fig-tree” (vodra); Ambôtomitsângana, ‘The standing-stone,’ Antsâhamânitra, ‘The fragrant-field,’ Andâkana, ‘At-the-canoe,’ etc. Ambôhimânga is also the name of the chief town of the northern Tanâla, or forest people, and is given to some other towns as well, both in this form and in that of Ambôhimângakêly (kely=little). The capital of the Bôtsiêlo province has a name probably given by the Hova on their conquest of the country—Fianârantsoa, “Good-learning;” it is a town of about 6000 or 7000 inhabitants.

The chief port of the north-west coast of Madagascar, the town of Mojângâ (incorrectly called by Europeans and on charts ‘Majunga’), derives its name from “a colony of Swahili-speaking Arabs, who were the first occupants of the site. They found, so say their descendants, the shore lined with flowering shrubs, which, as the most remarkable thing about the place, led them to call their village Mji-angaia, ‘the-town of-flowers.’” This was subsequently corrupted to Mojângâ. The Bay of Bêmabôta takes its name from a small village existing on its shores, and called Fombitoka=fômby tokana, ‘One-rofia-palm,’ and corrupted by foreigners into Bembatook.t

Turning now to the names of towns and villages generally, we find, as with those of the mountains, that natural features have frequently suggested their appellations. As already noticed, the building of all ancient towns of the interior on the summit of hill has made it difficult, if not impossible, in many cases, to be sure whether the name given to a town on a hill is not more strictly that of the hill itself. So that, as with mountain-names, we also find the ideas of ‘height’ in a few town-names; as Avomalâza and Avomânitra (avo, high); Ambôdinâmbo, ‘At-the-foot-of-the-height;’ Ambônilôha, ‘Over-head;’ that of ‘ascending,’ in Fiakârana and Iakârandôsy, ‘Goat’s-ascent;’ and that

* Now, 2voas; see p. 131 ante.
† Perhaps, however, mangâ here means ‘famous.’
‡ See paper by Mr. W. Č. Pickersgill, in L.M.S. Missionary Chronicle, Oct. 1882, p. 323.
of 'lifting up,' in Ambôhimîriana, Manârinàrina, etc. The two words for rock, vâto and hârana, form frequent combinations in village-names, from the presence of bold rocks and precipices near many of the places thus named; as Ivâto, Ivâtvôvâvîy, 'Women's-stone' (probably from there being near to it one of the stones resorted to and anointed by women, from a belief in its virtue to give them children); Ambâtosôa, 'Pleasant-rock;' Ambôdivâto, 'At-the-bottom-of-the-rock;' Antöngombâto, 'At-the-foot-of-the-rock;' Ivâtofôtsy and Ambâtôfôtsy, 'At-the-white-rock;' Ivâtölâvo; Ambâtôfisakâ; Ambâtôtôkana, 'At-the-solitary-rock;' Ampârafâravâto, 'At-the-stone-bedstead;' this is one of the three Malagasy towns to which entrance was forbidden to Europeans by an article in the 1865 treaty, since they were then the seats of the chief idols. In the Sihanaka province is a town called 'Ampârafâravôla, 'At-the-silver-bedstead;' and there are several Ambôtomalaza, 'Famous-stones.' Then there are found Ihârana, Ankâranila, Ankaramalaza, and Ankâratsinâ-nana. The colour of the soil also gives frequent names, as Antâni-fôtsy, 'White-earth;' Ambôhipôtsy, 'At-the-white-hill;' Ambôdifôtsy, 'At-the-white-fosse;' Ampàsimêna, 'At-the-red-sand;' Ivôhimêna, 'Red-hill,' etc. We also find Ambôhidrôa, 'Two-towns,' and Iftobôhitra, 'Seven-towns.'

Trees and woods give many town-names; as Ambôlobê, 'Much-bamboo;' Anakakôndro, 'At-the-plantain-shoots;' Ambôdiroôia, 'At-the-foot-of-the-rofia' (palm); Antapilabê, 'Much-tapla' (a tree with edible fruit, and used for silkworm culture); Ampângambê, 'Much-fern;' Ivôhidrôy, 'Bramble-town;' Ambôatâvô, 'At-the-gourd;' Ankàzomâsina, 'At-the-sacred-tree;' Jâlamalaza, 'Famous-wood;' Ambanîâla, 'Below-the-wood;' Bèrâvina, 'Much-foliage;' Tâmponâla, 'Top-of-the-wood;' etc. The pleasant situation of many villages gives appropriate names to not a few of them, which contain the words isâra (good) and sóa (pleasant), the latter of which is especially frequent; as Antânantsâra; Ambôhitsâra; Itsârafidy, 'Well-chosen;' Itsârahonêana, 'Good-for-dwelling-in;' Ambôhîtsôa; Ambâtasoa; Ambâlasôa; Antsâhasôa; Iklanjasôa; Isôarinîna, 'Pleasant-in-winter;' and Soamônina, 'Pleasant-to-dwell-in.' The latter word also comes in frequently in villages called Soâvina and Soânàmana; one is termed Sôatsimânampiovâna, 'Unchangeably-pleasant;' and the kindred idea of security is expressed in Fiadânana, 'Peace,' and Mâhavelona, 'Caus­ing-to-live.' The open position of many villages, exposed to sunlight, gives a name to several; as Másôandro, Bêmâsandro, 'Much-sun,' and Ambôhibemâsandro; and the extensive prospect from others gives their names of Mâbatsînjo, 'Able-to-overlook;' and Tsinjoarivo, 'Overlooking-a-thousand.'

New settlements, now probably very ancient (like our own 'Newports' and 'Newcastles'), have left their traces in Ambôhibôâ, 'Newtown,' a very common village-name in Îmêrîna; in Antöby, 'At-the-camp;' and Andrânovao, 'At-the-new-house;' while the advance of settlers upon ground previously unoccupied seems to have given a name to the many places called Ambôhimandrôso, 'Progressing-town;'

* I remember this name, a rather common one, as that of one of the filthiest villages on the south-east coast I ever stayed a night in; the whole place being a foot deep in cowdung.
and Mandrosôa, ‘Advance’ (verb imp.). Many village-names include the Malagasy equivalents for our Anglo-Saxon words ton, ham, burgh, bury, etc., and the Danish by and thorpe, in the words vâla, ‘a homestead,’ as Ambâlavôtaka, Ambâlatûny, Ambâlavôla, Ambâlasakày, and Ambâla, etc.; in hady, ‘a fosse,’ one at least of which surrounds every old village (and homestead), and very frequently several deep trenches are found within the other; as Ankàdibè, Ankàdisàrotra, Ankàdimainty, Ankàdifôtsy, Ambôdiâdày, and Ankàdivôrîbè, ‘Big-round-fosse’ (the ordinary name for a country house is hâdivôrî, i.e. ‘a round fosse,’ because many homesteads are inclosed in a circular fosse); and also in sâha, ‘field,’ as Antsâhapètraka, Antsâhafîlo, Antsâharôalôha, ‘Two-headed-field,’ Tsâhafâty, ‘Sugar-cane-field’; and Tsâhabâtô, ‘Stony-field,’ etc. There are a very few village-names referring to roads, or rather paths, as Antsâmanimahação, freely translated, ‘You may choose your path,’ applied to two or three places at the junction of cross-roads; another bears the (often too appropriate) name of Ampôtaka, ‘In-the-mud.’

From the situation of many Malagasy villages on the banks of rivers are derived several descriptive names, as Antsâmpandrâno, ‘At-the-branching-of-the-waters;’ Ambôdiriana and Ambôdiriana, ‘At-the-foot-of;’ and ‘Upon-the-cataract;’ Ifârahântsâna, ‘Last-rapids’ (on the river Ikoa); Isràhânòny, (perhaps) ‘At-the-separating-of-the-streams;’ Andranomândry, ‘By-still-waters;’ Amparihy, ‘At-the-lake;’ Andôhãtanjoña, ‘At-the-head-of-the-promontory,’ and Imàvôrânò, ‘Brown-water;’ while we find the exact equivalent of ‘Oxford’ in Ampitânômbày, and an approach to ‘Cambridge,’ in Tetêzàmbàto, ‘Stone-bridge.’ One name seems to complain of a lack of moisture, Itsìmisirâno, ‘There’s-no-water.’ On the sea-coast several village-names include the word vinâny, ‘river-mouth,’ as Ivinâny, Vinâninôny, etc., and also Másondrâno, a word of similar meaning, found both in this form and in that of Másondrânokêly (kêly, small).

A considerable number of village-names include the word nosy, which is generally translated ‘island;’ it appears, however, in many cases to mean, more exactly, a rising ground standing up from marshes and rice-fields, and more or less surrounded by them, a very near parallel to our Anglo-Saxon ea and ey, ‘island,’ as in the names Chelsea, Thorney, Putney, Chertsey, etc. Thus we find Nòsisivôta, ‘Rocky-island;’ Nòsimânjàka, ‘King’s-island;’ Nòsisôa; Nòsivôla; Nòsipàtrana; Nòsikêly; Anòsivàrika; Nòsisìató, ‘Hundred-isles;’ Nòsiarivo, ‘Thousand-isles;’ and, simply, Nòsy or Anòsy.

In the central district of Imerina a number of village-names include that of the province, with some additional descriptive word; these are probably, in some cases at least, memorials of certain additions of territory or change of boundary; thus we find Imêrimandrôso, Imêrinavâratra, Imêrîtsihadino, Sôavinîmerà, and Imêrinarivo. The western division of Imerina, the Imâmo district, also gives a name to a few villages, as Arîvonimâmo and Tsinjôvinîmâmo. The habit of the central Malagasy of assembling at large open-air markets for the sale and purchase of every kind of native produce gives a name to many villages near such markets, according to the days of the week on which they are held. So we find numerous places called Alahâdy (although markets
are no longer held on Sunday in the central provinces), Alâtsinâiny, Talâta, Alarobla, Alakamisy, Zomba, and Asabôtsy, which are the Malagasy names of the seven week-days.

As with mountain-names, so also in those of some towns and villages the words for various animals enter into their formation; the words mamba and voây, 'crocodile'; dinta, 'leech'; ambôa, 'dog'; ôsy, 'goat'; fôsa, 'crab'; hâla, 'spider,' and many others, all occurring; thus, Mâmbazàto, 'Hundred-crocodiles' (no exaggeration this, in numberless places); less definite, but very suggestive, is Mârovo ây, 'Many-crocodiles,' a Hova post and Arab settlement near the mouth of the Betsibôka river; Mâsomboay; Antsâhadînta, Ambôatany, Ambôhitrôsy, Antsâhamârolôza, and Antôhôkôla. Most frequent are those compounded with ômby, 'ox,' as Mâmiômby, 'Sweet-to-oxen,' probably referring to good pastures; (Sôaronôno, 'Good-(for) milk,' is probably of similar meaning to the foregoing); Antândrikômby, 'Ox-horn'; Lôhômby, 'Ox-head'; Ambôhitrômby, 'Ox-town'; and Ambôsitra, 'At-the-ox' (or oxen). Fâhîtra, the word for the sunken pen or fold in which cattle are kept and fattened, enters into many village-names, especially places where these fâhîtra were numerous or of great size, or made by some famous chief of former times; thus, Ampâhîtra, Ampâhitrizina, Ambôdifâhîtra, Ampôhimânga, etc. Here we have a similar use of the word to that in our English place-ending by or byr (cf. Scot. byre, a cow-stall'). A few villages take their name from some prominent or abundant tree or plant growing plentifully near it, as Amboatavo, 'At-the-gourds'; Ambôsary, 'At-the-lemons'; Mâroadâbo, 'Many adabo,' a species of ficus; etc.

The most common village-names of the class already grouped as 'personal' are those derived from chieftainship; and our English Kingstowns, Kingdoms, and Princetons find a Malagasy parallel in numerous places called Ambôhimananjaka, Ambôtomanjaka, Manjakanandriana, (manjaka, sovereign; andrana, prince, noble; or Miadamanjaka ('Reigning-peacefully'), Ambôhitrandriana, Ambôtonandriana, and Ivâranandriana; most of these being probably the chief's village in earlier times. Of somewhat similar meaning is Kiânjamalâza, 'Famous-courtyard,' and Ikâjanjasoa; while the principal village of a former petty state, often a very little place, is remembered in many an Ambôhibê, 'Big-village,' and Ivôhibê, and in frequent Antânamanalâza and Ambôhimalâza, 'Famous-towns' and 'Famous-villages.' We also find Ambôhitompo, 'Lord's-town,' and Ambâlampsârâra, 'Judges'-homestead.' Other villages preserve the name of a former famous king or chieftain, as Ambôhitrabîby,† Ambôhidratrimo, Ambôhidrapêto, Ambôhidramijay, and Ambatóndrazâka.

Some tribal divisions or boundaries are probably preserved in the many village-names which include the words arivo, 'thousand,' sato, 'hundred,' and folo, 'ten, as Ivôhitarivo, Ambôhipôlarivo (10,000), Soâvinarivo, Iîarinarivo, Ambôhijàto and Ambijàto, and Ampôlo.

* Vositra is the ox, strictly so called; ômby being a wider word for cattle generally; hence ombralâvy, 'a bull,' ranamby, 'a calf,' etc.
† Rabîby was an early king in Imêrina, who is said to have slain an enormous wild-boar, and he is also remembered as the first who discovered that beef was good to eat. This tradition is probably true so far as it recalls an early period when the ox was considered a sacred animal, and its flesh was only eaten as part of a religious service. Ripêto is said to have been a giant, and to have performed marvellous feats of strength.
‡ The chief town of the Sihanaka province.
MALAGASY PLACE-NAMEs:

Tribal names are given to some villages, which were formerly perhaps their chief settlement; as, Anjánhadralâmbo (the Zânadralâmbo are the sixth and lowest rank of andriana, or noble or royal clans, Râlâmbo, their ancestor, was the same as the Râlâmby just mentioned, and was so called from slaying the wild-boar or làmbo); and Ambôdilâlangina (the Lâlangina are the easternmost division of the Bêtisâleo people). Bits of local and tribal or family history are probably fossilized in such names as Itêlolâhy, 'Three-men'; Ivôhidrâivo, 'Raivo's-town'; Imârovâvây, 'Many-women'; Imârozaâa, 'Many-children'; Fierènana, 'Dividing-place'; Fierâna, 'Refuge'; Isoanierâna, Good-for-inquiry (an open-air court); 'Ampihàonâna, 'Meeting-place'; Ambôhidrây, 'Fathers'-village'; Ambôhija-tôvo, 'Youths'-village'; 'Ambôhijânaka, 'Childrens'-village'; Ifênovohâoka, 'Full-of-people'; Tsârahâvâna, 'Good-(by) relations'; Itrizazobâzâha, 'Not-taken-by-foreigners', etc., etc. Old sacred places and shrines are indicated by many an Ambôhimâsina and Ambâtômasina (mâsina, sacred), and perhaps in Ambohijânahary and Ambohitrandrîmanitra, 'Creator's-town' and 'God's-town.' Sacred and venerated trees (hâso) also give a few village-names, as Ankázomâsina and Ankázobè.

Into the other two divisions in which Malagasy town- and village-names may be classed, viz. those of 'doubtful' or 'obscure' meaning, it is unnecessary to enter, for the reasons given in speaking of the names of mountains and rivers. Some local allusions, obvious enough on the spot, would probably explain many of the first class of names; while fuller knowledge of old and obsolete or provincial Malagasy, and careful inquiry among the natives, will be required to elucidate the meaning of many of the second of these classes. I hope to be able, as opportunity offers, to continue inquiry and research in this direction, as I am satisfied that much light may be thus thrown on obscure points of Malagasy history and tribal migrations, as well as on philology, by a fuller knowledge of the old words embodied in place-names. The native language is so flexible and euphonious that new words can be readily coined, and new place-names are, in fact, constantly being formed.

Before concluding this paper, a few words must be added upon one other class of Malagasy place-names yet unnoticed, viz. those of Provinces and Districts. Here, however, a difficulty occurs in distinguishing many of these from those of the tribes who inhabit these various regions; since in many cases it is difficult to say whether the people take their name from the country they live in, or whether the country is called after the people. So that here the study of place-names is almost inseparable from that of personal, or rather, tribal, names. In other cases, as on the coast plains, river-names and tribal-names are equally difficult of exact discrimination, that is, as regards the priority of the two. These points cannot be now fully discussed, but a few examples may be given.

The meaning of the name of the central and leading province of Imêrina is obscure (to myself at least); the district is also occasionally termed Ankôva, from its Hova inhabitants. Among the subdivisions of Imêrina are Vâkinankâatra, the district 'Cut-off-(lit. 'broken'-) by-Ankâatra' (mountains); Vâkintsisâony, 'Cut-off-by- (the-river) Sisâony,' Imâmô. Vôanizînîgo, Valâlafotsy, 'White-locusts' (a tribal name); and to the north, Avâradrâno, 'North-of-the-water,' Anâtîvôlo, 'Among-the-bamboos,' etc. But the smaller district-names are very numerous, and would require a separate article for their full treatment.
South of Vakinankaratra is the Mânandriana district, the northernmost division of the populous Bêtisilé provinm, home of the 'Unconquered' tribe (so name†, although they were eventually overcome by the dominant Hova); with the other subdivisions of Isandra, so called from the river flowing through its centre, and this, again, is traditionally said to be named after a Hova, one Andriantsântra; Ilâlangina (literally, 'Quiet-road,' but there is probably some other meaning); and Iârindrâno, 'Supplied-with-water,'* probably from the numerous streams. Further south still is the Bâra country. In this province, with its widely scattered population, there appears to be necessarily a good deal of change in its place-names, since the numerous petty kingdoms or chieftaincies are, like many African kingdoms, called after the name of the reigning chief.

On the eastern side of the island, beginning at the northern point, is Ânkârâna, 'the Rocky' province, possibly taking its name from a remarkable rock-fortress where the inhabitants have often held their own against an invading force.† Coming south, are the districts of Vô-himârâo, 'Many hills' (?), the promontory sheltering Antongil Bay and called Marôa (in Hova this word is an imperative form, meaning, 'Be many,' it is said to be so called from a small river of the same name, possibly thus named from its sudden increase in the heavy rains of the wet season): and south of this again are a number of districts, some called after the principal town in them, some after the chief river, and inhabited by numerous tribes generally termed Betsimisâraka, the 'Many unseparated.' Inland from these is the Bétânimëna country, 'Much-red-earth;' while the great marsh district — the Malagasy fen-country—around, but chiefly south of, the chief lake, Alaotra, is called Antsihânâka, the 'Lake-people's-district.' South of this is the long plain between the two eastern lines of forest, and called Ankây, the 'Clearing,' from its comparative absence of wood. Its inhabitants are called the Antankây, and also the Bëzânozâno, the 'Bush-people.' The south-eastern forest region is called the Tanâla country, or home of the 'Foresters.' East of this again, on the coast plains south of the Betsimisâraka district, are the regions occupied by the Taimôro tribe, a name of probably similar origin to an identical one used in the Melanesian islands, and there meaning 'the live sea,' because of the active surf. The Taimoro occupy a coast exposed to the full force of the south-east trade winds.§ Then come the Tâisâkâ, the Taifâsý, and other districts. At the extreme south-east corner of Madagascar is the fertile vale of Ambôlo, 'At-the-bamboos,' and the region occupied by the Tanôsy, or 'Islanders' (?); and proceeding round the southern point, and turning northward along the western side of the island, are the territories of the Tandroy, the Mâsisôro, the Vëzo, the emigrant Tanôsy, and the Antisibërëna; and north of these is the extensive region extending nearly to the north of the island inhabited by the various tribes loosely called Sâkalâvâ, because conquered by a warlike people of that name. This conquering race formed two kingdoms, that of Ibôina to the north, and Mënabê, south of it. The latter of these two words is probably the same as that used.

* See Rev. G. A. Shaw's paper "The Bêtisilé Country and People," ANNUAL III. pp. 337, 339. † E.g. Urambo, after Mirambo. ‡ See ANNUAL III. p. 283. § See ANNUAL VI. p. 124. (In all these cases the no. of the page refers to the Reprint of Vols. I. and II., the original issues being out of print.)
by the Hova to denote an estate held direct from the sovereign.

It will be evident therefore that to treat this division of Malagasy place-names completely, it would be necessary to combine with it an examination of tribal-names; and perhaps this may be attempted at some future time, when our information on these becomes more full and accurate than it now is. Enough has probably now been said to show how full of interest the inquiry is, and how much light is thrown upon the mental character of the Malagasy, as well as on some other subjects, by the names they give to the natural features of the country, as well as to the settlements and towns they have formed over its surface. I have here but touched the fringe of the subject; and I earnestly hope that the publication of this first essay at the investigation of the wide field which is yet unworked will induce many Europeans in Madagascar—especially those who are resident in parts of the island away from Iméréna—to pay closer attention to the place-names of the country, and so recover much of value and interest which lies hidden in these records of the early occupation of the great African island by its present inhabitants.

JAMES SIBREE (ED.).

APPENDIX A; BETSILEO PLACE-NAMES.*

Among the most common and characteristic place-names amongst the Betsileo are the following:—

**Towns.**—Ivohibe, Ambôhibé, Ambôhimandrôso, Mahâzoarivo, Vôhitrarivo, really Vôhîtsarivo, Ivôhitrômby, really Ivôhîtsaômbe, Ambôhitrômby, really Ambôhîtsaômbe. The compounds with *arîvo* (‘thousand’) are very frequent as names of towns; e.g., Ivôhîtsarivo, Mahâzoarivo (the ancient capital of the Isandra province, where Andriamanàlina lived at the time of his famous negotiations with Andrianampôinîmêrina), Akârinarivo, Ambôhimânarivo, Andrâinarivo, Ilanjâinarivo, Tômboarivo. As far as my own experience goes, towns with this noun of number (indicating a great quantity or wealth of cattle, slaves, subjects, etc.) are or were invariably the seat of rather superior *fâmpo-mênakâlêy* (i.e. feudal land proprietors), never, so far as I have seen, mere villages included in, but not the capital of, the *mênakâlêy* (estate). *Fênoarivo* appears to be an Amôniandrô (a name given to the Hova by the Betsileo and southern tribes) name. There is one Fênoarivo in the Mânandriana province, but not in the Betsilêo proper, i.e. south of the Matsiatra river; and that one Fênoarivo is a government town, probably named, as undoubtedly many government towns in the south were named (e.g. Fânjakâna and Fianârdantsôa), not by the aborigines, but by the colonists from the Capital. There is another between Ikalamavôny and Modôngy; but there are too many runaway slaves and Hova there to make it a real Betsileo village. The compounds with *ony* are also characteristic. *Ony* in these words is not used as the equivalent for ‘river;’ and, indeed, it is doubtful whether *râno* (water) is not a more correct translation for that word at all times, the *ony* being simply the confluence of the *râno*. At any rate, in place-names *ony* means the confluence of the people, a large gathering, *profanum vulgus* of Rome, or *oi polloi* of Athens. Thus, Nasândratsôny (corrupted by Hova and Europeans into Nasândranôny) is the place that was ‘raised up or built, by the multitude’—a name easily

* This paper on the place-names of the southern-central province of Madagascar (Betsileo), is from the pen of my friend and brother missionary, the Rev. Charles T. Price, for several years resident in that part of the island, and which he kindly allows me to add to my own paper.—J.S.
understood by any one who has seen the large gatherings of people in this comparatively small village assembled by Ramavo, a descendent of Andrainanaly and chiefness there. Other instances are Ambôhita, Ambalamisany, (‘the homestead where there is a gathering of people’), and Tandrôniny. Either by the ‘-ony’ or ‘-arzvo’, or some other such addition, important towns generally have names far removed from the mean or commonplace. One might be tolerably sure, for instance, that such a place as Ambôasârè or Italâiana was not anciently of great importance.

Villages and Homesteads.—Frequently such names begin with the contracted place-form of vohitra or vala, as Ambôhibâry, or Ambôlabê. Vôhitra is a village or town, and although vala is often used of a collection of houses numerous enough to be called a village, yet, strictly speaking, a vala is a homestead, the equivalent in Imêrina being tambôhô. Our place at Fanjakâna, with its house and outbuildings, including kitchen, schoolroom, scholars’ dwellings, etc., standing in a large garden, was correctly named Ambâtolâhânandrianiâhana=‘At Andrianisahana’s-vatólahy’, or monument (not grave), which stood at the very gateway of the premises. But the place was usually spoken of as a vala, occasionally as a vôhitra, and once I heard a native speak of going outside the compound, as going outside the tanàna (town). This seems to indicate that there is no fixed law of the use of either word in forming place-names of villages or towns.

Not so, however, with the prefixes I- and Am- or An-. I am not referring to the simple omission of the I-, as in Fianarântsàoa for Fianarântsào, which is a mere matter of habit and fashion, but to the non-interchangeability of the simple form with or without the I-, and the form with the Am- or An-. Vôhibê or Ivôhibê, for instance, is not the same as Ambôhibê, nor Ivôhipôtsy as Ambôhipôtsy. Vôdisânda is the mouth of the Isânônda river; Ambôdisânda is the name of the adjacent village. Vatólahânandrianiâhana is name of the deceased judge’s monument; but it would have been incorrect to call our place Ivatólahânandrianiâhana; it is Ambâtolâhânandrianiâhana. I have heard tendrombôhitra used for vôhitra; is it not possible that the true vôhitra was situated at the tendrombôhitra? that Ivôhipôtsy, for instance, was the village at the top of the hill Ivôhi-pôtsy, and Ambôhipôtsy the village on the hill-side?

Physical features.—The compounds with hârana, a precipice, are very common in the more precipitous parts of the Betsîleo province. Names with this compound invariably represent faithfully the nature of the place. Instances are, Ankâramalàza (at least two in the Iarindrano, and one in the Ilâlangina), Ankâranosy (the ascent to which might well be termed a ‘goat-track’), òhy, goat), and Ankâranosy. More common still are names recording other physical features of the locality; as Ivatóavo, Ambâtoreny, Ambatósâoa, Vôtomitâana, Ambôtonà, Andrânovôrivà, Vâtofôtsy, Anjôlobâto, Ambatómâünty, Ambatófinândriâhana (‘the chiselled rock’), Ambôhiemiariâna (which is ‘perched up’ near the crest of a high hill), Midôngy (on a hill in the south), and Modôngy (in the west; a cloud seems to be always sullenly frowning round its overhanging brow), Ilamôsina, Ampàsinà (=Ampàsika), Vinâny and its numerous compounds. There are at least three places in the Bêtîléo named Andrainjâto, one in each of the three provinces, and each of them rocky hills. That in the Isânônda is a prominent rather than lofty ridge, on which are many rocks curiously piled together. It is, and I believe always has been, uninhabited, but there are many other named places quite desolate.

In the S'ànda there is a current proverb, as follows: “Andrainjâto no avo tany, nasandratsa ny bitsika: ko ny bitsika no be loha, sasatsa ny

* Ambâlavao is one of the most common, wearisomely so. † On this point, cf. p. 405, Vol. V.

§ Dongy, sulky, morose.
The plants most plentiful or peculiar to the neighbourhood appear frequently to give the name to a village or uninhabited hill; e.g., Ikándo (where the wild plant kándo freely grows), Ambôsâry, Ankâzôsârâvina, Sâkâviro (? a transposition of sâkarîvo, ginger), Bêânâa, Andrânorandrona, Ankâfotsâ (hîfotra), Anâhimâlêny, Vâhambê, Ankáfinâ, Sâhâ, Sâhamaiâza. Bê sakôana. There are two towns, both in the heart of the sweet-scented forest, named Ivôhimânitra (manitra, fragrant); but one at least of these must be in the Tanâla forest region.

Animals are represented in such names as Alâmhomandrêvo, Iâvoaômby, Vôhitrômby, Mâroparâsî, Bêvoalâvo, Jârinômby, Itaolana. Kalalâo, Ankârândsôs; amôbá, dog; ômby, cattle; parâsî, fisa; vîalâvo, rat; kalalao, moth or cockroach; ôsy, goat. Ambôhitandrâzânimàmbâ is not such an instance. The mâmâba or âvôdy, with the Bêtisilêo, is not only the crocodile, but the big, awe-inspiring man—king, chief, or governor—in any place; and Ambôhitandrâzânimàmbâ was so named when old Andriamanâlîna, in dividing his inheritance among his sons, directed that one of them—probably the eldest—should leave the old Isándra capital of Mahâzoarîvo and reside at Ambôhitandrâzana. Thè mâmâba was to miândry fanjakâna ('guard the kingdom') there, and hence the name. When any of the family die, the body, in the course of the funeral ceremonies, involving a pilgrimage round the province lasting some weeks or months, is sure to lie in state for a time at Ambôhitandrâzana.

The family tomb, and favourite residence of Rajoaka, the present prince and descendant of Andriamanâlîna, is at Ivôhîtsâsâky (=the 'timid village'), so named because it lies completely hidden in a small wood at the base of the range of hills, at the end of which stands Ambôhitandrâzana."

Farther on, under the same range of hills, is Isôrana, a village most of whose houses are built each on a separate boulder of rock of immense size, so that to get to a neighbour's house quite a perilous journey has to be made from one boulder to the other. In some cases, to get from one house to the next you have to descend from the boulder and pass through an immense cave under the cliff. There are two of these large caves; one would hold 1000 people, and the other was used for storing rice in the old days of civil war. They had a spring of water there also, if I am not mistaken. Other houses are situated between the foot of the cliff and the boulders, almost if not quite concealed from view from the high road. The houses being almost the same colour as the rocks, and being either perched aloft in most unlikely situations, or else hidden by the boulders scattered about before them, the village was analogous to Ivôhîtsâsâky in respect to its modest and retiring situation. Even if the village were observed, the inhabitants, in case of alarm, would not have been found—they would have removed by secret paths into the cave behind. This power of removing themselves may have been the origin of the name Isôrana, or Isôrane (esôrana, removed), as the pure Bêtisilêo would have it. There is a proverb which runs: "Ivôhîtsâsâky ny anâty aha: ko Isôrane ny anâty valo," i.e., "Ivôhîtsâsâky is within the forest, and Isôrane is within the rock." The whole of the valley in which these two villages are situated, and at the southern end of which Ambôhîtsandrâzana looks down from its lofty crag, is typical of the condition of insecurity in which, in former times, the Bêtisilêo lived. Between Ivôhîtsâsâky and Ambôhîtsandrâzana the wall of rock which shut in the valley on the west is cleft by a winding gully at right angles to the valley itself. On one of the steep sides of this gully, perhaps 100 feet or more from the bottom, the rock forms a natural ledge 30 or 40 feet wide, on which stands

* See paper later on, on "Remarkable Ceremonial at the Decease and Burial of a Bêtisileo Prince."—EDS.
a single row of houses forming the village of Ivohibaslana (i.e. 'the village which can (only) be shot at'—not reached in any other way). As you pass along the road in the valley this village is only perceptible from one particular spot, where, standing at exactly the right angle, you get in a line with that part of the tortuous gully in which the ledge is. Even then the path up to the village is unseen, for the ledge appears to terminate abruptly, high up above the valley, on that side from which you would approach it from the road.

It is worth while to remark that the word Betsileo would seem to be a Hova name applied loosely and ignorantly to any place or people south of the river Sisaony. Immediately south of Imērina comes Wākinankāratra; then Mānandrlana; and after that Betsileo proper—south of the Matsiatra river. But these Betsileo do not like to be so called; they prefer their own name, judiciously confirmed to them by the late Queen in a kabāry in 1873,—Ambottromby, or, more exactly and fully, Andriambohitsaombelāhy, which, if shortened, would be Andriambohitsa. They have great wealth in cattle; though superficial observers and new-comers have denied this. The fact is that the pasture-land is getting less extensive in the central parts of the Betsileo, and that the wealthiest landed proprietors now keep most of their cattle in the extreme west, bordering on the Bāra country, where, in one small village, it is not at all uncommon to see 500 to 1000 head of cattle, all belonging to some rich man living far away to the east, who places his cattle in these spacious plains under the charge of herdsmen.

The tendency of the foregoing rambling notes, as will be seen, is to show that the place-names have an intimate connexion with the characteristics of the places themselves. Even now, with our comparatively slight knowledge of Betsileo history, the connexion between the names and peculiarities or distinctive features of the places named is traceable in most cases.

C. T. Price.

APPENDIX B.—SOME ADDITIONAL INFORMATION ON MALAGASY PLACE- NAMES.

For two or three years the preceding paper, which was first published in the Journal of the Royal Asiatic Society, April 1883, was, I believe, the only essay published on the subject, but subsequently two or three other contributions have been made to our knowledge of the place-names of the island, which may be briefly noticed here. The most important of these is a series of elaborate tables by M. Alfred Grandidier, giving (i) the names and approximate positions of the principal capes, villages, river-mouths, mountains and islands situated on the coasts of Madagascar, and (2) also of the principal villages and mountains in the interior of the island. Almost every one of these names—several hundreds altogether—has the meaning given in foot-notes. These tables form the larger part of the volume (No. 1) Histoire de la Geographie, of M. Grandidier's great work on Madagascar still in progress. The first edition of this volume was published in 1885, but an enlarged edition was issued in 1892.

An amusing paper by W. C. Pickersgill, Esq., formerly H.B.M.'s Vice-Consul at Antananarivo, showing how place-names become corrupted and altered by foreigners, may be found in ANNUAL XV. (1888), under the title of "Revision of North-west Place-names: Some Curiosities of Topographical Nomenclature."

A short paper by Mr. A. Tacchi, entitled "The Place-names Antongil and Ngontsy," is given in No. XIII. of the ANNUAL; and a note on "The Origin of the name Madagascar," will be found in No. XV., by the Rev. Canon Isaac Taylor.—J.S. (ED.)
APPENDIX C.—NOTICE OF MADAGASCAR PLACE-NAMES.

Translated from Note to Tables of Names of Localities, etc., in Vol. 1 of M. Granddier’s work “Histoire Physique, Naturelle et Politique de Madagascar” (pp. 199-205).

As the Rev. James Sibree has remarked, and as one may see in the foregoing tables, many localities on the coast of Madagascar have for a long time borne, and some of them up to the present day still bear on certain maps, names given in some instances by the Portuguese navigators, who discovered this island, or by the Dutch, who settled for some time on the south-west coast and at the Bay of Antongil(1), or by the French, who colonized several provinces on the east coast and formed trading posts at various points(2), or by the English, whose ships trading to the East Indies used for a considerable period to touch and rest at St. Augustine’s Bay, and to whom we owe a survey of the coast, or lastly, by the Arabs, who settled in the north-west.(3) During the last twenty years I have endeavoured to obtain, instead of these fanciful appellations, the true local names, written in their correct orthography, and happily I have been successful. The Departments of War and of Marine, as well as the principal writers and map-makers, have accepted my views on this point, and M. Le Myre de Vilers, our first Resident in Madagascar, has been so kind, on my recommendation, to give orders to all his subordinates, so that in the official despatches these names may in future be correctly written.

It is very important that the correct orthography should be observed, since all Malagasy place-names; or nearly all of them, have a meaning, as is shown in the preceding tables, in which I have endeavoured to analyse them in a systematic way. These names, which show a remarkable power of observation among the Malagasy, have their origin from a variety of circumstances. In some cases they are derived from some local incident of no interest except to the inhabitants of that place(4) or to passing travellers, (5) or from some historical event, some ancient legend, or some superstitious belief; although more usually they refer to some geographical peculiarity, some physical or natural characteristic, or to some object clearly belonging to the animal, vegetable or mineral kingdoms, and which, moreover, have often for a long time past quite disappeared. Since these peculiarities and similar circumstances are often found in different places, numerous localities, sometimes even quite near to each other, have the same name. The result of this is, that in the nomenclature of places in Madagascar there is a certain amount of confusion, which is further increased by the changes brought about by the custom of fady or taboo, as well as by the changes of residence which are so frequent in the wandering and superstitious tribes of the west and the south; since these people, for the most trivial cause, abandon their villages and go and settle in other localities. Besides this, many of the villages have no other name than that of the district where they are built, or of the river on whose banks they are situated, or of the mountain on whose summit they are perched; and these names, usually very long, often have more syllables in them than there are houses.

The greater part of the etymologies shown in the preceding tables are not doubtful; there are, however, some of which the sense is uncertain, either from the names allowing of two different translations, or because, from the lapse of time, they have become mutilated through the erroneous pronunciation of them by the inhabitants; especially is this the case because the true pronunciation has been altered by the traveller who has misapprehended the sounds; some of them, at least with our present knowledge, are quite obscure and have no apparent meaning.

At a first glance at a list of Malagasy place-names, one is struck by the
THE MOST COMMON PREFIXES.

fact that a large number, more than half of them, commence with the syllable AM or AN, which is combined with one, two, and sometimes even three words, the sum of which very often describes, as we are about to show, some peculiarity or characteristic of the place. This syllable AM or AN is a contraction of the demonstrative adverb ANY, which signifies where there is, where one is found, near to, upon. The first word which comes after this adverb is usually one of the following: bôhi, bato, bôdi, ala, kazo, tana, tsâha, drâno, pâsi, bâla, kâdi, kàra or dàka, but the most frequent of all these is the first; about a quarter of these place-names in fact begin with AMBOHÎ, which is a contraction of Any vôhitra, lit. Where there is the mountain which. Then come, approximately in the order of frequency: AMBATO (from Any vôdo, lit. Where there is a rock which) AMBODI (from Any vôdy, lit. At the foot of); ANALA (from Any ala, lit. Where there is the forest which) ANKAZO (from Any hâzo, lit. Where there are trees which); ANTANA (from Any tanâna, lit. Where there is the village which) ANTSAHâ (from Any sâha, lit. Where there is the valley, the water-course, which) ANDRANO (from Any râno, lit. Where is the water which) AMPAST (from Any fâsika [Hova], fâsy or fâsina [prov.] lit. Where the sand is which) AMBALA (from Any vâla, lit. Where there is an enclosure, a farmstead, which) ANKADI (from Any kâdy, lit. Where there is a fosse, a trench, which) ANKARA (from Any hâ-râna, lit. Where there is a rock which) etc.

This first syllable AM, AN, And, Ant, often disappears, and in this case the meaning of the name slightly changes; one may in fact say indifferently AMBOHÎBE and VOHIBE (which signify respectively: At the great mountain and The great mountain); ANALASORA (Where there is the wood of hedgehogs) and ALASORA (The wood of hedgehogs); ANDRÂNAMAMY (Near the sweet water) and RANOMAMY (The sweet water); ANTSÂHANIDRY (In the valley of sheep) and SAHANONDRY (The valley of sheep); AMPASIMENA (On the red sand) and FASIMENA (The red sand); AMBÂLANOSY (Where there is an enclosure for goats), and VALÂNOSY (The enclosure for goats); ANKADIVORY (Where there is a circular fosse) and HADIVORY (The circular fosse); ANKARÂNANIDRYA (Near the rock of the noble) and HARÂNÂNIDRYA (The rock of the noble), etc. But in the second form of these names, the Malagasy often prefix to the word the article denoting a proper name, which is a simple I, and they say; IVHIBE, IALASORA, IFASIMENA, IVÂNOSY, IHÂNÂNIDRYA, etc.

Leaving out of consideration, amongst the words which commence with any other letter than A, those whose initial root is VÔHI, VÂTO, VÔDI, HAZO, ALA, TANY, SAHA, RANO, FASI, VALA, HADI, or HARA, and which, as we have said, are to some extent identical with those which have the prefix, we find that greater number commence with BE (large, numerous), FARA (the last), MAHA (that which is able to, which is proper to, which becomes . . .), MAN (a verbal prefix which, joined to the root, forms the verbs), MANJAKA (he who reigns, who governs), MARO (much of . . .), NOSI (island), SAHA, field, SARO (by contraction from SÂROTRO, difficult, dangerous, dear), SOA or TSÂRA (beautiful, good, pleasant), TSI (that which is not, or which has not . . .) TSIÂPAK (that which cannot be attained by . . .), VINÂNI (the mouth of a river), etc. All these words are often preceded by an I, which is, as we have observed, the article denoting a proper name; thus Imanakana, Inosifito, Vinanimalaza are the same names as Manakana, Nösîfito, Vinanimalaza, etc.

* TSI or tsy has, however, certainly another very distinct meaning and does not always imply a negative, as in such words as tsirâray, one by one, tsirânolâray, toy houses, and many others, where it is either a prefix or a distributive. It is probable that in many place-names beginning with TSI, the first syllable has some such meaning.—J S.(ED.)
Many place-names terminate, especially among the Betsilo, with the word arivo (thousand), or with any (a word which signifies a river, a large collection of water, and, figuratively, a great assemblage of people). The Rev. C. T. Price states (see p. 161, ante) that this terminal is characteristic of the important villages and places where the feudal chief resides.

The tonic accent having great importance in the spoken language, and being shown in the written language only in the case of certain words which, although alike in spelling, differ in sound and in meaning,* I have marked with the sign the final vowels which are mute or half-mute, that is to say almost all of them. It is indeed very important not to dwell, in speaking Malagasy words, on the last syllable, which in conversation is usually hardly recognized by the ear. We ought also to remark that if the language is uniform throughout the island as regards the roots and its general rules, there are at the same time some differences in the sounds which are expressed by certain letters; thus, for example, the half-mute syllable tra of the people of Imerina (whom we call for brevity the Hova) is pronounced tsra in the west and tch'a in the east, and the final na does not exist among the Sakalava (Laka [canoe] and not Lakana). In certain provinces the ts is replaced by a simple t (Raty instead of Ratsy; Tinjo instead of Tsinjo, etc.), the d by an l (Lily instead of Didy; Malinika instead of Madinika, etc.). The Imerina people employ the simple n, while the other peoples either have the guttural n (ng) before the roots which commence with a vowel (Mangome instead of Manome), or an h or a k, or the nasal n (Tragno instead of TranO). The Antanosy pronounce the s aspirated (Mishy instead of Misy). As these modifications do not touch the groundwork of the language, and are, after all, of small importance, and since in addition to this, all the dictionaries, school-books, religious literature, and magazines and newspapers, etc., are published in the dialect of the Imerina people, it is in accordance with the orthography adopted by these that the geographical nomenclature of Madagascar has been and, in my opinion, should still be written. There is, in fact, little doubt that this orthography will become established all over the island, as far as and in proportion to the spread of education throughout its length and breadth.

Notes to foregoing:—

(1) Of some names given by the Dutch, there only remain Sterile Isles (Droogtens Eylanden) and Coffin Island, which is a translation of Doodkyst.

(2) Fort Dauphin, Port Choiseul, Louisbourg, Port de Rigny, Pointe a Larrée, Isle aux Prunes, etc.

(3) Mojangâ (Mji-angain=place of flowers), Kisimany, Kongony, Sada, Mibany, Kivinja, Jangoa, Bainomary, etc.

(4) For example: Namêhana (corruption of Nanchehana), where people gather together [to destroy the rats which had come in great numbers]; Mâtiandrano, where a corpse has been found drowned; Masikalika, where there is a savage dog; Amôdhikàmbana, the village of twins; Andihizana, where they dance; Andôhalàmbomàty, where a wild-hog's skull was found; Ampôharanilâmbô, [the ground] where the wild-hogs have rooted up; Ampàsàmbambo, where there is a Vazimba tomb; Ambôhijoky, village of the elder brother; Ambôhitrimiântitra, the village of the old man; Mâhazándry, that which makes a junior; etc.

(5) For instance: Behenjy, where many come and go; Ankiänjasoa, where is a fine public place; etc., etc.

* E.g. tanana, hand, and tanana, town; làlanà, road, and lalàna [Fr. lalot], law; màmelà, v. act. and inf., and mamélà, v. imper., to allow, permit, forgive.
THE NATIONAL MUSEUM AT ANTANANARIVO.

ON the night of Monday, the 15th of March 1897, the residents in the northern quarter of the Capital were startled from their sleep at a little after midnight by the unusual sound of bands of music and a great concourse of people passing by their houses. Those who were sufficiently interested to get up and throw some covering round them, could see in the moonlight a long procession coming into the city from the north, numbers of people being in palanquins or on horseback, and a very much larger number on foot; at intervals were bearers carrying some large and evidently weighty articles, while smaller things were being borne in the hands or on the shoulders of a large proportion of the crowd. Bands of music headed and closed and were in the midst of the procession, which extended for at least a mile from first to last. We wondered what it could all mean, but we soon heard that the weighty objects were the huge silver coffins of some of the old Hova kings and queens, containing their corpses; that the numerous articles carried by so many were the various kinds of property buried in the royal tombs; and that the large number of people in palanquins or on horseback were the chief people of the country (at least of the Hova tribe), who were escorting with all respect the remains of their ancient sovereigns to their new resting-place in Antananarivo. The procession had left Ambôhimânga at between 2 and 3 o'clock that afternoon, but on account of the weight of the articles, and various stoppages on the way, it did not reach the Capital until the middle of the night, as just described.

For political reasons it had been thought well by the French Government to take away as much as possible the sacred character of the old capital town of Ambôhimânga, ten or eleven miles to the north; and so it had been decided to bring away the royal remains from the ancient city and place them in some of the tombs in the palace-yard of the present capital. The bodies thus removed were those of Andrânampôinimèrina (died in 1810?), the father of Radama I., of Ranavâlona I. (died in 1861), who will be always remembered as the persecuting queen, and of Ranavalona II. (died in 1883), who will be equally remembered as the first Christian queen; while the corpse of Radâma II. (died in 1833) was also brought from Ilâfy, half-way between the ancient and the modern capitals. These remains were deposited in the tombs of Radama I. (died in 1828) and of Rasôherina (died in 1868), in the palace-yard of Antananarivo; but as it was not thought necessary to bury again the large number of articles of property deposited in the coffins and the tombs of the deceased sovereigns, especially as many of these were of value, and almost all had some interest, these numerous objects have been gathered together and carefully arranged in some of the palace buildings. The opening of the tombs of Radama I. and Rasôherina was also taken advantage of to remove from them in like manner a quantity of valuable property; and the various objects of interest from these resting-places of the sovereigns (three kings and four queens) now form a prominent part of the collection known as the Musée national. To these have
been added a number of other things which had been preserved, or were still in use, in the various royal houses in the Rova or palace-yard.

Before describing the Museum and some of its contents, a word or two may be said about the Malagasy custom of depositing valuable property in the tombs of deceased chiefs or kings. This seems to be the usage of most of the tribes, but it appeared more prominently perhaps among the Hova sovereigns on account of their greater power and wealth. The following description of the property placed in the tomb of Radama I. is given by Mr. George Bennet, who visited Madagascar in 1828:—

"Immens quantities of treasures of various kinds were deposited in or about the coffin, belonging to his late majesty, consisting especially of such things as during his life he had most prized. Ten thousand hard dollars were laid in the silver coffin for him to lie upon; and either inside or chiefly outside of the coffin* were placed or cast all his rich habiliments, chiefly military; there were eighty suits of very costly British uniforms, hats and feathers: a golden helmet, gorgets, epaulettes, sashes, gold spurs, very valuable swords, daggers, spears (two of gold), beautiful pistols, muskets, fowling-pieces, watches, rings, brooches and trinkets; his whole superb sideboard of silver plate, and large gold cup, with many others, presented to him by King George IV.; great quantities of costly silks, satins, fine cloths, very valuable silk lambas of Madagascar, etc. We were fatigued and pained by the sight of such quantities of precious things consigned to a tomb."†

Forty years later, at the funeral of Queen Rasoherina in 1868, the same kind of wealth was put into her grave at Antananarivo; one of the missionaries present described it as follows: "The body remained in front of the tomb until sunset, the splendid cloths and gold ornamentation glittering in the sunbeams, which fell full upon them. The band was playing old English tunes nearly all the time, and now and then, in the intervals, a native drum was beaten, accompanied by the blowing of large hollow shells. During this time a company of fifty young men, chiefly nobles, were busy carrying articles of dress, etc., to be buried with the body of their late owner. They made six separate journeys. More than two hundred dresses of silk, satin and velvet were placed in the tomb, and amongst other things I noticed a lady's saddle, two chests of drawers, some water-coolers, decanters, a large glass and silver épergne, a small dressing-table, a papier-maché work-table, several lamps, a large armchair, some gilt chairs, and lastly, a chest of money (11,000 dollars) which took twenty men to carry."

It will be evident therefore that a large amount of valuable property was found in the old royal tombs, and that much of interest might be expected when they were brought out again into the light of day.

The most valuable portion of the collection comprised in the Museum is arranged in one of the smaller palaces, a building made entirely of wood and designed by the late Mr. J. Cameron. This is called 'Manampisoa' (‘Adding good’), and consists of a square cen-

* This was of solid silver plates welded together from Spanish dollars; it was eight feet long, and three feet and a half in breadth and depth.
† Tyreman and Bennet's Voyages and Travels round the World; 2nd ed., 1840; p. 286.
tral room the height of two stories, and of eight small rooms opening out of it, four on the ground floor, and four above, reached by a gallery running round the central room. A verandah surrounds the greater part of the house, which is Old English or Elizabethan in style, and was opened in 1867. The whole interior is panelled with wood, and the smaller rooms are quite home-like and comfortable in appearance.

On entering the central room we find ourselves in the midst of the royal wardrobes of the seven sovereigns of the present century, and as four of these were queens, there is special interest for lady visitors. Here are arranged their state robes and dresses, many of them of a very costly description, with elaborate embroidery of crowns and wheatears, etc., on rich velvets. Those Europeans who have been present on great occasions during the reign of the lately deposed queen will remember several of these robes. More interesting still, however, are the dresses of earlier sovereigns like Ranavalona I., as showing more distinctly native Malagasy taste and manufacture. This queen's dress at her coronation (or what is equivalent to such a ceremony) is fully described in Ellis's History of Madagascar, vol. ii., p. 424, and some of the articles of dress mentioned may be recognized here. Of Radama the First's "eighty suits of uniforms," some at least have remained little the worse for their seventy years' burial; and here is the richly-laced general's uniform sent to him from King George IV., in which we shall presently see him shown in his full-length portrait in his special room. Here also are several suits of clothes made for Radama II. as a little boy and worn by him.

Among other things hung on the walls are a considerable number of specimens of native cloth of various materials; handsome lambas of silk, cotton, banana fibre, and roña; many kinds of the akōtso or five-striped borders of the lamba, formerly much worn by Hova of high rank; and also examples of elaborate bead-work in bracelets and other ornaments, as well as woven into the edges of silk lambas. This work, in minute beads of various colours and patterns, is a very characteristic feature of Malagasy ornamentation, not only among the Hova, but with other tribes as well. Specimens of spoons, ladles, combs, snuff-boxes, baskets, etc., etc., may also be seen here. All this portion of the collection are presents from Malagasy of rank and position, and are labelled with the names of the donors.

Another interesting portion of the Museum in Manampisoa is a collection of the dresses and ornaments used by the sovereigns and others in the ceremonies of the circumcision festivals. Until within a few years past, in fact, until the acceptance of Christianity put an end to these as well as to other customs largely connected with heathenism, the times of circumcision were those of the greatest festivity and merry-making. The ceremony was not performed at or near the birth of each boy in a family, but every five years; a time was fixed by the sovereign for a general observance of it throughout the kingdom, when all boys born since the previous time of observing it must undergo the rite.* It is hardly necessary to say that these occasions

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* A full description of the elaborate ceremonial at circumcision times will be found in Tantara ny Andriana eto Madagascar, pp. 15-34; see also Malagasy Customs, pp. 1-12.
were also times of gross licentiousness and disorder. The dresses and ornaments collected together in the Museum are very numerous, and are a curious mixture of native and European materials. Here are crowns and coronets, gay with imitation jewels; numerous belts and armlets, consisting chiefly of a series of brass ornaments in the shape of large crocodile tusks; in some of these real tusks are used, and many have also the elaborate bead ornamentation already mentioned. Some very curious dresses to be worn on the back are here displayed, and also a number of those strange hats, with a long triangular piece of cloth reaching down to the ground, which Mr. Edmonds described in his interesting paper on "By-gone Ornamentation and Dress among the Hova Malagasy," in ANNUAL No. XX., pp. 469-477. (By the way, a copy of Mr. Edmonds's paper would be a valuable aid or handbook to many portions of the Museum.)

But we must now look into the smaller rooms, seven of which are appropriated to articles belonging to or connected with each one of the seven Hova sovereigns of this century; for nothing seems to have been preserved from any earlier date, and there appears to be nothing from so far back as the time of the famous chief Andramasínàvalonà (A.D. 1680-1730?).

The first room is that in which the relics of the oldest king are exhibited, viz. Andrianampoinimèrina ('Prince in the heart of Imerina'), who died in 1808 or 1810, and was father of Radàma I. Most of the articles here shown were brought from his tomb at Ambohimanga, and it is not strange that many of them, especially those of iron, are much damaged by damp and rust and in some cases are crumbling away. Among these remains are fragments of what is believed to be the first gun ever brought into the country, in the time of Andrianjàka (temp., beginning of 17th century?). Still there are many things uninjured, such as household utensils, etc., and in these we see the simplicity of native royalty before it was affected by intercourse with Europeans and began to copy western state and pomp. In this room, as in the others, the more valuable articles—ornaments, coins, etc., are enclosed in a glass case, but everything can be plainly seen. On the wall are shown a number of silver plates taken from the old king's coffin; these were hammered out of Spanish dollars, and the same coins are used to pin them together. (It may be remarked here that the name of the royal coffin is lâkam-bôla, i.e. 'silver canoe,' a bit of history being enclosed in the word, which recalls the period when the Hova were much more maritime in their habits than they are now, or have been for a long time, and when their chiefs were buried in a canoe for a coffin.) The lambas, loin-cloths, and other articles of this king's clothing are still preserved in remarkably good condition, and are of old native manufacture, in dark colours, which are arranged in admirable taste.

Another curious thing is here to be noticed: here are several silver chains, one of them very heavy and massive, and which, we are informed, was bound round the corpse of the sovereign. These chains were not only used in the case of this old king, but also for his successors; so that they appear again in the cabinets containing the valuables from the tombs of the other kings and queens. The chains of smaller links were used as bracelets, anklets, belts, and scarves, etc.
The next room is that appropriated to Radama I., and here the most prominent object is a full-length portrait of him in one of the uniforms sent from England. The likeness can be traced between this picture and the portrait given in the 2nd volume of Ellis's History of Madagascar. On either side are oil paintings of two of Radama's younger brothers, who, with several other lads of high rank, were sent to England for education and training in various professions. These are by an English artist and are evidently good likenesses. A large amount of valuable property is here displayed in the glass cabinet, such as silver plate, gold cups sent from Europe, handsome swords, pistols, spears, and accouterments, etc., for in Radama's time there was much intercourse with Europeans, and many costly presents were sent to the king, as well as the money and various articles paid by the English Government for several years to compensate him for giving up the export slave-trade.

It would be tedious to describe minutely the contents of each of the rooms containing the property of Ranavalona I., Radama II., Rasoherina, and Ranavalona II. In all of them there is much of interest, and all show some of the special tastes of their royal owners. For example, the sword of Ranavalona I. is here exhibited; for that strong-minded queen was masculine enough to have a sword of her own. At her coronation she said: "Do not think that because I am a woman I cannot govern the kingdom. Never say, 'She is a woman, weak and ignorant, she is unable to rule over us.'" Undoubtedly she could and did rule the Malagasy, and with a rod of iron. Here are many personal ornaments, jewellery, crowns, and the gold dishes for eating the rice at the Fandroana (new year's) festival. All of the sovereigns seem to have possessed a large quantity of silver plate, and their gold and silver spoons and forks, china tea-services, etc., are all displayed.

In the last of the seven rooms, that appropriated to the ex-Queen Ranavalona III., there is, inevitably, a somewhat pathetic interest, especially to those who knew her personally. Two large photographs of this queen in her royal robes give an excellent idea of her appearance. Here are also many of her own books—Bibles, hymn-books, diary, and others; a large English Bible sent by Queen Victoria to Radama II., and with her autograph; another Bible sent by the S.P.G. to Ranavalona II., albums of photographs of the ex-queen's family, and many other articles of personal property, including jewellery, the orders sent to her from France, her crowns, sceptre, etc., etc. Sic transit gloria mundi.

In most of these rooms we notice examples of the silver spear or Tsi-tia-latinga ("Hater of lies"), which were in use during the reign of each sovereign. These spears have a large and broad silver blade, on which is stamped or engraved the name of the king or queen. When any one was accused of a serious offence, one of these spears was carried by a government official and planted by its sharp lower end in the ground in front of the his house; after this no one could leave the house until the offence had been examined into, and enquiry made as to the truth or otherwise of the accusation.

In the eighth room, which is appropriated to no one sovereign in particular, are arranged a number of articles, amongst others half a dozen or more clocks, several of which have been buried for many years in the royal tombs.
Another part of the collection is arranged in the centre room of the first floor of the largest palace, Manjakamiamandana. This a large and lofty apartment, and in the part of the ceiling surrounding the massive central pillar may be seen the peculiar native painted ornamentation which was formerly the chief decoration of the lower room, but has there been long hidden under European wall-papering. Here, at one end, is a remarkable assemblage of royal beds and bedsteads, probably thirty or forty in all, some quite commonplace, of European iron framework, but others curious, as showing Malagasy design and workmanship; some are extremely massive, with carved and turned legs, which would bear the weight of a hundred people; while others are elaborately decorated and inlaid. Near these is a truly regal canopy and throne, the former of crimson velvet, richly embroidered.

At the other end of the hall is a still more curious collection of royal palanquins, beginning with the very rough and rude contrivance in which Andrianampoinina was carried about. This is made of roughly plaited raw hide, fixed to two enormously long poles. Then we see the elaborately carved chairs, indeed thrones, in which the former queens were carried on their journeys; one of these is like an enormous shell; another is extremely heavy and massive, one of Ranavalona the First's; another is an enlarged form of an Indian palki, a little room with glass sides; and most of these royal equipages are elaborately carved and gilded and upholstered. The last item in this part of the collection is the handsome and tastefully finished palanquin used by the ex-queen.

At the south-west corner of the hall is a long row of cooking-pots, chiefly those used at the Fanimalona, together with the hearth for the same festival, the ladles, the silver singa or drinking vessels, etc., etc. A number of royal banners are grouped around the central column, and here are also a variety of the élonzena, or scarlet umbrellas, used by each sovereign. In Madagascar, as in Siam and Burma, this was one of the special insignia of royalty. The large copper eagle which was formerly fixed on the ridge of this loftiest palace is here deposited. It has had to give place to a flag-staff for the display of the tricolor.

We must not omit to notice that in this room is a full-length oil painting representing Sir Robert Farquhar, who was Governor of Mauritius during the reign of Radama I., and through whose exertions the export slave-trade was abolished. As a true friend of the Malagasy, and the means of stopping what brought so much misery to thousands of the people, Sir Robert deserves to be held in grateful remembrance.

We are invited to inspect one more building in which relics of the old royalty are preserved; this is the ancient wooden house, with very high-pitched roof, called Mahity (i.e. 'Upright'), and was formerly the dwelling of Radama's father (Andrianampoinimerina). This has long been religiously kept much in the same state as the old chief left it, and we can form a pretty correct idea of the simple surroundings of royalty, or rather chieftainship, in the olden time. This house, like all old Malagasy houses, consists of a single room of very moderate size, matted on floor and walls, and with two or three rows of shelves round it. On these are placed a large number of rice dishes, tall utensils all blackened with plumbago, as well as baskets and various other property. The mos
curious piece of furniture is, however, the bedstead, which is a fixture at the north-east—the sacred—corner of the house, and is about ten feet high from the ground! It is reached by a kind of ladder formed by the supports of the structure; and one is reminded of the words of King David in Ps. cxxii., where he speaks of “climbing up into his bed;” and we wonder whether his bed was as lofty as the old Hova chief's.

And here is Impôina's seat, a circular stool, carved out of a solid block of wood, with four short pillars connecting the seat and the lower part; truly a simple and primitive throne! but quite in keeping with the simple and primitive house where it is kept, and all its surroundings. The usual big siny or store water-pot, as usual in native houses, is here, partly sunk in the floor, as well as the rice-mortar, pestle, and large wooden dish for winnowing the rice when pounded. Lastly, we notice a dozen or more very large and heavy flint-lock muskets, fixed in a rack near the door. These are said to be some of the first European guns ever brought into the island, by a Hova king long before the reign of old Andrianampoina.

It will be clear from the foregoing very brief description that the National Museum of Madagascar contains very much that is curious and noteworthy; all those who are at all acquainted with the history of the country will be greatly interested in its contents, and will get a clearer idea of what the old sovereigns were, at least in their outward appearance and surroundings, by spending an hour or two among its collections than by reading many books on the subject. We feel greatly indebted to the French authorities for throwing open this Museum, and for the care that has been taken in arranging its treasures.

We venture to express a hope that other collections will be added to Musée national. When the more weighty matters of administration which now require so much of their attention have been settled, and public business has become more a matter of routine, we trust that the Government will be able to form collections illustrative of the natural history, the botany, the geology, and the palaeontology of Madagascar. We should like to see fairly complete examples of the insects, the land-shells, the birds, and the animals of the island, of the beautiful woods, with drawings of their foliage, flowers and fruit, of the other vegetable products, gums, barks, and fibres, etc., and of the different rocks and minerals, with their fossils and other organic remains. We hope some day to see complete skeletons of the twelve known species of extinct Æpyornis, from the smaller kinds to the gigantic ingens, ten feet in height, of the Madagascar hippopotamus, of the enormous tortoises now only found living in Aldabra Island, of the extinct crocodiles, and of many other old-world beasts and birds, whose remains have recently been brought to light by geologists. Such collections would be a valuable aid to the intelligent lads and youths of the higher schools of the Capital, and would supplement their book knowledge of zoology and botany and geology by showing them the actual things about which they had learned in class. And we are sure also that such collections would give these young Malagasy a much greater interest in their country and a stronger desire to work together with the French for its advancement. We cannot help hoping that some day a more appropriate building will be found for the Myre de Viliers School, and that the fine room on the
THE NATIONAL MUSEUM AT ANTANANARIVO.

ground floor of the great palace, which it now occupies, may be devoted
to such collections as we have here roughly sketched.

We venture to respectfully make another suggestion, and it is in
reference to the preservation of the few antiquities of which Madagascar
can boast. These are almost confined to three classes of objects, viz.
(1) stone pillars or monoliths, (2) ancient tombs, both those of the
Vazimba and more recent ones, and (3) the gateways of old villages,
with their circular stones to close the opening; to these may be added
the fine old timber houses, with their high-pitched picturesque roofs,
now fast disappearing in consequence of the scarcity and high price of
timber, and the demand for dry and seasoned wood for building.* It
seems desirable that all such still remaining should be preserved, if pos­
sible, as interesting memorials of the past, as well as the stone remains
just mentioned.

There is also one more class of examples of native art which, we
think, well deserves some effort at preservation, and these are not in
Imerina, but in Betsileo, viz. the elaborately carved memorial posts and
timber framework which the Betsileo have been accustomed to erect
over their graves. Several years ago, in one of the earliest numbers of
the ANNUAL,† I called attention to these specimens of native carving
and the interest attached to them; and having more recently obtained
from my friend Mr. G. A. Shaw a series of "rubbings" of the most
characteristic of these carvings, I prepared a paper on the subject,
which I read during my last furlough in England before the Anthro­
pological Institute of Great Britain, and which was published in its
Journal, together with lithographic illustrations.‡ At a deserted village
called Ikangâra, south of Nandihizana, I found (in 1876) a large num­
ber and variety of such carved woodwork, much of it already decaying
through the action of the weather; while on a more recent visit, in
1888, a great deal of it had quite disappeared. It is greatly to be desi­
ered that if they could not be protected and preserved in situ, some of

* The following is an illustration of the way in which the old timber houses are disappearing.
About a day and a half's journey north of the Capital there was, until a year or two ago, a very
interesting and picturesque village on a high hill called Ambôbritrankâdy. On my first visit
there, several years ago, and on later occasions, I was much struck by the group of timber
houses to be seen there; there were eight of them, all of fine thick planking and framework,
with high roofs and 'horns' at the gables. Four of these houses were on one side of the open
space in the centre of the village, and four on the other side, the opening between them
being a sunken fianonana, or place for games and amusements. The house at the north­
east corner (the sacred corner) was the largest and finest timber house of the old style I have
ever seen in Madagascar, much larger than any of the old royal houses either in Antananarivo
or Ambohimanga, with enormously massive central and corner posts, and with boarded floor.
The place was, in fact, the most complete and characteristic example of an ancient royal
village that could be seen in Imerina. But I found last June that every one of these fine old
houses had been demolished. Of course I am aware that military requirements and the exi­
gences of the public service often require the sacrifice of the picturesque and the sentimen­
tal, still I could not but regret that there had apparently been a necessity for the destruction
of such unique specimen of the dwellings of the old régime.

It is well known that in France an important State department has the care of all ancient
buildings, historical monuments, and antiquities, and considerable funds are devoted every
year to their preservation and maintenance. Perhaps some such Government office may at no
distant time be formed here for a similar purpose.

† See "Carving and Sculpture and Burial Memorials amongst the Betsileo;" ANNUAL II.,
1876; pp. 193-199 (Reprint).
‡ "Decorative Carving on wood, especially on their Burial Memorials, by the Betsileo Ma­
THE NATIONAL MUSEUM AT ANTANANARIVO.

the best and most characteristic examples of such work should be secured and kept in the National Museum. Not only is this peculiar and interesting carving seen in these burial memorials, but it is also employed in decorating the three posts supporting the ridge of the houses, the window shutters, and the curious enclosed bedsteads, almost like cupboards, as well as some other woodwork. Not only has such carving an intrinsic interest, but it may probably lead to some further identification of the affinities of the Betsileo tribe, when it has been compared with the decorative work of other peoples, probably Malayan or Polynesian. It has thus some anthropological value, well as its interest as an example of indigenous art produced by an uncultured people. Copies, both in photographs, as well as by rubbings or "squeezes," might also be made and deposited in the Museum.

JAMES SIBREE, ED.

OHABOLANA,

OR

WIT AND WISDOM OF THE HOVA OF MADAGASCAR, PART IV.

(Continued from Annual XX.)

VII. Truth and Sincerity, and Falsehood, Fraud, and Hypocrisy.

453. — Ny teny marina hoatra ny fia-pary, ka na lavo aza, tsy lany hamamiana.
Truth is like the chewing of sugar cane, be it never so long, it is ever sweet.

454. — Teny zato, kabary arivo; fa iray ihany no marina.
A hundred words, a thousand speeches; but only one is true.
Sometimes used to describe a great palaver about a little thing.

455. — Raha avy ny tokoa, dia lavitra ny lanzanga.
When truth (1) itself comes, falsehood is far away.
(1) Lit. the certainty, the thing itself.

456. — Arivo tatatra, zato renirano; faran’ ny rano Ikopa ihany.
A thousand channels, a hundred streams; all the waters end in Ikopa.
Ikopa is the great river that waters the central province Imérina and becomes, with other tributaries, the Betsiboka, before falling into the Mozambique Channel at Mojan-ga. The meaning is, Why try to deceive? The end will appear by and by.

457. — Faran’ ny omby hena, faran’ ny teny ifanatrehana.
The end of the ox is beef, and the end of a lie is exposure.
Like the foregoing. Another form is:

458. — Arivo teny, zato kabary; faran’ ny teny ifanatrehana.
A thousand words, a hundred speeches; the end of the dispute is bringing the parties face to face.

459. Ny lela efa mitsilany tsy aso aho hoka intsony.
The tongue once at rest (1) can’t be turned over again.
(1) Lit. to lie backward, i.e. to be at rest after wagging: a word once said can’t be unsaid. A frequent phrase in the lips of notorious liars.
460.—Amalona tsy azo hoatra ny fe; bonga tsy hitu hoatra ny loza. An eel not caught as big as (your) thigh; a hill not seen like calamity.
461.—Ratsy tokoa ny lainga, fa ny mpandainga aza tsy tia azy. Lying is bad indeed, for the liar himself dislikes it.
462.—Ny lainga tahako ny fasika: ku mora ama-mandry, fa sarotra ama-mifoha. Lying is like the sand; easy to lie down on, but hard to get up on.
463.—Ny lainga toy ny nify lanin' ny olitra, ka ny esorina no mahasa ny tena. A lie is like an aching tooth, there's nothing for it but taking it out.
464.—Ny lainga mampisolantsolana andro ilazana, fa mampivalo-mainity raha misanatra. A lie makes bold when told, but a coward (1) when exposed.
465.—Ny lainga donga takona, fa mahia misanatra. A lie is plump in private, but lean in public, i.e. when exposed.
466.—Ny lainga toy ny vary aloha: mahatra-po, fa tsy mahavita taona. A lie is like the first rice: it lasts for a time, but not for a year.
467.—Aleo misanena amin' ny mpamosavy toy izay misanena amin' ny mpandainga. Better meet with a witch than a liar.
468.—Ny lainga voan-bodina ny mosavy. Lying is the tail of witchcraft—It can't be separated from it.
469.—Ny lainga mora atentina, fa sarotra ilazana. Lying is easy to put on, but hard to put off.
470.—Raozena ihany, toy ny lainga, fa raha fefo, raraka. Gathered up, like lies, but when full, they spill over.
471.—Aza manao lainga marivo tototra, ka hehezin' ny akoho tokan' anaka. Don't tell a shallow lie and get it scratched up by the hen with one chick. Tell an out-and-outer while you are at it, and bury it pretty deep.
472.—Aza asiand'inga, fa heloka ny fitia misanand'inga. Don't let there be any lying, for there is guilt in a love that tells lies.
473.—Aza ny atsangy tsy aman' orana no alahatra. Don't talk to no purpose. Lit. Don't talk about a heap of rubbish the rain has not cut up. Antsanga is a heap of rubbish washed together by the rain. Hence, antsanga without rain is used to signify a fable.
474.—Angolangolako eo imasonao, fa raha takoa anao, foi-jaly. Fed in your presence, but persecuted in your absence.
475.—Raha mba manana aty, raha mba manana afero, raha mba mila, raha mba milady, no ny an’ olona no jokojokoina? If you have a liver, if you have a gall-bladder, if you want, if you seek, why do you defraud others of what belongs to them? i.e., If you want yourself and have any feeling for others, why do you defraud them of their good?
476.—Toy ny parakin’ Amboatany: misy ihany, fa hampandozaina.
Like the tobacco of Amboatany: there is some, but they swear they have'nt any.

477.—Ny alika aza tsy azo fitahina, ka mainka fa ny olona.
Even dogs can't be deceived and much less men.
I.e. they ought not to be deceived, and if they are, they will know how to treat the deceiver.

478.—Raha jerena, toa olon-kendry, tantely fiandro andriana; kanjo nony dinidinihina, fanambonim-bary fiandro alika.
When looked at, he is like the wise—even honey for a king; but when examined, he is as the top of the rice—kept only for the dogs.
The top part of the cooked rice in the pot is generally dirty from soot and smoke, and is skimmed off and given to the dogs.

479.—Ny fanahizotsy faly fanalaz'ko.
The foolish mind is not the ready tongue.
The tongue says one thing, and the mind means another.

480.—Toy ny voara izy: jerena, toa mandina, fa raha verahina, vitika diahazo no ao anatany.
He is like the voara (fruit): beautiful outside, but full of ants inside.
The voara is a species of Ficus, whose small figs are often full of ants when ripe.

481.—Toy ny rano an-tamiz-bato: tsy faniz'ko fa ny rano la!zy no na!zamasaka ny amalonan.
Like water on a sunny rock: seen from afar, it shines brightly, but when you try to draw it, it can't be had,
--for there is next to nothing of it; what was seen is but the scanty overflow from the spring deep down in the rock. It looks much because it spreads itself over a wide area and causes the damp rock to glitter in the noon-day sun.

482.—Aleo mandà try handeha toy izay manaiy try ho lasa.
Better refuse to go than agree and not go.

483.—Aleo vandana eo imaso toy izay vandana ivohi.
Better be spotted before one's eyes than behind one's back.

484.—Fanivim-bomanga; vao lasa kely dia miolaha.
The growing of a sweet-potatoe; when it's just begun it turns about;
referring to its creeping root, that soon running in every direction.

485.—Tsy nahiko fa ny rano layh no nahamasaka ny amalona.
I didn't expect that the water would cook the eel.

They were old friends, and one ought not to have injured the other.

486.—Omaly hianao nisolangaha tandrony, ary anio hianao misafelika ho sofiny.
Yesterday you grew up to be its horns, and to-day you are turning down to be its ears.

487.—“Tsy miady, tsy miady,” kanjo ny kibay eny an-kelika.
“I don’t fight, I don’t fight,” but the shillalah’s under the arm.

Something like an Irishism, but not imported from the Emerald Isle of the west.

488.—Manantsafa mahitra, toy ny mpaka afo.
To ask about (1) yet see, like the fetcher of fire.

(1) Lit. To make a formal enquiry, as they do about the health of the sovereign.
When supper-time approaches, people begin to go about amongst their neighbours for a light, with a wisp of dried grass in their hands, crying: “Where’s the fire?” though they may see it straight before them.

489.—Omena, mody voky, kanefa mangala-pihinana ihany.
When food is offered, you say you aren’t hungry, yet you steal it (when you can).

Ashamed to confess hunger, but not ashamed to steal.
490.—Mihambohanibo tsy tia vary mohaka, fa mihinana ny masiso be herinandro.

To pretend to dislike softened rice, (1) and yet eat the stale a week old.

(1) Vary mohaka is not rice cooked until it is quite soft, but that which is imperfectly cooked and only partially softened. Hence it is only eaten when a person is in a hurry or can’t get any thing better.

491.—Ny anarana mampondy mandry, fa ny tarehy mampitampody.
The word invites you to stay the night, but the countenance sends you home again the same day.

492.—Nomen’ ny am-bava tsy ratsy, ka ny ao an-trano no asian-dratsy.

According to his word it was not bad, but the people in the house are made bad.

493.—Madio manatrika, fa vazi-miamboho, toa ravin-tseva.

Clean before, but dirty behind, like a sève (1) leaf.

(1) Sève, a shrub whose leaves are used as a substitute for soap; Buddleia madagascariensis, Lam.

494.—Sobore lava tango : mahay atsy, mahay eroana.

A long-handled spoon: can dip here and dip there.

495.—Am-bavany malefaka, am-pony tsy tia.

Love on his lip, (1) and hate in his heart.

(1) Lit. smooth of mouth.

496.—Mivadika imaso toy ny tandręk’ondry.

To turn before the eyes like a sheep’s horns.

497.—Madio tsy mangarangarana, toy ny rano volamandry amimpanasina.

Clean but not clear, like salted rice-water.

When the rice is cooked and dished up, water is poured into the pot to be mixed with the baked grains of rice which adhere to its sides. These make the water of a dirty brown colour; but when salt is added it is supposed to be purified, and is certainly less insipid than before, though not quite as clear as crystal. So with questionable people who, to keep up appearances, associate with the good, and generally conform to the proprieties of life. They are clean but not clear; their purity is not transparent,

498.—Toy ny harefo : mahitsy ivelany, fa mifitra an-kibony.

Like the harêfo (1) rush; straight outside, but crooked (2) inside.

(1) Harêfo, a rush used in making mats, baskets, and hats; Eleocharis sp. (2) Lit. divided.

499.—Toy ny zororo ; mahitsy ihany, fa telo rirana.

Like the papyrus stem: straight enough, but three-cornered.

500.—Madera ravin, fa poa-tahony.

A showy leaf, but a hollow stem.

Plenty without, but naught within.

501.—Lasan-ko ravin, ka tsy misy voany.

All leaf and no fruit.

502.—“Tsy tia, tsy tia,” fa tsy manidy trano.

To protest dislike, yet leave the house unlocked.

Perhaps referring to a lover. If really disliked, he would certainly be locked out. (See chap. xxviii.)

503.—Ny dom-pamaké no mody navela, kanjo ny vely loha no kanto ; olona hariana ka mody atao hoe “mitomoera atsy ivohon’ ny vato.”

You pretend to cease striking with the axe, yet you are constantly knocking the head; you tell a person to “stay here behind the stone,” yet you are bent on deserting him.

504.—Ny iray tambatambazan-kambakaina, ary ny iray mody tsy tiankohalaina.

One is coaxed to be cheated, and the other pretends to be unloved to be hated.
505.—Indraindry izy toy ny voahangy raraka, ary indraindry voan-tay boridana.
Sometimes he is like dropped pearls, and at others like dung-beetles that fly off together.
Compare Nos. 1262, 1744.

506.—Any milefona omby hianao, ary atij mively rano.
You kill the ox there, and strike the water here.
You act a double part: yonder you kill the ox and swear allegiance to the king, according to the custom of the country, and here you strike the water and swear allegiance to ours, as we all do. Killing an ox, and striking water are both forms of an oath of allegiance to a new sovereign.

507.—Atij milelaka lefona; any mamaky ampinga.
Here you lick the spear; there you break the shield.
Somewhat similar to the foregoing.

508.—Veliz’-ranom-borombazaha, ka izay namadika aloha fis-a-bava.
A duck’s oath, whose breaks it first has a flat bill.
Lit. mouth; i.e. he is more or less ashamed and is constrained to be silent. A silly simile. The author of it forgot that the ducks have flat bills whether they are true to their quacking or not. See Nos. 67-77.

509.—Longo manambaka ny lefona.
A friend that deceives the spear.
Perhaps a reference to the breaking of an agreement, in the making of which the spear plays some part.

510.—Aza manao takorobabon’ akoho; ny iray fisiam-potsim-bary, ary ny iray fisian’ akotry.
Don’t be like a fowl’s claw; have one place for white rice, and another for unhusked rice.

511.—Aza tsy mahalava amalona.
Don’t shorten an eel.

512.—Aza manao fady fotsy.
Don’t make a pretence of abstinence.

513.—Aza manao hantana-kankana, (1) ka folaka (2) eo am-piolehana.
Don’t do like a worm and get hurt in twisting about.
(1) Perhaps, Ha’ta-kankana—worm’s request. (2) Lit. bent or broken.

514.—Aza manao manga miolaka.
Don’t turn and twist about.

515.—Aza manolo-bato mafana.
Don’t give a hot stone,
—to burn the unwary receiver.

516.—Aza atao filana raha tsy mahita, na fiantontana raha resy (1) ny havanao.
Don’t want of me when you can’t find elsewhere, or come on me when your friend fails you.
(1) Lit. is defeated.

517.—Aza manao bolokilahy homam-boan-tséva : fy ny atsy, fy ny aroana.
Don’t do like a parrot eating sèva (1) fruit: a dainty bit here, a dainty bit there.
(1) A shrub with spikes of orange-coloured flowers (Buddleia madagascariensis, Lam.).

518.—Aza manao fy ny voalavo, fy ny trandraka.
Don’t say the rat is delicious, the hedgehog is delicious.
Stick to one or the other.

519.—Aza manao zatovon’ ny any, ary zazalahan’ ny atij.
Don’t say you are a youth of yonder, and a lad of here.
520.—Aza ilazanao ny mahalan-be fototra, fandroa miava tany maina. Don’t speak of its holding many roots, lest you have to weed the land only (or dry land).

This refers to the planting of manioc roots. If planted too near each other they will come to nothing.

521.—Aza manao toy ny voavy: tsy mahajoro tena, fa mitomany hisaranguatra ny asany. Don’t do like the voavy creeper: (1) it can’t raise itself, yet tries (2) to trip up others (by climbing up and twisting itself around them).

(1) Voavy, a species of creeping lentil. (2) Lit. cries out to.

522.—Aza manao toy ny oabalaza tsy mahajoro tena, fa mitomany hisaranguatra ny asany. Don’t do like the voaly creeper: (r) it can’t raise itself, yet tries (2) to trip up others (by climbing up and twisting itself around them).

(1) Voavy, a species of creeping lentil. (2) Lit. cries out to.

523.—Aza manao joko tsoriaka mahasambo-kary. Don’t be mild in look, and fierce in act.

Lit. Don’t be a seemingly timid fellow, who can yet capture a wild-cat, an act that requires no small amount of skill and courage.

524.—Aza manao siaka mampandray ny adrisa. Don’t whistle to settle the locusts.

Adrisa is the name of a locust, the female of the aketra. They don’t come in swarms, like some other kinds, as they are not very numerous. Children in the fields sometimes whistle to them, believing that they can thus cause them to settle on the ground, where they can be easily caught and carried home to make a relish for the rice.

525.—Aza manao tantanan-droa lela. Don’t do like a double-headed hammer, i.e. hit on both sides.

526.—Aza milevinko fondrana rehefa mivelatra ho ravina. Don’t sink into a stump when you have spread out as a leaf.

Fondrana is the stump of the banana tree after it has been denuded of leaves.

527.—Aza madio fiatana, ka mifanda am-pihinanana, hoatra ny voromhotsy. Don’t have a clean coat and dirty food, like the white-bird (the egret).

Lit. Don’t be clean as to your dress and eat what you pick up; i.e. dirty as to your food.

528.—Aza mihainingo ambonin’ny tsikoko. (1) Don’t put on ornament over dirt.

(1) Lit. a thick coating of oil.

529.—Aza mivavavoa: ka anio ho ondry bobo, ary rahampitso ho mena loha. Don’t be given to change: to day be a white-faced sheep, and to-morrow a red-headed (one).

530.—Aza manome toky an-hamorana, ka manary an-kasarotana. Don’t love me in prosperity, and leave me in adversity; or, Don’t raise my hopes in easy times, and throw me over in hard times.

531.—Aza misomidika amboniny toa menaka: fa atao’ny tapaka ao anatiny toa tsokera. Don’t be on the outside (or top) like floating fat, but be inside like marrow.

532.—Aza be henatra imaso, fa be fosa woaho. Don’t be full of respect before one’s eyes, and full of abuse behind one’s back.

533.—Aza mivadihadika toy ny lela may. Don’t turn over and over like a burnt tongue.

534.—Aza tsara vava ririnina toy ny mpamboly voalobok’ Ambohidrano. Don’t speak fair in the winter like the vine-planter at Ambohidrano.

Grapes are said to grow there in the winter. Probably the report is untrue, and the meaning is: Don’t promise what you can’t perform, like the vine-dresser who promised in the winter what he couldn’t perform in the summer.
535.—Aza manao loha-teny tsy mitovy.
Don't say two things that don't agree with one another.

536.—Aza mijoko joko mampiseho vombona.
Don't bend your neck to show your mane, like the pigs, that bend their necks, not in submission, but in anger, as is seen by their bristling mane.

537.—Aza mody maty toa voamito ho.
Don't pretend to be dead like a voamityho beetle.
This insect, when handled, and apparently in fear, suddenly bends the head down with a loud click and continues motionless, as if dead.

538.—Aza manao kobaka am-bava sy volana hatenda, hatreo no ho miakatra.
Don't have a smooth tongue (1) and talk from the throat, upwards only.
(1) Lit. smooth of mouth.

539.—Aza manao longoa miloto-fozaka, na fandri-totofana.
Don't make a hole and cover it with hay, or set a trap and cover it up.

540.—Azy mody torana liz'izinana ny kotozan' ny marary.
Don't pretend to faint that you may eat invalid's food.

Kitoza is dried strips of beef, hung up in the house and sometimes kept for a long period.

VIII.—Good and Evil speaking.*

541.—Miteny ny iray toa novankonina; miteny ny iray toa nampalesina.
One speaker smoothes like a plane, and the other like sand-paper.
They both speak softly and effect some good. The ampfïâ (Ficus sorococodes, Baker) is a rough leaf used instead of sand-paper.

542.—Ny teny toy ny korist'hisatra; ka tsy ilaozan' izay manjelatra.
Words are like the peeling (?) of rushes, some are sure to break off.

543.—Ny volana imaso tsy mba kilema.
There is no blame in speaking openly.
Lit. before the eyes. Compare No. 264.

544.—Tananaolo tsy ilaozan-pandrotrarana; hadivory tsy ilaozan' ambitay; teny maro tsy ilaozan' izay ho ota.
There must be grass in a deserted village, ambitay (1) shrubs in a compound enclosed by a round ditch, and what is sinful in many words.
Cf. Proverbs x, 19. (1) Ambitay (Vernonia appendiculata, Less.); the flowering of this shrub is a sign to the people that the time for sowing rice is come.

545.—Ny teny toy ny fonosana, ka izay namono no manaha.
Words (1) are like things wrapped up; those who wrap up unwrap.
(1) Doubtless referring to quarrels.

546.—Ny teny ratsy fotaka am-baravarana, ka samy manilika ny eo antrehany.
Bad words are like mud at the threshold, and every one puts aside what is before them.

547.—Ny saboi maro maiva-mavesatra.
A curse is light yet heavy.

548.—Teny tzy azo mamphihazohazo.
Words not understood cause doubts.
A pun on the words azo and hâzohâzo.

549.—Manjilajilatra, hoatra ny feo vantony.
Broken up, like uncertain sounds.

550.—Tsy nanide, sa tailana nandrenesana, no mitondra teny tanora? Did you not hear, or did you hear amiss, that you bring an imperfect story?

551. —Toy ny tran纵向 vovonana ka mitondra teny mivoaka. Like a house with a broken ridge-pole, it carries words outside.
Walls have ears; and roofs are leaky.

552. —Ny teny toy ny betsa, ka izay mahalana sosohana. Words are like young rice-plants; those which are too far apart are added to.

553. —Ny teny toy ny nofon-kena, ka raha roritina tonga ozatra. Words are like flesh: when stretched they become muscle.

554. —Vava soa sakafo, teny ratsy adidy. Good words are food: bad words poison.
Lit. censurable.

555.—Aza manao sangy mhoatra ny loha, na voso-jary tenany. Don’t play too roughly, (1) or joke too personally. (2)
(1) Lit. go beyond the head. (2) Jokes becoming realities.

556. —Ny vava toy ny voro-damba, ka mitsiaka etsy, mitsiaka eroa. The mouth is like a rag: it tears here and tears there.
It is always going wrong.

557. —Ny vava tsy ambina no ahitan-dosa. An unguarded mouth brings misfortune.

558. —Raha foin’ ny vava, tsy misy raorao; fa hany raorao’ izany ny latinga. If given by the mouth, there is nothing wrong; but the only thing that is wrong about it is the falsehood.
There is an untruth somewhere, and that is the thing that makes it rough, i.e. wrong.

559. —Ny teny toy ny omby manga anaty vero: ka raha pizina, latsaka an-kady. Words are like wild oxen; when they are winked at, they fall into the ditch (through fright).

560. —Anaran’ ahitra no misy tsy hita fototra; anaram-biby no misy anoano; fa ny teny tsy mba misy anoano. The names of some grasses are not known; the names of some creatures are guessed at, but there’s nothing guessed at about words.
Perhaps it refers to a quarrel, but it is not very intelligible, the last clause notwithstanding.

561. —Aza mindran-tsojina samy akaiky. Don’t ask of another when you are both near, and have the same chance of hearing.

562. —Volan-kankafotra, (1) ka ny feo omaly tsy miova. A cuckoo’s song; the sound of yesterday doesn’t change.
A poor compliment to a poor speaker. (1) Lit. word or utterance.

563. —Ny hazo tapahina manam-pototra; ny hazo vakina misy ilany; ny teny atao misy farany. The tree broken has a root: the wood split has a side; the word used has an end.
There’s something in each one.

564. —Hevitro; ka raha mety dia atao, fa raha tsy mety dia avela: nefa aza ny tenako no ariana, fa ny teniko no ario. My opinion: if proper, take it, if improper, leave it; but don’t reject me, reject my words only.
A play on the words tenako (myself), and teniko (my word). An illustration of the apologetic way in which many of the natives speak.

565. —Lasan mipfosa voo mifafa tran纵向. The talebearer’s gone before you sweep the house.
You should have had it clean before she came.
566.—Ataovy anatra imaso ifanatrehana; fa raha takona tonga fosa.
Let it be advice given in public; for if given in private it becomes scandal.

567.—Ny teny (1) toy ny atody, ka raha fojy manana elatra.
Scandal is like an egg; when it’s hatched, it has wings.

(1) Lit. word.

568.—Aza mileny lango imason’ ny vary.
Don’t speak evil of people before their friends.

Lit. Don’t speak of unripe rice before the rice. Lango is unripe rice, fried, pounded and eaten.

569.—Papango didi-maso, voron-ty fihinana; izahao aloha ny tarchy vao mifosa ny sasany.
A sore-eyed kite, a bird not eatable: look first at (your own) face before you speak evil of others.

Cf. Matt. vii. 5; “First cast out the beam,” etc.

570.—Aza dia midodododo mihazahazaka kanjo hilaza ratsy ny sasany.
Don’t run about in a great hurry only to speak evil of others.

571.—Aza manao lela menarana ka feno ny ratsy sanay hafa. (1)
Don’t have the tongue of a serpent full of all wickedness.

(1) Lit. be bad in different ways.

Compare Gen. iii. 1; Rev. vii. 9; James iii 9-10; and No. 1080. The similarity between some of the native proverbs and Scriptural expressions referring to the same thing is remarkable, inasmuch as most of them must have been in existence long before the people had any knowledge of God’s written word.*

IX.—Gratitude and Ingratitude, Content and Discontent.

572.—Sitraka enti-matory, ka valin-draha mahatsiaro.
What gives pleasure on going to sleep is answered when waking.

One good turn deserves another.

573.—Ataovy sotro ranon’ akoho : kely azo jonjonina, be azo jonjonina.
Receive as a chicken drinks water; little or much, it lifts up the head, i.e., gives thanks.

Cf. Nos. 27, 579. See also Nos. 26, 27, 29, 485, 2034, 616, 785, 2133, 2248.

574.—Famaky tsy miambazon-kena; ny tonymony indray no tsy omemboninahitra.
An axe with no meat hung round the handle: the owner gets no honour.

He has lent the axe to cut up the meat and should certainly have been presented with a piece on its being returned.

575.—Raha volavolain-ko somotra hianao, aza mamilafila ho vaoka.
When you have been smoothed down for a beard, don’t ruffle up and become whiskers.

576.—Natao sanga ka nanakona; natao tandroka ka nanoto.
Made a lock of hair, you hid (the eyes); made a horn, you butted.

Meant to be ornamental, but become dangerous.

577.—Toy ny manao soa vahiny; ka raha voagy izy, ilaozany mody.
Like doing good to a stranger; when his belly’s filled, home he goes.

Often said by a guest when about to depart by way of jocularly recognizing the good received.

578.—Tsy misy valiny; hoatra ny manao soa valo a-man-hazo.
There is no return, it’s like doing good to stone and wood.

† See also Nos. 26, 27, 29, 33, 485, 2034, 616, 785, 2133, 2248.
579. — *Asa tomany homana, toy ny akohokely.*
Don't cry when you are eating, like a chicken.

The chirping of the chick is regarded as a crying over food—an expression of dissatisfaction. Compare Nos. 27, 573.

580. — *Tsy mety raha aterman-kira indray no manao 'tsy mahay.'*
It's too bad when those you sing to (t) call you incompetent.

Lit. *It's improper when those who have singing brought to them,* etc. — The natives are very fond of going about in small companies to sing to their superiors and friends.

581. — *Hanina anao no nalohe, fa tora-bato no hita.*
I came through love for you, and got stoned for my trouble.

Lit. *a throwing of stones was what was found.* A pretty welcome.

582. — *Asa mitsipa-doha-laka-nitana.*
Don't kick the bow of the canoe that has carried you over.

Don't repay kindness with ingratitude.

583. — *Asa tsy mahavaly soa, toa aza.*
Don't be ungrateful, like a child.

584. — *Afa baraka lahy, fa voikaitry ny amboa kely tiany.*
Ah! he's brought to shame; for he's bitten by the little dog he petted.

585. — *Tahom-boan'ja; ka ny nahitana no akitsofiako.*
An earth-nut stem; what you found them on is shaken off.

586. — *Tsy ny kitafo afaka entana, ka tsy tsarano'ny olona intsony.*
Like an empty bag, no one remembers it again;

So they say:

587. — *Ny havana aza mba hadinoina, toy ny kitafo nahafahana entana.*
Don't forget your friends, like a bag from which the goods have been taken.

588. — *Vilanibe nanatoana; ka na dia vaky sy torotoro aza, aza ariandavidoatra, fa namela soa ho anareo izy.*
A dyeing-pot; although it is broken and crushed to pieces, don't throw it far away, for it has done you good service.

589. — *Asa atao toy ny vato tsindry hahazana, ka raha maloka ny andro atsípiny.*
Don't treat me as you do a stone used for keeping down the clothes when drying, and thrown away on a cloudy day,

when there is no sun to dry the clothes with.

590. — *Asa homa-maina, toy ny tosofaben' Andohalo.*
Don't eat for nothing, like the big saw at Andohalo (an open space in the centre of the Capital).

There was formerly a big pit-saw in this place, which cut much wood belonging to the Government, and was said to pay nothing for the privilege. More likely the boot was on the other leg, the saw getting nothing for its trouble. Pit-saws are only occasionally used in Madagascar, a whole tree being usually cut to pieces for the sake of the one or two planks got out of the centre.

591. — *Asa ny tompon’omby terena no ampisotroina ny hontsam-bontao.*
Don't cause the owner of the milch cow to drink the rinsings of the gourd.

The milk of the cow is often milked into a hollow gourd, the inside of which is seldom sweet and clean.

(To be continued.)

J. A. HOULDER.
LEPROSY AND LEPERS IN MADAGASCAR.

IN this article the reader will not find the subject of "Leprosy and Lepers in Madagascar" treated scientifically, or from a professional standpoint. My purpose is simply to give such a popular account of the disease, and of various particulars connected with it, as will, I trust, prove interesting, notwithstanding the gruesomeness of the subject, to the readers of the ANNUAL. A more scientific and professional account was written and published some years ago by Dr. Andrew Davidson, in a pamphlet entitled: "Tubercular Leprosy in Madagascar."

Leprosy, the most loathsome and hopeless disease which has ever afflicted mankind, is, alas! very prevalent in Madagascar, and, so far as my observation and enquiry enable me to speak, is found among all the various tribes which live in different parts of the island, and is met with among all classes of the inhabitants. I have seen much of it in the three central provinces of Imèrina, Betsilèo, and Antsihânaka.

The majority of the cases are afflicted with the tubercular kind of leprosy, but the anaesthetic variety is also frequently met with; and not a few of the victims suffer from both the anaesthetic and the tubercular forms of the disease. I have never seen in Madagascar anything corresponding to the leprosy so frequently mentioned in the Bible, in which the smitten person developed "a white rising in the skin;" nor have I ever met with any Malagasy becoming at all like Gehazi, of whom the sacred story tells us that he went out from the presence of the prophet "a leper as white as snow." The distinctly white patches which are not unfrequently found on the dark bodies of the natives, are looked upon with great suspicion among themselves, and whisperings about "leprosy" are heard in relation to them; but they are all, I think, cases of the skin disease known as "leucoderma," which, according to Dr. Tanner, occurs especially in negroes, and has given rise to the popular expression, "the piebald negro."

The commencement of the disease is frequently very insidious, but from the period of actual development it is generally easy to make a correct diagnosis of its presence; although, in the early stages, skilful and experienced physicians have sometimes hesitated to pronounce an opinion, and have occasionally, and unfortunately, had to reverse the favourable view which they first announced to anxious patients who came before them. The symptoms which have been found to attend this terrible disease in other countries are prominent in Madagascar, for here we observe the characteristic dry and shiny skin; the hair of the eyebrows and eyelids gone; the lobes of the ears enlarged and irregular; the face puffy; the lips swollen, and the features often distorted and disfigured; the voice husky, and the breathing affected; discolorations and swellings on different limbs; sloughing ulcers; the whole body sometimes weak and crippled; and the victims not unfrequently lame and maimed and mutilated.

* Taken from The Edinburgh Medical Journal, July 1864.
By the great majority of the Malagasy, the primary cause of most diseases is traced to some superstitious source. Heredity, infection, and contagion; careless and incautious exposure to damp, heat, or cold; the effects of intemperance and immorality; uncleanliness, and disregard of all hygienic and sanitary measures—these things are left out of count, and are seldom recognised as factors bearing on the case; but witchcraft, sorcery, and the charms employed by an enemy, or an offended and malevolent neighbour or relative, are pronounced very decidedly to be the primary and potent causes of disease, sickness, and death. Emphatically is this so with leprosy; for, by the Malagasy, it is almost universally acknowledged to have its origin in a superstitious source and to the malign intervention of the gods.

On the occasion of a visit which I paid early in this year to one of the Leper Settlements in the island, in conversation with the inmates I encouraged several of them to give me their individual views of the origin of their sad condition. Some of these views were not a little amusing, and all of them indicated the strong hold which superstition still has upon the Malagasy in relation to leprosy. One poor woman, in whose case the disease has been extremely cruel, said: "I belong to the Tanâla tribe, who consider the sheep a tabooed animal, and abstain from eating its flesh. One day I transgressed the custom of my ancestors in this particular, and ate some mutton. That is the cause of my having become a leper." Another of the women told me that she and a certain other individual had quarrelled over a pig; and her decided opinion was, that the influence of the charms which that individual used was the cause of the curse falling upon her, and had ended in her becoming seriously afflicted and in the melancholy condition in which I found her. "Simban' olona aho" were her words, i.e. "Malice has done for me." A third woman attributed her state to bathing in the hot springs at Antsirabé; which leads me to remark that the water in which they bathed at some date in the past is frequently stated by lepers in Madagascar to have been the source from which their calamity arose. One of the male inmates of the Settlement held that the fruit of the prickly-pear, which on one occasion he had peeled with a knife and then eaten, was the agent responsible for his misery. Another affirmed that the secret of his affliction could be most distinctly traced to a dish of food containing vdan-kena (the kernels occasionally found in meat), in which he had indulged when away from home. Such portions of meat being tabooed by the members of his tribe, the anger of the gods had overtaken him, and with their vindictive touch had made him a leper. One man unhesitatingly declared that his disease came from the retributive justice of the gods. "Nangalatra omby aho, ka ason' ny Mahavaly aho," was his expression; i.e. "I stole some cattle, and I am in the clutches of the avenger."

The "Mahavaly" thus referred to by my poor friend is the name given to what has been long confidently believed by many among the Betsileo to be a powerful charm, and of which nothing can nullify the spell. In the past it seems to have enjoyed an exalted reputation and to have exercised widespread influence; and it still has a firm hold on the Betsileo mind and faith. The name "Mahavaly" is composed of mâhe=able, and vály=answer, and means: Able to, answer, or pay back, or retaliate.
The popularity of the charm arises from its supposed mysterious power to protect property—especially the live-stock and homesteads of the Betsileo—from robbers, because of the terrible fate which, it is affirmed, its occult influence will surely cause to fall upon the robbers, when the cattle they venture to steal, or the homesteads they dare to plunder, have been charmed by "Mahavaly." The charm is placed in the cattle-pens; the charm-dealers declaring, and the people who buy and use the charms believing, that even if the cattle are successfully taken out of the pen, it will exert a mysterious influence and cause them to be brought back again; or, if this desired happy effect does not take place, and the stolen cattle are killed and eaten, then something as much to be dreaded, as "death in the pot," will come to pass, for all partaking of the meat will become lepers. In extolling the virtues of this charm as a protective agent, it is also affirmed that, if anyone dares to burn as firewood the stick which had been used to drive out the cattle from the pen, such person will also be smitten with leprosy. Moreover, should the robbers step upon the excrement of the cattle which they stole, leprosy will appear on all the parts of their bodies touched by the same. The charm Mahavaly is also placed by the Betsileo in their houses, as a protective from thieves and incendiaries; and in its favour, it is said, and believed, that any thief or incendiary attempting to plunder or set on fire a house over which the influence of Mahavaly has been secured, will certainly be a victim of leprosy. The character of the leprosy thus overtaking the evil-doers is further asserted to be such, that no competing medicine-men can use any counter-charm against it, or by any possibility exorcise the leper fiend.

All dogmatism must be avoided if I refer briefly to the question as to how leprosy is propagated in Madagascar. Among the intelligent and skilful professional gentlemen who have enjoyed limited opportunities for investigating the subject, I do not know that there is any decided unanimous opinion as to exactly how the fatal disease is propagated in the island—whether it is by heredity, or contagion, or inhalation, or inoculation. In some way, alas! as in other parts of the world, leprosy is undoubtedly propagated in Madagascar.

It is by heredity? It may be so; indeed some cases seem to admit of little or no doubt that they are due to this source. In his pamphlet on "Tubercular Leprosy in Madagascar," my learned friend Dr. Davidson gives facts which, he says, "leave no room for doubt as to the hereditary nature of leprosy;" and he adds: "I am inclined to believe that in almost every case careful enquiry would establish the existence of hereditary taint." There is, however, not a little to be said against this belief of the worthy doctor, and other facts make it difficult to affirm that the disease is, in all cases, hereditary. On the occasion of my visit to the Leper Settlement already referred to, I took promiscuously from among the others eight of the inmates, and I questioned them closely as to their parents and progenitors. Five out of the eight assured me that, so far as they knew, neither of their parents, nor any of their relatives, were afflicted in like manner. One of the five said: "I am a member of a family of eleven children, and our father is still living, and all are free from my misfortune." Dr. Davidson himself
admits that in sixteen of the cases which he observed, “the most careful examination and enquiry failed to make out any history of leprosy in the patient's family.”

Is it by contagion, or inhalation, that leprosy is propagated in Madagascar? Again I answer: It may be so. Without any doubt it seems to be thus propagated in some countries. The pathetic story of Father Damien is only one of many illustrations which point to this conclusion. As numerous readers of the ANNUAL know, that heroic, consecrated, and loving Roman Catholic priest voluntarily went, at the age of 33 years, to the Hawaiian Government Leper Settlement in Molokai, to minister to the physical and spiritual needs of the plague-stricken and segregated population there. After dwelling in the island for about ten years, during which period “he was constantly living in a polluted atmosphere, dressing the sufferers' sores, washing their bodies, and even digging their graves,” the fatal blight appeared in his own person; and from that date Father Damien lived a leper's life and endured patiently and even joyfully, for six years, a leper's trials, till in 1889, he died a leper's death, in the arms of Brother James. The references of that faithful nurse, who was with him day and night till his departure and burial, are beautiful and touching. He wrote: “A happier death I never saw.... We have laid him to rest under his puhalla tree, almost at the door of my little cottage, where I will act as guardian of the dear remains until I too shall end my course.”*

I have known a few educated Malagasy, who favour very decidedly the opinion, that intimate connection, or constantly occupying the same apartment with one already suffering from the disease, is a cause of leprosy. One of the Malagasy proverbs referring to lepers runs: “Lambam-boka, ka izay sahy no mindrana,” i.e. “A leper's robe; let him borrow who dares.” This seems to hint that among the natives there is a fear of the contagious nature of leprosy. If it is indeed contagious, there are some striking exceptions. One particularly interesting case was for long under my personal observation, and because of the exceptionally devoted behaviour of the wife of the poor leper, interested me deeply. When I commenced my missionary work in Madagascar, R— was a deacon connected with the Church at Analakely. He was one of the finest specimens of a Malagasy young man I have ever been acquainted with; and at that time he was strong and active, and apparently quite healthy. After a year or two, there were, alas! symptoms in his body that leprosy had marked him as a victim. From that time he passed a leper's life, and endured a leper's tortures of body and agonies of mind during the long period of more than thirty years, for it was only in the month of February last that death set him free. With most praiseworthy, and (for a Malagasy) with very exceptional, devotion, his wife accompanied him wherever he went, lived with him constantly and nursed him, with only a few compulsory interruptions, during the whole of those thirty years of affliction and heavy trial; yet she remains untouched in any way by the loathsome disease to which her husband was so long a martyr, and which made of him a gruesome object. I saw

* “Father Damien,” by Edward Clifford, Esq. [It may be observed here that the same consequences resulted to some equally heroic and devoted Moravian (Protestant) missionaries, who voluntarily immured themselves in a leper village in South Africa.—ED.]
LEPROSY AND LEPERS IN MADAGASCAR.

the widow only a few weeks since, and found her still a healthy and strong woman; but her hair has become white, and deep furrows are in her face. It is no wonder that she bears these honourable marks of her self-denial, heroism, and devotion. Her case recalls to my mind another, given by Mr. Clifford in his little book, where that gentleman says: "One woman accompanied her husband to Molokai when he became a leper, and at his death became the bride of another leper. He died, and she married another, and another after his demise. So that she has lived with four leper husbands, and yet remains healthy."

Again, is inoculation a means by which leprosy is propagated in Madagascar? To this question, I make the same answer as that with which I have followed the two previous hypothetical enquiries, viz. It may be so. A painful case which came under my observation quite recently, seems to confirm the opinion held by some that inoculation is, at least, one manner by which the dreadful disease may be propagated. R—is a native woman, probably more than fifty years of age. Till about two years ago, neither she nor others had the least suspicion of her being tainted with leprosy; and the disease is, I am positively assured, unknown in her family. Some eight years since this woman was vaccinated as a precaution against small-pox. The lymph was taken from healthy-looking pustules on the arm of a well-known young man, who had been vaccinated a week before, and who was at the time considered by himself and others to be in perfectly good health. That young man, however, afterwards developed leprosy, which ran an unusually rapid course, for he died within about a year of the early symptoms of the terrible disease being found on his body. The woman, to whom I have referred as having been vaccinated with lymph taken from his arm, when he was thought to be in a perfectly healthy condition, has exhibited such symptoms during the past two years, that the conclusion is painfully forced upon me that she is another victim of the terrible scourge of leprosy.

But I must not further enlarge in this hypothetical manner on the question as to how leprosy is propagated in Madagascar. The members of the medical profession in the island and scientific specialists will, I hope, give it early attention. Nothing beyond initial steps have yet been taken in investigating the subject here. I have no decided opinion on the subject myself, and leave it by simply remarking that probably heredity, contagion, inhalation, and inoculation are all more less responsible for propagating the dire malady among the inhabitants of this now French Colony.

No effective practical steps have yet been taken in Madagascar to eradicate leprosy, or even to check the progress of the disease. Although nearly all the Malagasy manifest a rational fear of the dreadful malady, there does not exist any public opinion on the care or treatment of those unfortunate individuals who have already been attacked; nor are there any laws yet enforced to secure the isolation of the infected, or prohibiting lepers from contracting marriage, neither is any policy of segregation attempted to be carried out. In the code of wise and beneficent laws which was framed and published during the reign of Ranavalona II., the following, referring to lepers, was included:
"Lepers are to be taken to the places appointed for them. If any person living near lepers does not acquaint the Government, so that they may be sent away, the penalty shall be one ox and one dollar; or, in default of payment, imprisonment until the fine is expiated—each day's confinement being considered equivalent to the payment of six-pence."

This law, however, was never enforced; and, at the present time, the unfortunate victims are not isolated, either by law or custom. Their poverty and distress doubtless bring some abroad who would otherwise voluntarily remain in seclusion, and poverty-stricken lepers may often be seen even in the vicinity of Antananarivo, sitting near the way-side, begging from the passers-by, whose attention and alms they try to secure by singing mournful refrains, the sound of which is as heart-rending to hear as their condition is distressing to witness. In the country towns and villages, it is not at all uncommon to meet with lepers, and to find them engaged in such pursuits as their individual state allows them to follow. One I knew was for some time in charge of a canoe, and he has more than once paddled me over the stream when it had become swollen by the heavy tropical rains and was found to be too deep to ford. Only a few weeks since, in the village of Ambâniâla, I conversed with a leper woman I found occupying a hut in the centre of the village. She was busily engaged with her stump fingers, moulding clay into the small pots in which so many of the Malagasy cook their morning and evening meal of rice. Their presence in public is not indeed encouraged, but neither is it prohibited, nor often protested against; and it is a strange anomaly, that while the presence of the leper in the home is often tolerated by the relatives and friends during the life of the victim, the severest restrictions exist against the corpse of a leper being buried in the family grave. I think I am right in stating that it is never countenanced, the reason (a thoroughly superstitious one) being, that to inter a leper's corpse in the family grave would increase the victims of the disease among the living members of the family of the deceased.

The melancholy condition and circumstances of the lepers in Madagascar must call forth the deepest commiseration and the tenderest sympathy of all who see them and know anything about them, for that condition is often helpless and always hopeless; yet, since no severe restrictions increase their already heavy burdens, or aggravate their present sufficiently bitter cup, life is, perhaps, more endurable for them than that of their fellow-sufferers in some countries, and certainly the misery of their lot is less oppressive than that of such as poor Helon, so touchingly described by N. P. Willis in his poem, "The Leper," and which closes with the lines:

"And he (Helon) went forth—alone!
Not one of all the many whom he loved,
Nor she whose name was woven on the fibres of his heart,
Breaking within him now, to come and speak comfort unto him.
Yea, he went his way, sick and broken-hearted,
And alone—to die! for God had cursed the leper."

The fondness of the Malagasy for proverbs, the large number found among them, and the remarkable aptness with which they use them in conversation and public addresses, will be remembered by those who
have read previous numbers of the Annual. These proverbs refer to things in heaven and things on earth and things under the earth; to things animate and things inanimate; and even leprosy and lepers have been brought under tribute to supply some of these sententious expressions.

The outcast and friendless condition of the leper, is spoken of thus:

Boka Ikoto, tsy leon' Ikala; boka Ikala, tsy leon' Ikoto.
If the boy is a leper, the girl can't endure him; if the girl is a leper, the boy can't stand her.

Boka matin' ny nendra: indroa manalavitra ny fasan-drazana.
A leper dying of small-pox; doubly removed from the family tomb.*

Boka maty, tsy misy mpiantry.
A dead leper; no one grieves for (him).

Boka very, tsy misy araka intsony.
A leper (slave) lost; nobody seeks for him.

Bokan' Inamehana: tsy mividy tsy manakalo, koa homana ny anganankana.
Lepers at Namehana; they neither buy nor barter, but eat any odds and ends they can pick up.

Their helpless condition, thus:

Boka manjono: mifamitaka sony malama.
A leper angling; both (the fish and the leper) being slippery, they cheat one another.

Boka mividy somizy: ny haren-katao misy hiany, fa ny hitafiana azy no sarostr.
A leper buys fine raiment; he has wealth to purchase, but the difficulty is to put it on.

Boka nandray tanana: ny fanahy misy hiany, fa ny tanan-kandray no tsy misy.
A leper shaking hands; quite willing to do so, but there is no hand to grasp with.

Boka nivoasana ovy; faly eo am-pijerena, fa tsy mivevitra izay hana-
draisana azy.
A leper having a potato peeled for him; pleased while looking on, but doesn't think how he is to take hold of it.

Their miserable condition, thus:

Boka manan-karena, ka ny hafaliana tsy mahatsindry ny alahelo.
A leper having wealth; they joy does not overbalance the sorrow.

Boka manan-karena: mividiana alika mba hihinana ny siara.
A leper able to live sumptuously daily; buy a dog to eat what you can't.
(No person would eat what remains of a leper's meal.)

Boka misiktidy: ny tokin'aina tsara hiany, fa ny hasoavana tsy misy intsony.
A leper going to a diviner or medicine-man; encouraged that he will live, but there is no more blessedness in life.

Boka mikavina: tsy haingo, fa fitehirizan-karena.
A leper wearing ear-rings; no adornment, but a way of taking care of jewels.

The Christian missionaries in Madagascar have not been indifferent.

* [Lepers and those dying of small-pox are alike excluded from the family tomb, and are buried apart.—Ed.]
to the melancholy condition of the lepers they have found in the country, nor have they passed by on the other side men and women whose burden of affliction is so oppressive and apparent, and whose case is so distressing and hopeless, as to give them an unquestionable claim that practical philanthropy should be exercised toward them. Treading in the footsteps of their Divine Master, and following the example of devoted Christian workers in other countries, the missionaries of the different Societies labouring in this island have given expression to their sympathy with these, their unfortunate fellow-beings, by the establishment of Settlements for them; in which measures are taken to alleviate, as far as possible, the misery of the leper's condition, and where much is done to lighten their heavy burdens, and to lessen the agony of their martyrdom, until it ends in death. The London Missionary Society has two; the Norwegian Missionary Society has five; and the Roman Catholic Mission has other two such Leper Settlements connected with their stations.* It is a pleasing fact that the missionaries of these Societies, with such widely-diverging religious creeds, and in some departments of their work sometimes alas! manifesting unholy rivalry, join hands in showing practical sympathy with the lepers; and that alike having the mind of Christ, and animated by the spirit of disinterested benevolence, they are using means to lessen this aggravated form of human suffering and sorrow, and trying to bring a little brightness into the clouded lives of the inmates of their several Settlements.

During the recent rebellion in Madagascar, two of these most excellent institutions were ruthlessly attacked by the rebels. That of the Norwegian Missionary Society, at Antsirabé, was totally destroyed,† and much damage was done to the London Missionary Society's Settlement near to Isoàvina, and there the native superintendent and teacher was brutally murdered. The L.M.S. Chronicle for Nov. 1896 gives the following brief account, by the Rev. J. Sibree, of the cruel work which was done: "... A few weeks ago, the rebels attacked this place, wrecked the church, cut down almost all trees, and stole the year's store of rice which had been provided for the inmates. Since then, a few of the poor people have ventured to return, and to these, three or four days ago, Mr. Peake sent a supply of money through a trustworthy man, himself a leper, but formerly, before he was attacked by the disease, an evangelist. His name is David, and he has acted as superintendent and teacher at the leper village. But, by some means or other, the rebels, or rather the ruffianism of the neighbourhood, got to know of this money being sent out. They seized poor David, stole his money, stripped him of his clothing, and then demanded that he should swear to become one of them—in other words, renounce Christianity and return to heathenism. But the good man utterly refused to do this; and then the wretches brutally murdered him, cutting off his head, and afterwards burning his body."

One Sunday morning early in this year, I paid a visit to the London Missionary Society's Leper Settlement at Ambohimiándrasà, which is situated three or four miles south of Fianàrantsà, in the Bêtisilé Pro-

* In these, at the present time, I believe a total of over five hundred leper men, women, and young people are sheltered and cared for.
† See Annual No. XX., 1896.
My congregation, which numbered thirty-four, consisted entirely of men and women smitten with leprosy; and it was with very mingled feelings that I ministered on that occasion to those poor death-stricken folk. We assembled in the very neat and clean chapel, which stands within the Settlement grounds contiguous to the cottages provided for the lepers, and which is admirably suited in every particular for the purpose to which it is consecrated. As I stood at the desk, at that end of the building which was before me, I could read, inscribed in large letters, the words: "ANDRIAMANITRA DIA FITIAVANA," i.e. "God is Love;" and, on turning round, at my back, I noticed this other text displayed: "MINOA AN' I JESOSY KRISTY TOMPO, DIA HO- VONJENA HIANAO," i.e. "Believe on the Lord Jesus Christ, and thou shalt be saved." Perhaps some among those who were my fellow-worshippers that Sunday morning found it difficult to assent to the truth expressed by the one text; but, albeit that it might be so, the other pointed out to them with beautiful simplicity and distinctness the way in which they might secure true blessedness, and become heirs of eternal life and everlasting joy. The voices of only two or three were affected by the disease; the others all joined heartily in singing several of the more familiar hymns found in the book they use, one of their number acting as precentor. As I looked into the poor marred faces during my brief and simple address, I could see that the Gospel message was one which attracted and interested them deeply; and I rejoice in having good reason to believe that a considerable number of those who enjoy the benefits of the Settlement at Ambohimandrasona have accepted the Gospel of Jesus Christ in all its fulness of blessing.

The ages of those who composed my congregation that Sunday morning ranged from about eleven years to between fifty and sixty. I noticed that there was a great difference in the progress which the disease had made upon them. One man attracted my attention on account of the almost complete absence of the usual signs of leprosy upon him. The condition of his ears and eyebrows, and indeed of his entire person, was such, that I wondered at his willingness to be the inmate of a Leper Home. In others, alas! the symptoms were very conspicuous, and in their disfigured faces, distorted limbs, and deformed members, one easily recognised the confirmed leper. One—a young woman—had lost all her fingers and also her feet, giving her the appearance of a person both of whose feet had been amputated at the ankle. She can no longer walk, and was carried into, and taken out of the chapel, on the back of another inmate of the Settlement, who has been treated less cruelly by the unmerciful disease. Another—a middle-aged man—who has also lost both his feet, entered the building, and left it at the close of the service, on his knees and bent legs, an unusual and ungainly mode of travelling to which his extremity has forced him, and in which he has become quite proficient. In brief conversation before I left, some of the lepers informed me that they had been smitten in childhood, and could not remember any period of their life when they were not thus afflicted; others assured me that they had reached, and passed, the meridian of life before the slightest symptoms discovered themselves. In a few, the disease seemed to
have worn itself out. This was notably the case with one woman, who had nothing but stump hands and feet, all her fingers and all her toes having been preyed upon and consumed by the insidious disease. She has now no sores, or swellings, or particular disfigurement of the face, and seemed to enjoy as good health as many ordinary individuals do at her age, which is probably not under fifty years.

There are not wanting in Madagascar those who profess to be able to benefit, or even to cure the leper; and who, by their presumptuous pretensions and insidious conduct, prey upon the poor sufferers who place themselves in their wily hands. Readers of this paper will not be much surprised at this, for such conduct is familiar enough in countries far more enlightened and civilized than this "Great African Island." Nearly every European newspaper contains, in bold type and prominent position, the fulsome and laudatory advertisements of such empirics, by which Professor (?) Hardheart and Doctor (?) Fleecer seek to attract the afflicted and suffering, by therein announcing that their treatment of "cases," which "had baffled the skill of the most eminent physicians, being pronounced 'incurable,' and given up as 'hopeless,'" has been triumphantly successful "after the failure of every remedy at the command of modern medical science." To be a popular empiric in Europe and America evidently fills the coffers of the uneducated and unscrupulous charlatan; and it is the same in Madagascar, where not a few medicine-men ingratiate themselves into the confidence of sufferers, and unblushingly assure even the leper that, in their hands, they will be positively cured.

The Madagascar medicine-man's treatment of leprosy has nothing whatever to be said in its favour. It consists mainly of blistering the affected parts of the body with powerful indigenous escharotics, which have no effect on the disease, but add to the sufferings, and increase the maimed condition of the poor patients.* To the cruel treatment by blistering, abstinence from sundry articles of wholesome food is also strictly enjoined; and regulations as to the articles of clothing which may be worn, and the persons who are, or are not, to visit the patient, are laid down, the scrupulous observance of which is declared to be indispensable to recovery! The poor ignorant victims of such quackery should secure our tenderest sympathy and not our censure; but I would fine or imprison with merciless severity those who so wickedly impose on them. Even to the leper life is sweet, and with the instinct common to humanity, they cling to it tenaciously; and, just as a drowning man will clutch at a straw, and as the ship-wrecked sailor will lap the water of the ocean to moisten his parched lips, so, in their anxiety to rid themselves of the loathsome disease which has fallen upon them, do the distressed lepers in Madagascar often resort to these native measures for relief and cure, all of which are, however, utterly useless, and often aggravate rather than relieve their sufferings.

J. Pearse.

* See Annual No. VIII., 1884, pp. 19, 20.
REMARKABLE CEREMONIAL AT THE DECEASE AND BURIAL OF A BETSILEO PRINCE.

CEREMONIAL and customs observed for Rajoakarivony, 11 honours, aide-de-camp of the Prime Minister, Prince of the Sâandra tribe, from the night of Sunday, 7th of Alohotsy (3rd of April), 1892, when he died at Fianarantsôte, until the middle of the day of Saturday, 29th of Alakarabo (17th of December) of the same year, when he was interred at Ivibhitsisâky.*

This account may be divided into four parts, viz.:

1. From the night of Sunday, 3rd of April, when he died at Fianaran-tsoa, until the arrival of the Queen's message.

Immediately life had departed, this was what done first to him: The people who are called olom-pady (lit. 'tabooed people') crouched down, with their feet stretched out, and upon them the corpse was bathed, not, however, with water only, but first with water and then with native rum (tsâka).

A few words may be said here about these olom-pady, in order to make clear many things which have to be described. These people are those who are set apart to perform various offices connected with the person of the nobles (andrîana, called also 'Hova' among the Betsilelo and other tribes); and among them, some are freed slaves, while some are slaves of the nobles and are called, by Sandra custom, Tsianolônkafa (lit. 'not belonging to another'). If the olom-pady be freed slaves, the great majority of them are people from Ambatoreny; and of these, a class or clan of people called 'Bedia' are set apart as olom-pady. But if they are slaves of the nobles, they are those whom their ancestors have set apart; and those who are thus selected cannot be inherited as property by their children, nor can they be sold at the death of their owners, for that, they say, is tabooed (fady). In the case of great nobles (Hova mandrify), such as Rajoakarivony, however, the ceremonial is performed by the freed slaves from Ambatoreny.

These olom-pady are divided into four grades, as follows:

1. Guardians of the royal tombs (trâno-mêna, lit. 'red house'). (2). Those who eat the nails and the blood of the nobles. (3) Those who guard the kidalo hâzo, or posts set up as a warning as to tabooed places or things. (4) Those upon whom the nobles' corpses are bathed.

(1) With regard to the first of these, the royal or noble tombs, or trâno mêna, are provided with guardians or keepers, as a mark of honour to the noble owners, and to protect them in case of bad people attempting to steal the property inside the tombs which has been been buried with the owners, and also to prevent any one showing disrespect to the tombs. The guardians are chosen indifferently from the freed slaves or from the Tsianolônkafa.

(2) The olom-pady who eat the nails and the blood of the nobles are most frequently taken from the slaves (Tsianolônkafa) to be what are called Ramanga (lit. 'blue blood'), and to perform this duty. (Some however, are taken from the freed slaves.) For when the nobles cut their nails, the cuttings, even to the smallest particle, are carefully collected, and are then given to the Ramanga to be eaten. If these pieces of nail happen to be large, they are broken up small, so that they can be swallowed by the olom-pady. And when the nobles chance to be hurt in any way, such as when cutting their

* This account has been translated from a native manuscript kindly sent to me by the Rev. J. Pearse, late of the L.M.S, Mission in the Betsiile Province.—ED.
nails, or when they are walking and stumble, so that their feet are hurt, or they happen to be hurt from any other cause whatever, if any blood flows from the wound, the olom-pady hasten to suck it away until it is stanched. The highest ranks of nobles who have these attendants hardly ever allow them to separate from them when they go abroad; and should it chance that the olom-pady are not there, the nails cut are carefully collected, and the blood flowing, and then taken to be eaten by the attendants. There is hardly any noble of high rank who does not carefully observe this custom.

(3) The olom-pady who are keepers of the kialo. Certain trees, from which the wood is taken to make the royal tombs, are carefully kept and protected, and these are called hazo fady (‘tabooed trees’), or kialo hazo. These trees are provided with guardians, lest any one should do them any injury. These guardians may go about among the trees, or gather any withered branch for firewood, because they are their protectors, and therefore it will not hurt them to do so; but any other person is forbidden to go near or round the place were they grow, and especially to go round or touch the trees; for this, it is believed, would bring calamity, should any one be so presumptuous. The wood in a valley to the south-east of Ivohitsisaky is one of these famous tabooed places, and there are some very large trees, from which the wood was procured to make a ladder by which the corpse of Rajoakarivony was taken half-way up the precipice of Ivohitsisaky. And when the burial of the royal corpse is completed, no one can touch any of the wood used in making the ladder except these olom-pady, who are guardians of the sacred trees, for any one else doing so would incur great danger, they think.

(4) The olom-pady upon whom the royal corpse is bathed. These people have nothing to do with the bathing of the nobles when living, but only when dead, and they have the hardest and most difficult work, much the same as those of the second class just described. If any of this fourth class of olom-pady are husband and wife, they are expected to do this work, and they down together, with the head of one to the feet of the other, lying on their stomachs. And then their companions take the royal corpse and bathe it, lying upon the bodies of the two who are thus stretched out. Before this is done, however, all those engaged in the work drink rum, and also wash their hands in rum before they can wash themselves with water.

In the case of Rajoakarivony, however, he preferred that all the business connected with himself, even cooking food, and everything else, should be done by men, for it was fady with him to use women for any work, even what should be done by his wives (it appears to have been the idolatrous customs in which he trusted which led him to do this); and therefore this custom of his when living was carried out in everything connected with his funeral ceremonies; so it was men who held the corpse on the night of his death, and who bathed it with water and with rum, since it is one of the special privileges of the princes to have spirits, and not simply water, for this purpose.

When this bathing was finished, and the corpse had been wrapped up and fastened in silk and striped lambas, it was taken away the same night to Nasandratoriny. On Monday morning the relatives and the chief’s attendants agreed upon the following statement about Rajoakarivony, until word should

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*A kialo or kiafo is a pole set up with a bunch of straw tied to the top, as a sign of ‘no admission’; fig. a protector, defender, guardian. The kialo has generally some kind of charm placed on it to frighten away birds, etc.; a scarecrow. It is believed that any one who steals from a place protected by a kialo will become a leper.

† The native word here translated "corpse" is hasahirinana, literally, ‘what bothers, worries, or perplexes,’ not at all an inappropriate word, when one remembers the immense amount of wearisome ceremony is its disposal before it is finally allowed to rest quietly in the grave.—ED,
come from the Queen, viz. that "The Prince was chilly (mandranaràra) and was nursing himself" (mirambo.) The first of these words was intended to mean that he was ill; and the second word is one that is only used in this special sense. The reason of these expressions being used about the deceased was because he was one of the great chiefs south of the Matsiatra River, and must not be mourned for, or be said to be dead, until the Sovereign at Antananarivo be first informed, and the royal message about him be received.

In former times, during the days of this prince's ancestors, their deaths were not allowed to be known, it is said, for a whole year, and all the people about the court were strictly ordered not to say that the prince was dead, but that he was unwell (chilly) and nursing himself, until such time as was fit for making it known, according to the royal message. And had Rajoakarivony's death occurred in the country, it was intended to have concealed it, but as it took place at Fianarantsoa, they could not hide it from the people; yet the ancient customs were still followed in describing him as being ill and being nursed.

For this reason, when these expressions are used about a deceased person, no customs usual for the dead are followed, but great rejoicing and conversation and singing is carried on, as at a festival. Ramâvo (the widow) and the nearest relatives therefore, although full of sorrow, did not dare to weep so as to be seen, but only did so in secret; and when they went abroad they made it appear as if they were in no sorrow, and bade the amusements and rejoicings to be carried on. The women sang songs called iza and also danced, as also did every one else, both men and women, who was able. And the men also sang a chant called balahazo, in which there is a leader and a chorus. Together with the songs and also alternately with them, music was played, and drums were beaten and conch shells blown, as is customary for royalty. Besides all this, rum-drinking was one of the chief things done, and indeed is considered the most indispensable of all. But the rum drunk was not supplied by Ramavo and the nearest relatives, but was obtained in this way: the other chiefs and the people in authority buy rum for all the people during these festivities (or fitrambiana); and they think it an honour to supply all those who come on such occasions. Morning and evening and in the night they keep up supplies of drink.

On Tuesday a coffin was made in which to deposit the corpse, and when this was done, it was placed on a stone slab (fàrafàra).

The songs customary on these occasions are of three kinds: the iza and the balahazo have already been mentioned, but there is also a kind of song they call taifototsa, and which is only sung by men. In singing this it is much broken up and disconnected, the singers not going straight on, but leaving long intervals before going on again. While Rajoakarivony was still living, this taifototsa was the kind of singing he especially delighted in; and when any nobles died (very, lit. 'lost'), and all the Zafimarivo, or nobles of the Sandra province, were assembled, Rajoakarivony used himself to lead the singers in this kind of chant. So they sang this taifototsa especially, because the prince, as they said, so much enjoyed it while living.

There is a point to be noted here about the women's singing their own kind of chant or iza: when they watch the corpse of a noble all night, they say they mampìtràka (lit. 'cause to lift up the head') the singing; but when they do the same for any of the commonalty, they say they miandravana (lit. 'play without thought').

The chants thus named and sung during the night of watching a noble's corpse are kept up carefully every night until the burial. There is a circular

* It will be seen that these, as well as numerous other words in this account, are additional illustrations of the use of special words for things connected with the kings or nobles, which is so marked a feature in many Polynesian languages, especially Samoan; see Annual XI., p. 391.—Ed.
nails, or when they are walking and stumble, so that their feet are hurt, or they happen to be hurt from any other cause whatever, if any blood flows from the wound, the olom-pady hasten to suck it away until it is stanched. The highest ranks of nobles who have these attendants hardly ever allow them to separate from them when they go abroad; and should it chance that the olom-pady are not there, the nails cut are carefully collected, and the blood flowing is caught, and then taken to be eaten by the attendants. There is hardly any noble of high rank who does not carefully observe this custom.

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come from the Queen, viz. that "The Prince was chilly (manaranara) and was nursing himself" (nitranobo). The first of these words was intended to mean that he was ill; and the second word is one that is only used in this special sense. The reason of these expressions being used about the deceased was because he was one of the great chiefs south of the Matsiatra River, and must not be mourned for, or be said to be dead, until the Sovereign at Antananarivo be first informed, and the royal message about him be received.

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On Tuesday a coffin was made in which to deposit the corpse, and when this was done, it was placed on a stone slab (farafara). The songs customary on these occasions are of three kinds: the isar and the balahazo have already been mentioned, but there is also a kind of song they call tafototsa, and which is only sung by men. In singing this it is much broken up and disconnected, the singers not going straight on, but leaving long intervals before going on again. While Rajoakarivony was still living, this tafototsa was the kind of singing he especially delighted in; and when any nobles died (very, lit. 'lost'), and all the Zafmarivo, or nobles of the Sandra province, were assembled, Rajoakarivony used himself to lead the singers in this kind of chant. So they sang this tafototsa especially, because the prince, as they said, so much enjoyed it while living.

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The chants thus named and sung during the night of watching a noble's corpse are kept up carefully every night until the burial. There is a circular
wooden box, one end of which is covered with hide, very much like a tambourine in appearance, and called *rôny*; and this is struck by the women with the tips of the four fingers in regular cadence, together with the singing, whether in watching the corpse of a noble, or that of one of the common people.

On the Wednesday and following days, the corpse began to swell and become offensive, and so, according to the custom, this was what was done to it: as already stated, it had been previously bound up and wrapped in silk and in striped lambas, and placed in the coffin, which was laid on a stone slab. As soon when its condition was seen, the near relatives and the *olom-pady* who had been appointed entered the royal house, shutting the door carefully; and there they took strips of ox-hide, which had been cut in long pieces like cord, and with these they bound up the body (for it is tabooed to bind the corpse of nobles with anything else). These cords were used to tie up the corpse very tight while it was still in the coffin; it was then taken out and laid upon the *olom-pady*, and while there was crushed and bruised so as to produce plenty of matter. After this had been done for a long time, the body was stood upright by the house-post, and holes were cut in each sole of the feet so that the matter might exude, and this was collected in an earthen pot, not a particle of it being allowed to be lost. This was kept in the house together with the corpse until a later stage of the funeral ceremonies; and from it the people believe that an animal (a serpent or lizard) called *fanany* is produced at the place where the final ceremonies are celebrated, and which they believe is an incarnation of the dead prince.

This place, to which the earthen vessel and its contents are taken, is called *aritra*, and is a stream which is considered very sacred. The stream and the ground on its banks is all strictly tabooed, and no one may go near it, since in the water where the earthen vessel and its contents are placed, the *fanany* is believed to grow to its full size.

The ceremonial connected with this was formerly done in the day-time, and every one in the village where the royal corpse was placed was obliged to shut their doors and windows, so that no one could look at the *olom-pady* who carried it, not even a child; for if any one did steal a glance and was detected by the bearers, he was stoned without mercy by them. And all the people in the territory ruled over by a deceased prince used to observe very strictly this prohibition. But in the ceremonies for Rajoakarivony, the people were ashamed to carry out all the old customs of the Sandra nobles, on account of the teaching of Christianity in the country; and so the taking of the earthen vessel to the stream was done by night, so as not to be seen by the populace.

The whole of these customs with regard to the corpse are not done openly, but only in the presence of the nearest relatives and the *olom-pady* who are concerned in it, and with the doors of the house closed, so that this account is obtained from those who have carefully observed and watched it secretly. And all this is continued day after day until the corpse becomes perfectly dry, and only when it reaches this condition, so that no moisture is left in it, does the pressing and squeezing of it cease. All this is not considered any thing degrading at all, but is supposed to be very important, so that it may be said, "the prince has become a *fanany*."

On the Saturday, April 16th, all the chief people of the Sandra gathered together at Nasandratoany, and with them came the commandant at Fanjakana; and letters were written in the name of all to the Queen and the Prime Minister, as well as to the royal family and all the principal people at Antananarivo, informing them of the decease of Rajoakarivony, prince of the Sandrabe. These first letters sent, however, were not received by those in *Betsileo* (and *Hova*) houses of the old style have three massive wooden posts supporting the ridge of the roof, one in the centre, and one at each end. —ED.
Iméréna as a proper intimation, because they were not countersigned by the Governor and his officers at Fianarantsoa, since the deceased prince lived in the province under the authority of the Governor. So the chiefs of the Sandra met together again at Fianarantsoa, and united with the Governor and his staff in signing the intimation to the Queen and Prime Minister and the others; and although this was done, they had to wait a long time before receiving a reply from the Sovereign.

During the period which elapsed before receiving the Queen's message to say what should be done at the funeral, the festivities and other customs were still carried on. All the chiefs of the Sandra assembled at Nasandratony, as well as the local officials, and a great number of people from all the villages of the district; and there the chief people visited Ramavo (the widow) and the family, some bringing presents of money, and some bringing white rice and geese for food during the ceremonies; and all, whether nobles or commoners, taking some part in them. A very great assemblage of people was there gathered together, so that a large market was held at Nasandratony every day, except Sundays, and almost every kind of commodity sold at a market could be obtained there. And during all the time that this crowd of people was assembled there, Ramavo and her family and her near relations served out rice and killed oxen every two or three days, or every fourth day, killing poultry and giving white rice to feed the most important guests who came to the ceremonies; and this was not done like the meat killed at funerals (hènam-pify), but like what is killed at any time of rejoicing and merry-making. But the oxen killed during this time were not, as is usual, killed by having their throats cut with a knife, but were speared on the side, close to the right fore-leg. When this is done accurately, and the ox is wounded in the proper place, it is killed very quickly; but if done in the wrong place, through the animal turning aside, it suffers very severely. In some cases it lives in misery after being speared for a long time; but if it should last for couple of hours or so, the sword of Rajoakarivony, which he used at military parades (for a knife must never be used), is fetched, and with this the ox's throat is at last cut.

The men who kill the oxen on these occasions are not those who are the strongest, or those who are the most expert butchers, but people set apart specially, who are called 'noble slaughterers' (lit. 'throat-cutters'). These men are taken from the lowest rank of nobles among the Betsileo, who have no feudal estate, but are simply of noble descent, and they alone have the responsibility of killing all the oxen on such occasions, and no others can take their place. And should they become thoroughly spent and exhausted, only those of the same class can do their work. In case many oxen are slaughtered—say from fifteen upwards—these noble butchers have an entire ox given to them as their fee; but if the oxen are few, then the shoulder of the animal is their share. The majority of the oxen killed at such times are poor and thin; and only occasionally is a tolerably fat animal slaughtered.

There is, however, one very fat ox which is most carefully chosen and set apart, and this is what is done with it: the animal is killed and is divided among the family and their nearest relatives, no stranger or visitor having any share of it. And then each one cooks well his share, taking great care that none of the fat is spilt; for all the fat and suet is carefully collected and used for a lamp to be always burning in the Lāpavola (lit. 'silver palace'), or house where the corpse is deposited (a house of timber planking (trāno kōtana) in the royal enclosure, west of the amontana* tree). The lamp in this Lapavola was kept burning night and day during the whole time the corpse remained at Nasandratony.

* A species of Ficus (F. Baroni, Baker) with large glossy leaves; many of these are very fine large trees.—ED.
All the weapons which the deceased prince possessed while living, such as his gun, his spear, his shield, and his sword, were collected together and placed by the side of the coffin. But his 'royal knife,' which is called mitambolaneia, and was a memorial of the treaty made between his ancestors and the descendents of Andrianampoinimerina and Radama I., was deposited in the meantime with the chief judge and his next in rank, until the royal message should come from Antananarivo, deciding who should be the chief prince of the Sandra from the clan of the Zafimaharivo. Until this was done, no prince could take possession of this sign of authority.

The house where the royal corpse was deposited was lined with various kinds of cloth—silk lambas, striped lambas, white calico and print, and richly ornamented in various ways over these cloths. And all the time the singing was kept up, as well as dancing, playing of brass instruments, blowing of conch-shells, and especially the beating of drums, and all other marks of royalty, in accordance with ancient custom.

As will be seen from what has been already said, no expense nor trouble was spared in all these funeral ceremonies, and the amount of rum used and rum-drinking was most extraordinary. It has always been the custom for the Betsileo and other tribes to consume large quantities of spirits at their burials, but in the case of Rajoakarivony's obsequies it exceeded anything known before. Whether one walked about in the compound, or sat still, it was enough to turn one's stomach to smell it at all times, not only from the houses where it was sold, but from the breath of the people walking about the place. For at Nasandratony rum was used in the following ways: (1) For washing and bathing the royal corpse, as already described. (2) For drinking in the disgusting fashion described in the foot-note. (3) As thanksgiving and prayer to the spirits of the ancestors, and to the spirit of Rajoakarivony, who had recently joined their number. (4) For giving honour to the principal guests. (5) For the drinking of the common people in honour of the royal deceased. (6) To drown the sorrow of the relatives by taking large draughts of it. (7) For the use of those who stayed up every night 'waking' the corpse. (8) To overcome the bashfulness of the dancers. (9) For the drinking of the men who wrestled with the oxen before they were killed. (10) For the use of those who played the musical instruments and beat the drums, for this only, they said, took away their fatigue. (11) Also, for entertaining and giving honour to all the visitors, as it would be thought disgraceful were they not well supplied with strong drink. In all these and similar ways was rum consumed, and it seemed the chief thing every one thought of; everywhere was it sold, every one drunk it without limit, and there was hardly one person in a thousand who exercised any self-restraint and did not touch it.

All this, as well as the other customs described, went on for a considerable time, for the Sovereign's message from Imerina was long delayed. And it all happened exactly at the harvest time, when a great deal of the people's rice had not yet been gathered in. So on Saturday, the 14th of May, the two tribes, Zafimaharivo and Lavahala, consulted together as to what was best to do as regards the funeral ceremonies. And they agreed that it would be well to dismiss the people for a while, so that they might all gather in their rice, and await the royal message before completing the funeral ceremonies. On the following day (Sunday), therefore, in early morning, before the people went into church, the following proclamation was made:—

"Hear! hear! ye Sandrabe, and every one listen well.
"The Zafimaharivo and the Lavahala and all the people thank you for your zeal and willingness to attend the funeral ceremonies, so may you live and prosper, may God bless you. And the Prince is now still indisposed (lit. 'chilly'), for we await the word of the Sovereign from Imerina; so this is what we say to you: Let every one go home and attend
to his rice first; what is still in the fields bring up quickly into the
village, and what is already there, bury at once in the rice-pit, and
attend well to your harvest, for after a while we shall still assemble
together again."

When therefore the people heard the proclamation, they broke up the as-
sembly at Nasandratony, and every one went home to his harvest, leaving
the
royal corpse for the time. Much of the ceremonial was stopped, but the
singing through every night by the people whose special duty it was to do
that was still kept up, although most of the populace had left. And the drums
were still beaten morning and evening. The chief people of the tribe re-
mained, as well as the widow and the nearest relatives, and also the im-
mediate attendants of the deceased prince, to help the royal slaves in their
duties; but the funeral ceremonies were mostly delayed for about two months
and a half.

II.—From the arrival of the Royal message, Monday, 31st August,
1892, until the departure of the Corpse from Nasandratony to visit differ.
ent villages.

The Queen's word from Antananarivo was waited for for a long time, and,
as already stated, the funeral ceremonies were interrupted, and the people's
business was attended to first. But on Saturday, July 30th, the royal mes-
sage to the Governor and his officers arrived at Fianarantsoa, telling them
what should be done at Rajoakarivony's funeral, and also who should suc-
ceed him as chief prince of the Sandrabe. The Governor accordingly sent
word to Ramavo and the family about the Queen's message; and after all
this was arranged, she and the relatives returned to Nasandratony to carry
out the ceremonial. And on Monday, the 15th of August, the officers sent by
the Queen came there, bringing the royal letter, with the instructions of
Queen Ranavilona, of which these were the principal points:—

Sixteen cannon were to be fired during the days of the funeral; a thousand
discharges of muskets together with the cannon (in addition to what the
deceased prince's tribe and chief people might fire at their own pleasure); one hundred oxen were to be killed, and four hundred dollars were to be
given away by the Sandrabe people, in honour of the deceased. A dozen
bandsmen were to play music, playing every day until the ceremonies were
finished. And, according to the custom at the death of military officers, an
officer of 11 honours and his subordinates, as well as a hundred soldiers,
were to stand with reversed arms around the house in which the corpse lay
in state. When the lying-in-state commenced at Nasandratony, other officers,
as well as a hundred soldiers, musicians, and a cannon with its limbering,
were sent by the Governor and his staff to do honour to the funeral cere-
monies until their completion.

When the royal messengers had arrived at Nasandratony, it was, for the
first time, announced that Rajoakarivony, Prince of the Sandrabe, was dead,
the following proclamation being made in the royal courtyard:—

"Listen, listen, O Sandrabe, and hearken well: Lost is Rajoakarivony,
for he has followed Andrianampoinimerina and Radama and the twelve
sovereigns, and has joined Andriamanalina, three generations, and all
the Zařihamarivo, his ancestors; so this is declared to you, for he is no
longer with us, and what shall be done? for we have all lost great good."

Immediately this announcement was made, all the Sandrabe people and
the family Zařihamarivo broke out into lamentation, both men and women,
every one lifting up their voices and weeping greatly. This was done not
only by the people in Nasandratony itself, but also in the homesteads (vàla)
surrounding it. Yet the weeping of some of these people was somewhat
amusing, for it was not produced by any real sorrow, but simply because it
was a piece of mere government service.
On the afternoon of the Monday the chief people of the tribe and of the royal family met together to consult as to the mourning customs that should be followed for Rajoakarivony; and there was much disputing, for most of the old people wished for the ancient customs, which produced much discomfort and suffering to the people, to be followed; while the younger ones, who were more enlightened, wished for more easy and simple customs to be observed. So on this evening they disputed for a long time, and it was night before they came to an agreement; and it was finally settled that on Tuesday morning the following should be announced to the people:

"It is declared to you all as to the mourning for Rajoakarivony, that you may not put yourselves in the wrong, for he is no more, but has followed the ancient kings and been taken by them up to heaven; and thus is mourning to be made for him, for the Sovereign does not change the ancestral customs:

1. Every person, whether man or woman, is to wear a kamisa (a mat fastened by its two ends and worn over the shoulders like a cloak).

2. Any other clothing of the men, together with the kamisa, is to be girded round the loins, and the women are to gird themselves at the chest.

3. Every one here in the district of Sandra, except the Europeans and the Hova evangelists and pastors, and the government messengers, is forbidden to wear a hat, and the women are all to have their hair dishevelled.

4. All silk weaving is forbidden in the district of Sandra.

5. No pottery may be made, nor any clay house.

6. Any house in progress may be completed, but no new house may be commenced.

7. When working or cultivating the ground, no one may make any noise or disturbance.

8. Take good heed and observe carefully these instructions.

"Say the family of Andriamanàlina."

When this had been announced at Nasandratony, the same word was sent to the Talàtà (Tuesday) market, where the people were assembled in great numbers, a gun being fired, and the same proclamation was delivered. At the Friday and Saturday markets the same announcements were also made.

During this mourning time the people suffered not a little from the violence of the royal attendants, who drove them about in a very high-handed fashion; and when any one happened to come from the two other Betsileo districts of Ilàlangina or Jàrindràno, and did not observe all the above prohibitions, whether they were Hova or Betsileo, unless they were among the exempted classes of people, they were attacked and beaten, their clothing torn off, and their hair pulled down, some going home much hurt from this treatment. This often occurred to the people at the great Tuesday market, who had their hats plucked off, while the women had their hair forcibly pulled out of the plaits; and if any them had their hair still glossy and shining with the grease used in dressing it, these royal slaves would throw dust and dirt over them, because, they said, "we are still mourning for our lord, and if you won't mourn with us, don't come here into our country." They were not contented if people merely went without hats, or with dishevelled hair, but every one must also wear the mat cloak already described, or they would be attacked and beaten.

The singing and dancing and music was also recommenced as before; and not only that, but drunkenness and licentiousness and all kinds of evil practices, both by men and women. It was most disheartening to any religious person who observed what was going on, to see the way the people acted at Nasandratony.
The people then proceeded to make the bier for the royal corpse, but this is not called by its ordinary name of \textit{Trànovòròna} (lit. 'bird-house'?), but \textit{Hûzomàsina}, i.e. ‘sacred wood.’ This was in shape like a long box with four feet, and its top like a house roof, with gables at each end, almost, in fact, like a little native house. On the point of each gable was an ornament like a pair of ox-horns. [In the Malagasy MS. a small sketch of the bier is here given.] Inside the bier the coffin was placed; and the roof was adorned with all kinds of ornament, the military uniform and cocked hat of the deceased prince being also placed there; while between the gable horns were suspended large silver rings, similar to those which the Betsileo women plait in their hair, and the sides of the bier were covered with black-striped silk lambs, alternately with red, green, blue, and black print, and with silver ornaments. The gable-horns, the four feet, and the poles for carrying the bier, were also all covered with coloured cloth. All this being finished, they were ready for the rest of the funeral ceremonies, which are termed by the Betsileo the \textit{famjäriana} [probably from the root \textit{ary}, ‘to throw away,’ which is literally ‘done by some of the southern tribes at the burial of their relatives; this \textit{famjäriana} is much the same as what is called by the Hova \textit{famjisehoa}, lit. ‘the showing’]; at this stage of the funeral the greater part of the oxen are killed, and it is, in fact, the principal part of the whole business.

Friday is the day always chosen for this, as it is the lucky day of the Betsileo princes; so on the Friday following the completion of the royal bier the ceremonies were recommenced. The Sandra tribe assembled in great numbers, every village sending its people, so that an immense crowd was gathered together; while a large number of strangers from the two other chief divisions of the Betsileo also came. With these also came the Hova officers and the hundred soldiers, together with a cannon and the musicians sent by the Governor of Fianarantsoa, to do honour to the occasion and to carry arms reversed. When all were assembled and ready, the ornaments were placed on the royal bier, and the proceedings commenced.

First there were two discharges of cannon and then a hundred of muskets, according to the Queen’s message, but there were also innumerable discharges of muskets by the people generally, since every one who had a gun brought it and fired it in honour of the occasion, so that the noise was deafening. Then 32 oxen were killed in the ox-pen in the courtyard of the house where the royal corpse lay in state, each being speared in the side, in the manner already described; and when killed they were all laid in order round the courtyard, so as to be stepped over by the bearers of the bier. This having been adorned, the corpse was placed inside, and then it was brought out into the open space in view of the people, the following order being observed:

The officers and soldiers were drawn up with reversed arms around the courtyard and to fire the cannon and muskets, the people being outside the soldiers. Then the royal slaves, the men called Tsianolonkafa, carrying a number of iron cooking-pots, headed the procession; then came a large number of female slaves, dressed in clean lambs and carrying fine dresses folded up; some of these carried on their heads tin boxes, others earthenware plates, and others water-bottles and glasses. Then came the musicians, and following them the mourners in their palanquins, covered with mats, and weeping, and the corpse in the bier. After this came the drummers and the blowers of conch-shells. Last of all came the private band of Ramavo (the widow). All these went round the ox-pit (\textit{fâhibra}) in the courtyard seven times, according to the custom, and at the seventh time the bearers of the royal corpse stepped over the necks of all the oxen that had been killed; and they did not go out of the courtyard by the same way that they had entered (the west), but at the south-eastern corner. The meaning of this is, that there should not be any death among the princes. The
oxen at the south-eastern corner of the ox-pit, which were stepped over by the bearers, were set apart as the share of the olom-pady, and cannot be given to any one else.

The above-mentioned 32 oxen were not the only ones slaughtered on the occasion, for in the ox-pit there were altogether about 50 animals; and of these, the nearest relatives, from the widow of the deceased prince, must have their share, which is called tandrana. So while the 50 oxen were still living, 18 of them were set apart as tandrana, as well as for the Queen's messengers, the 32 others being killed by spearing. All the oxen killed before the lying-in-state (fampianiana), as food for the visitors, were their own property, or that of Ramavo; but those killed at the ceremony were those supplied by the royal clan and the officers and judges; for those highest in rank gave three, while those of lower rank gave one each. Their slaves also had to give oxen, those called Tsianolonkafa and the Sviarivo (lit. 'nine thousand'). To all these were added the hundred oxen and the 400 dollars ordered to be given by the Sandra tribe, according to the Queen's message, so a very large number of oxen were killed at this funeral.

As soon as the royal corpse had been brought again into the house (Andapavola), the oxen killed were divided among each section of the people assembled, each one taking its share out of the courtyard and cutting it up there.

In former times, it is said that when oxen were divided on such occasions, the people struggled together, so that the strong often got the share of others, and sometimes they even fought with knives; and if any one was seriously hurt or even killed, the thing was kept quiet from the authorities, as a matter of no moment, and as something connected with a royal funeral. But at these ceremonies for Rajoakarivony, there was perfect order preserved in the division of the oxen, for two of the nobles and one of the judges presided at the division; so when they called out the names of each section of the people, and their oxen which were their share, the people named came forward and took their own; and they were watched and followed, until they had taken their share to some place where it was to be cut up, so that no one should seize any one else's share. So there was no quarrelling or disputing at all, everything being done in good order, although such a large number of people were assembled.

On the following days the payment of money was arranged, whether for the ceremonies already finished, or the dollar for each male of ten years old and upwards, in addition to the other payments. The Sandra people were much pressed and troubled on account of these exactions; for the well-to-do had to give much, and the poorer had to give also, so it was with difficulty that the Queen's orders were obeyed, as this payment was in addition to all the other things required at such times. In consequence, things became very cheap, as everybody wanted money and tried to sell; unhusked rice (akotry) sold for a penny a box (vata, about 180 lbs.); geese for three pence, at the outside; pigs and sheep at a shilling, outside price; an ox for a dollar in many cases, for cash; and if money was borrowed, six shillings were demanded as interest on a dollar for a month; while, if it was repaid at the harvest, from 15 boxes of rice up to even 90 boxes were required as interest.

Meanwhile, all the other customs at a royal funeral were kept up without intermission: during the day, the payment of money, etc., went on, and in the afternoon and night, the singing, dancing and music, etc.

Besides all the ceremonies at Nasandratony, it was considered necessary to repeat them all at the other principal towns of the Sandra district, as well as once more at Nasandratony, before leaving the place; so on the Wednesday after the Friday already described, everything previously done was repeated, without any omission, including the discharge of cannon and guns,
the killing of oxen, and the carrying of the corpse over the slaughtered
carcases, etc., etc.

On the Thursday the people were bidden to prepare, for on the morrow
(Friday) the royal corpse would be taken to the chief towns of the district.

III. From the departure to visit the Chief Towns, until the arrival at
Ivohitsiaka, on Friday, 30th September, 1892.

On Friday the business was resumed; the trappings of the royal bier were
replaced, the officers and soldiers were marshalled, and everything arranged
again, as before, the bier being carried out at the south-east corner of the
court: and over the carcases of the oxen newly killed there, and then was taken
along the embankment going west. It must be noted that no funeral pro­
cession, whether of nobles or of common people, may go along the small
banks (valam-parthy) between rice-fields, or along the rice-fields themselves,
although they may be lying fallow, but it must go only on the open downs
or tanety, however far round that may be. And on this occasion whoever
met or came in sight of the royal bier was obliged to crouch down and weep,
whether they felt any sorrow or not, until the procession passed out of sight.
And whoever did not thus pay honour to the deceased prince was attacked
and beaten by the royal slaves, and he was fortunate if he did not carry
home severe hurts and bruises. On the evening of the same Friday the
procession reached Ambôhimandroso; and on the following day the people
there were called up to pay their share, whether of oxen or money, and there
was no end of beating and tying up before all was collected.

On the Sunday the people went away, professedly to meet for worship, but
this was a mere pretence, for most of them cared nothing about religion;
so as soon as they were assembled, they dispersed again, and went on
arranging about the money and oxen, etc., to be paid. On Monday the
funeral ceremonies were all performed again, exactly in the same way as had
been done at Nasandrateny; 20 oxen being killed, and 50 muskets discharg­
ed, besides what was done of the tree will of the people.

On the Tuesday the royal corpse was taken out of Ambôhimandroso with
the same observances as before, and was carried to Fanjakâna, arriving
there on the same day; and on the following Friday, the funeral ceremonies
were again all observed just in the same way as before, the Governor of
Fanjakana bringing a red silk cloth and three bullocks in honour of the
event; and the people being obliged to pay up as at the other places. On
Sunday the same pretences at assembling for worship were made as on the
preceding Sunday; and on the Tuesday (11th October), the funeral proces­
sion set out for Mahazoarivo, stopping for the night at a place called
Antalâky; but as this is a village of no importance, nothing was done there;
but at Mahazoarivo all the usual ceremonial was gone through again, with
the same squeezing of the people. Ambôhitrandrazana was the next village
to which the funeral procession went, and as this is one of chief Sandra places,
and on the borders of the Bâra province, there was rather more than less
gun-firing and oxen-killing here than at other places. And here also the
proceedings were varied by a quarrel between the royal slaves of two different
families; one of which began throwing stones at the other; these replied in
the same fashion, and so stones and wood and at last knives were used, until
at length there was a free fight all round, and everybody was attacked who
happened to be in the way. After a little while the officers called out the
soldiers to stop the fray, and they laid hold of the slaves (Tsianolonkafa) of
the nobles who had begun the fight and were to blame for the whole distur­
bance. Many people were wounded and seriously injured, and one man
was nearly killed. But when the masters of these fellows saw what the
soldiers had done, they were very angry, saying they didn’t come there to be
attacked by the soldiers, “so we and all our friends will leave,” said they.
So off they went, and there was a general stampede of all their friends and sympathizers, leaving the adherents and friends of Ramavo, as well as the officers and soldiers, who then divided among themselves the oxen that had been brought. Those who left, however, only went to Ivohitsisaky, the next and last place where the funeral ceremonies were to be performed.

IV.—From the arrival at Ivohitsisaky to the Burial on Saturday, the 17th of December, 1892.

On Monday, 24th October, the procession set out from Ambohitrandrazana, and arrived the same day at Ivohitsisaky, the royal corpse being carried over slaughtered oxen as before. It was not, however, taken into the village at once, but to a compound called Sāhasōa ('pleasant field'), to the east, where Rajoakarivony mostly lived, and which was his favourite residence. Here the corpse remained for some time, until a number of matters were arranged. The first of these was the purchase of wood for making a ladder to ascend the high cliff where Betsileo kings are buried; so wood and bark-fibre was purchased at the Friday market, and also at other markets. The wood was used as rungs for the ladder, and the fibre (hufitra) for making cord and rope, while ox-hide only is used for cords for tying up the royal corpse. The main pieces of the ladder were obtained from those tabooed trees growing to the south-east of Ivohitsisaky (see page 196, ante), for there are some large trees which have been carefully guarded and preserved for more than a hundred years past.

The height and size of some of these is truly astonishing, especially those growing in the centre of the grove, for their height is much over a hundred feet. Only one tree, however, was felled for the ladder, since it was so large, and was split in two for the purpose, being more than 10 or 12 inches in diameter at the foot. The felling and preparing of this tree occupied not less than a fortnight, although the work went on without stopping, except on Sundays; and when felled, more than a week was spent in dragging it into the village; and here again a fortnight was required to finish it.

One of the judges (Ralambo) superintended the work, because he knew more of carpentry than any of the Sandra, and possessed better tools, and was most active in the business. There were also some carpenters sent by the Governor from Fianarantsoa, but these merely worked according to the orders of Ralambo, who laboured hard, as well as directed the others. He indeed nearly lost his life through his zeal, for he fell from the ladder through the failure of one of the rungs, and it was a mercy he was not killed. The making of this ladder was a severe strain upon the Sandra people, for all the tribe worked at it from the beginning to its completion. This, however, was not the only work the people had to do during the time the royal corpse remained at Sahasoa, for the collecting of money and of oxen in honour of the occasion went on without any diminution, as at the other places.

Just before the completion of the ladder, the Queen's message was brought to Ivohitsisaky by several officers, informing the people that Ramavo, the widow, was to succeed her husband as chief of the Sandra. She accordingly appeared before the tribe, giving assurances of her desire to do all in her power to govern them rightly. One of the chief nobles, however, and his wife were greatly annoyed to hear the Queen's decision, since they expected that he himself would be chosen as chief.

Soon afterwards, the royal corpse was removed into the village of Ivohitsisaky, and first of all, the ceremony of ascending to the tomb, a cave on the face of a high cliff, was performed. [This is called Tranomena or 'Red house.'] The olom-pady of the fourth class [see page 196] are those who are charged with this duty, which is performed in the following way: One of these men is given three dollars and a good new lamba, and he prepares
for his duty by calling together his relatives and dividing among them, as he pleases, his property, lest he should be killed in ascending to the royal tomb, and so he arranges his affairs beforehand, and says: "This money and lamba given to me from the Prince I consider as a gift for my burial, if I should be killed in ascending to the tomb." He is then tied with rope round his loins, after he has arranged his dress properly for the occasion; and an ox, which is to be hoisted up, is tied firmly with rope, the feet being fastened tightly, and it and the man are also tied together, the rope being long enough to reach the mouth of the cave. The end of the rope is then held by a number of the olom-pady and taken up to the top of the precipice by a path to the south of the cliff. The ox and the man are then drawn up the face of the precipice, and when they have come opposite to the cave (there being others stationed below to watch carefully), the man cuts the throat of the ox (having carried a knife tied round his neck); and with the blood from the wound he sprinkles the mouth of the burial cave on the face of the cliff. Astonishing skill is shown in killing the ox while hanging there and being still fastened to it. And while in front of the cave he looks carefully whether there are any of the lambas which should be replaced (that is, those wrapping the corpses of princes buried there); then he calls to the people at the top of the cliff to draw up the rope so that he may get to the top. So they haul up the rope, together with the man and carcasse of the ox; and he gets the whole of the ox as his fee. Then fresh red silk cloths and striped lambas and those called sarimbo are provided, so that the olom-pady may substitute for them those which are soiled or worn out. He is then let down again to the cave mouth, taking with him these fresh cloths, with which he replaces the old ones. These latter he covers himself with completely, and when this is done he calls out to those above and is drawn up to the summit of the cliff. So the cave is properly prepared, and the burial of the royal corpse may now be proceeded with. The olom-pady who do all this are set apart from their companions, and neither at the burial of princes or any of their family are they allowed to mourn in the ordinary fashion, or have their hair loosened from its plaits, for they are specially tabooed people.

When all this was finished, the two main pieces of the great ladder which had been made were set up, and the rungs fixed into them. (It was in preparing these that the judge Kalambo fell and was nearly killed.) When the ladder had been raised, it was seen that it did not reach the mouth of the cave, so other pieces of wood had to be added, and rungs fixed into them again. And then they pushed on the preparations for the burial.

The ceremonial at this stage was much less than at the villages where the corpse had previously staid, there being no carrying of it seven times round the courtyard, etc. The officers and the soldiers were still in attendance, but were not allowed to wear hats, as that is a tabooed practice at Ivohitsisaky. When everything had been prepared that was to be put with the corpse, these were all brought out of the royal house; and at length, on Saturday, 17th December, the corpse was taken out of the bier, and was carried up to be buried in the royal burial cave on the face of the cliff of Ivohitsisaky, according to the custom of the ancestors. Two of the princes went up into the cave to see to the placing of the royal corpse; and when they were up there they brought out and showed to the people the tobacco pipe of Andrianamanalina,* a very long and remarkable one. During the time that the corpse was being carried up the ladder by the olom-pady, a cannon was fired twice, and a hundred muskets were discharged, in addition to those fired by the people of their own free will in great numbers. Thirty oxen were killed by spearing, as is customary; and all the while the playing of the

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* This was the Betsileo king who was obliged to submit to Andrianampoinimerina, father of Radama I.; see Malagasy KabaYi, p. 4.—ED.
bands, the blowing of conch-shells, the beating of drums, and the singing of all the different kinds of funeral chants went on without stopping, making a deafening noise.

A great quantity of articles were placed together with the corpse of Rajoakarivony: a number of valuable silk cloths, in which it was wrapped, and over all these was a large and very handsome red one; tin boxes, in which his clothing was laid; a large measure of rice, tobacco, and bottles full of rum. It was amusing to see some of the things deposited there; for rum was one of the things Rajoakarivony liked best while he was living, and so it was put with him when he was dead.

So the burial of the hasahiránana [truly ‘bother,’ ‘trouble,’ ‘annoyance’] was at length completed on this Saturday, and a proclamation was made to the Sandra, ordering the mourning and the wearing of the mat sack to cease, since the burial was finished. And on the same day the people dispersed to their homes.

The royal clan (Zafimaharivo) met together on the Friday, 23rd December, at Nasandratony, to finish the mourning (mitsiobolo, equivalent to the Hova phrase mišàla tsàona). Fat oxen were then killed by every one, and the meat divided, and rum put in a leaf folded in a square form was placed in the sacred corner (the south-east) of the house (zoro-firárazana). Then all lifted up both hands, uttering the following prayer:

‘Listen, O great Lord, O Creator, and you, O ancestors one and all! It is you who have taken Rajoakarivony, for we could not prevent it. So he is now taken by you: so bless us who remain. And you, O sacred one (meaning the spirit of the late prince), bless us by day, bless us by night; and send us silver, send us plenty of oxen, send us abundance of wealth, for you have gone to become a god; so do not come near us, for you have become a companion of those departed!’

This therefore is the ceremony of mitsiobolo; killing oxen as a sign that the mourning is ended, and imploring blessings from the ancestors, and expelling the spirit of Rajoakarivony, so that he may remain no longer among the living.

Translated from a Native MS. by James Sibree, Ed.

THE DIALECTS OF THE MALAGASY LANGUAGE:

ILLUSTRATED BY LISTS OF 158 COMMON WORDS FROM 24 DIFFERENT LOCALITIES (CONCLUSION.)

In the last number of the Annual the greater part of the lists of provincial Malagasy words from a number of different parts of the island collected by the Rev. J. Richardson was given, together with some particulars as to how these were obtained. We now give the remaining portion of the list, and add a few remarks as to several interesting conclusions which are suggested by a study of these dialectal forms of commonly-used words.

First then, the group of words for relationship has some notable points; all through the lists, aba and dia, with variations, appear as much more in use for ‘father’ than the Hova word ray; while in those for ‘mother’
THE DIALECTS OF THE MALAGASY LANGUAGE. 209

reny, the Hova word, in various forms, is varied by endry and njàry, the latter possibly being from the root âry, 'to originate.' In the words for 'child,' 'son,' 'daughter,' etc., the Hova (and Malayan) zänaka is much less used than tsaiaka, hilônga, and the curious word homanàfo, which is, literally, 'eating fire.' In the words for 'daughter,' 'wife,' and 'woman,' the word ampèla, spindle, is frequent, reminding us of the English 'spinning,' and also ampisàfy, a sheath. Barèa, i.e. 'the brooder,' is used for 'woman' in at least two dialects. In several dialects the curious compound anàvàny, i.e. 'female father,' is used for 'grandmother.'

There are some noticeable variations in the different words for numbers; e.g. the substitution of paipo, mamòko, and sempo, for the common telo (three); of paipo and faiso also for dimy (five); of tsiota, in many instances, for ènina (six); and of paipo also, in one instance, for fito (seven). It is probable that many, of not all, of these words have come into use from the original word having become fady or tabooed from forming the name or part of the name of their chiefs. This is certainly the case with the word for ndlo (eight) in one dialect; ndlo has always been to some extent avoided from the being also the root of fàhàndlo, an enemy; but it becomes ndy, a word of similar meaning, in one case; this, Mr. Dahle says, is from the Arabic ndwà, an enemy. In the numbers from eleven to nineteen, the Hova form of putting the preposition amby ('together with') between the unit and the ten, is altered by placing it after the two words; thus, roa àmbin' ny folo (Hova for 12) becomes in most dialects folo roa amby. Reduplication is seen in most of the unit numbers, as ràrà, telotelo, limkimy, ènimagà, fitofito, ndlobndlo, and sitisìvà. The Hova word for 'million' (tapitràsa, lit. 'finished counting') becomes tsy tambo isaina, i.e. 'uncountable,' and tsy hita zakaina, i.e. 'unmanageable,' in some dialects.

The interchangeability of the weak suffixes ka, tra, and na, is seen in many of these words: thus, lohàlikà (Hova) is often lohàliktra, fàsiòkà (Hova) is often fàsiòktra, and sòfinà is often sòfyr; tra often becomes tsà or tse; the sì is often changed into l (e.g. valy for vady); and the tsy is changed into l (raty for raty, tìhy for tìsìhy), etc. The final na in so many Hova words is omitted in many dialects (e.g. ndlòm for ndlóma), etc. Whether these shortened forms, or the Hova fuller form, represent the original form seems still doubtful. In some districts the common terminal a is exchanged for e; and the Hova o (usually sounded like our o in to, do, move, etc.) takes the broad open sound of o as in 'motive'). In very many instances, however, a word of a distinctly different stock appears to have come with a different group of immigrants.

It is probable that the influence of the fady comes in the words for many common things in certain dialects; thus fàlàdà, sole, is sometimes fàntàska (lit. 'the treader'); sòroka, shoulder, is fìlàndà (lit. 'the carrier'); aïka, dog, is fàndòra (lit. 'the driver-away'); tsìhy, a mat, is fìlànda (lit. 'what is laid down') and fòvatàtra (lit. 'what is spread'); andèro, slave, is fànìràka (lit. 'one who is sent'); and làmbà, mantle, is siky or sikina, i.e. 'what is girded'.

In the words for the sun and moon, day and night, etc., there are several worthy of notice. Thus, mèsòndrò, sun (lit. 'eye [of] day'), becomes in some dialects màsománhamay, lit. 'burning eye,' and in others mahànikà, i.e. 'that which fills.' Instead of ndlàna, which is the word used
both for moon and month, and also instead of vola, silver, money, the word fanjáva, 'that which enlightens,' is very largely used for all three; while instead of maraina for morning, kiakándro, lit. 'the grazing' or 'scratching of the day,' is used in some cases, and vâkiândro, 'daybreak,' in others. The Hova word for evening, hariva, becomes in some cases fólakándro, i.e. 'bending' or 'weakening of the day,' and sôndronândro, possibly 'the 'sleeping' or 'reclining of the day,' in others.

The words for salutations are hardly dialectal variations on the Hova velôma and tsarâva, but are mostly distinct forms of speech, which are almost worthy of a special treatise, as embodying a considerable variety of tribal custom.

The dialectal words for jàmba, blind, give one of the most striking examples of variety, and it is difficult to account for the seven or eight different words which substitute the Hova word.

The group of words for 'dead', 'to bury,' and 'to mourn,' present some noticeable features. Thus, in some dialects, words meaning 'spent,' 'exhausted,' stand for the Hova máty (dead); while in others the words tsy misy, 'not to be,' and afak'âina, 'life departed,' take its place. In several districts the word for 'burying' is not the Hova mandêvina, but mandry, 'to throw away,' which is literally the way of burying with the forest-dwelling tribes; others again, use the word mamôby, 'to forsake,' and others, manâfina, 'to hide'.

Among words which are imitative are kôlokôloka, for a turkey, closely resembling its gobbling cry. The curious Hova word for the bird, vorontsiloza, i.e. 'the not fierce bird,' notwithstanding its threatening appearance and angry-looking wattles and crest, is replaced in some dialects by tsiantambo, i.e. 'not calamitous.'

In the words meaning 'to eat,' are several examples (p. 213) of chiefs' dialect, that is, of words only used in speaking of the chiefs and their families, a peculiarity of Polynesian languages seen in its extreme form in Samoan, but of which Hova Malagasy presents a few examples. It is seen much more fully in Betsileo and some other southern dialects. (See a paper on this subject in Annual XI., 1887, pp. 301-310.)

For other noteworthy points we must refer those interested in the study of Malagasy to the lists themselves, which, we think, will fully repay all who wish to investigate the language in its provincial forms. It is certainly only by the study of the dialects, as well as of the Hova forms, that we can properly understand Malagasy as a whole.

I may add, in conclusion, that several of Mr. Richardson's correspondents sent him, besides the words he asked for, very full lists of other words. All these, properly arranged, and with the additions of very complete vocabularies of Sihanaka and of Betsimisaraka words which I have in my possession, would make a considerable pamphlet or small book, and would form a large appendix to the Dictionary. I should like to see these all preserved in a printed form, for they would certainly throw valuable light upon many difficult questions in connection with the study of Malagasy.
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<tr>
<th>District</th>
<th>BASY</th>
<th>Lefona</th>
<th>Sabatra</th>
<th>Miady</th>
<th>Manerły</th>
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<td>Môramânga, E. Cent.</td>
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<td>Varara</td>
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*Also leherana, latsaka.*
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<th>AKOHO</th>
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<th>VORONTSI-LOZA</th>
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<th>KONGONA</th>
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<td>kivahy</td>
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<td>fandroaka</td>
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<td>parapandry</td>
<td>akongona</td>
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* When speaking of the chief, mitehaka. † Also, mikana, homa. § Of chiefs, ¶ Of chiefs' families. * * Also mitsamika, of commonalty.
SOME BETSIMISARAKA FOLK-TALES AND SUPERSTITIONS.

The Betsimisaraka, in those three divisions under the government of Belanova (already described*), have a great many tabooed things, for almost every person has his own particular ūady (taboo); but these are, in almost every case, something he has inherited, for no one knows the reason of the ūady except to say, his ancestors did so-and-so, or abstained from such-and-such things. According to some accounts, it was often a mere accidental circumstance which caused their ancestors to think that certain things benefited them, or otherwise; and so they charged their descendants accordingly to do some things, or to avoid others; and the people still observe these wishes of their forefathers.

One day, it is said, a certain Betsimisaraka was getting honey from the top of a very high tree, and was busily occupied in cutting away the branches on which the bees had built their combs, so that the liana (vahy) by which he had climbed the tree, and which was entangled in the branches above, was cut through and fell to the ground. As soon as he had got the honey and emptied it into a box, and was about to descend, lo and behold! the liana by which he had got up was nowhere to be seen, having been cut through. He did not know what to do, and

* See Annual XXI., p. 67.
was perplexed and greatly troubled; get down he could not, for the tree trunk was too large for him to clasp; if he shouted, there was no one to hear; he thought there was nothing for it but to die up there. However, after he had waited a little, there came a pair of huge lemurs (ambonda) close to him, and the male carried him by the head and shoulders, and the female by his feet, and in no time the two animals brought him safely to the ground, him who had thought he must die at the top of the tree. So the story goes. Upon which he laid a curse upon his descendents if they should ever kill or eat lemurs, or any of the leaping denizens of the forest. And for similar reasons the people do not eat certain things, because of their being tabooed by their ancestors, although they no longer remember why they act thus.

They tell a story, fabulous, no doubt, but which they believe to be true, as follows:—The miseries which animals endured from the oppression of mankind had become very severe, for when men wanted to eat, they had no scruples, but killed fat animals, big or little, as they pleased; so all the living creatures, it is said, whether those walking on the earth, or swimming in the waters, or flying in the air, gathered together. Those living on the earth said: “We are not able to escape men, for we live together with them, and if we flee away, we are caught, for we cannot withstand them, so we will tell God.” And those creatures which fly also said: “Some of our number have been taken to live with men, and still they are not content with eating them, but we also are shot and snared, so we will tell God.” And those inhabiting the waters also said that they had much to endure, so they would each and all complain to God on account of the doings of mankind to them; and so they went, it is said, to speak with God. And when God heard the complaints of the living creatures, He came down, being carried in a golden palanquin, to listen to their sorrows. Then each one declared his grief, and God said: “Every one of you return home, but do not alter your position with regard to mankind, lest they kill you; but let them be possessed by an evil spirit, if they kill or injure you.” And therefore the Betsimisaraka are most scrupulous about things which have been tabooed by their fathers and mothers, because they would be possessed by such and such things, and would be ill or even die; and their descendents are very much afraid of breaking the taboo of various things, since all things, they think, have received power from God to possess and harm those who offend. So when any one is ill, they exorcise everything they can think of, whether ants, or fowls, or stones, etc., etc., lest they should be possessed or bewitched by any of them.

And when they have planted anything, such as Indian-corn, or manioc, or sweet-potatoes, etc., and even rice, it is looked upon as common property; and when these things are fully grown, there is no one person more than another considered as their owner; so that if the real owner forbids others to take them, he is looked upon as a very bad person, selfish and unfriendly. The reason they act in such a foolish manner is this: There was once a very rich man who had only two sons, and he was old, yet he could not tell which of them should carry on his chieftainship, and be beloved by the people and lead them, as their chief; and so this, they say, was what he did:—He called his two sons to him, and said: “Do you two go and travel through our
country and visit the people, and do not return until you have successfully accomplished your journey; and here are supplies of food and people to go with you. So the two sons each set off with their followers; the elder one was kind-hearted and friendly, and gave of his provisions to the poor and the needy; while the younger one, on the other hand, was most saving and careful of his provisions, and would not give to the people, saying at the same time at the villages he visited, that what he had was for his own people, so that it lasted a long time, very different from what his elder brother did. The elder one therefore had used up all his food for the journey, and he and his followers were quite exhausted, when they chanced to see in the distance a spacious and pleasant open space, to which they went. When they got there, they heard a voice saying: "Who is this playing with the sand, which is the playing-place of the sons of God?" So he said in reply: "It is I, who am faint and weary, because the food my father gave me is all gone in going about his territory; but it is spent in feeding the poor, the hungry, and the stranger." Then again said the voice: "Go to yonder rock, and take all the sweet honey there, but the young bees leave alone." So he went and took the honey, and got a great quantity.

The provisions of the younger son also were all gone, so he asked of his elder brother where he got the honey, so that he might obtain some also. So the elder one pointed out the playing-place of the sons of God as the place. When the younger one heard that, he also went, and some one asked: "Who is this coming to the playing-place of the sons of God?" Then he answered: "I have been sent by my father to visit his people, but I am exhausted, for all my provisions are gone; yet I have not wasted them, or given them away to other people." Then replied the one who was speaking with him: "Go to yonder rock, where there is honey, but do not take the sweet, but take the young bees." But when he got there, the young could not be eaten any more, for they were all bad; so he and his followers died of hunger, while the elder brother and his followers got back to his father, and he inherited the chiefship.

On that account the Betsimisaraka do not grudge giving food, but they give very freely of all they have to every one whom they consider needing it; but yet they do not give much to their relatives, or to the poor, but to passers-by and other people, for most of them like to curry favour and seek for praise.

In every village there is something tabooed by them all, which they call fadin' ny ody àndro (lit. 'tabooed by the day-charm'). While the rice is still growing in the fields, green lemons or citrons may not be carried into the village. And the green herbs growing in the rice-grounds (tày) may not be plucked by hand, but taken with a knife. So if any one chances to break the taboo, and there is much rain, or the rice does not grow well, they think it is caused by that offence; and before they see what really happens to the rice in the fields, they kill an ox for those who have broken the taboo. And whatever they do, they cannot eat or even taste anything before they have taken a little and burnt it, which they call "given to the Creator and the ancestors;" for if that is not done, they say the business will not be prosperous.

As regards trade and money-making by the men, one of their usual
AND SUPERSTITIONS.

ways of doing the latter is by arranging people's quarrels, especially by the sons of the chiefs (vodisaina) and the great people, because while there was yet no Hova governor, these had the chief power and authority. So when they hear that any one is having a dispute, they come there to judge and arrange the quarrel, and this is their way of doing it:—(1) Each side must pay a shilling, this being for the reading of the particulars in question; (2) they again each pay sixpence, which is called 'roasting manioc' (tôno màngahàso): (3) each day that the cause is going on, the parties disputing kill an ox for the food of the arbitrators, whatever be the time occupied in it;* and (4) whatever the sum or the property gained by the one who wins the cause, half of the amount, be it much or little, goes to the arbitrators; and even the one who loses must pay up also, for they say: "Well for him that he is not guilty."

The following curious particulars I extract from the notes to the Betsimisaraka vocabulary—a very full one—which is given in the Malagasy MS. from which the preceding paper, as well as the one in the last ANNUAL, has been translated. It refers to the price of cattle (as well as of other animals), and is a foot-note to the word séhi-tândroka, which is the Betsimisaraka equivalent of the Hova vàntotromby. a young ox, but is, literally, 'span-horn,' that is, I suppose, having as yet horns only a span long. The Malagasy writer says:—

The price of cattle depends entirely on the size of its horns. A calf still unborn sells for a dollar; when a month old, and the horns begin to appear, it costs five and sixpence; when the horns are a finger's breadth long, it costs 6 shillings; when they are two fingers' breadth long, it costs 12 shillings; but when it has calved, it is worth 16 shillings (four dollars); and these prices do not vary. Kittens, whether male or female, are worth a shilling each; a goose sells for a shilling, a Muscovy drake for a shilling, but the duck for only sixpence; a crowing cock, big or little, is worth sixpence, but a sitting hen is only fourpence, and a pullet is twopence to threepence, and they will not take less than these prices.

Translated from a Native MS. by

JAMES SIBREE, ED.

* It would seem from this that "refreshers" for counsel have their counterpart in Madagascar. —ED.
NOTES ON THE ECONOMIC PLANTS OF MADAGASCAR.*

Guttifera. 1.—Symphonia clusioïdes, Baker, and other species of Symphonia. The wood of these trees is used for various purposes, as is also the gamboge-like resin which they yield. (Hab. Forests of E. Reg.) Native names: Dintinina, Ràmy, and Haràmy. An allied tree (S: globulifera, L.) a native of Jamaica and British Guiana, yields from its roots a quantity of resin, used in medicine and for fixing arrow-heads to spears. It is known in Jamaica as Hog-gum and in British Guiana as Karamani resin.

2.—Garcinia melilfera, Baker, and G. pauciflora, Baker. (E. Reg.) These are near allies of the tree which yields the celebrated Mangosteen (A. mangostana, L.) of the Malay Archipelago and also of the Siâm and Ceylon Gamboge trees (G. Hanburyi, Hook. f., and G. Morella, Desr.).

3.—G. Gerrardi, Harv. A tree with edible fruit. Probably introduced. (Cent. Reg.)

4.—Calophyllum inophyllum, L. (E. Coast.) Foràha (Betsim.). A large evergreen tree of India, Burma, Andaman Islands, etc. The wood is hard and durable, and the seeds yield a thick dark-green oil.

5.—C. parviflorum, Bog. A tree affording a useful wood. (Upper forests of E. Reg.) Vintàmina.


7.—Xeroclamys pilosa, Baker. Used in the manufacture of rum. (Central Madagascar.) Hatsiikana.


Malvacæ. 9.—Abutilon angulatum, Mast. A shrub, probably introduced, from the fibre of the bark of which the Bètsileo manufacture a kind of cloth. (Cent. and E. Regs.) Hafotízsy.


11.—Hibiscus tiliaceus, L. (E. and N.W. Coasts.) Vário and Bário (Betsim.).

12.—Adansonia madagascariensis. Baill. The Madagascar Baobab. Its bark affords a fibre, and its fruit is edible. (W. Coast.) Bontôna, Za (Sak.). Two other species only are known, viz., the Baobab or Monkey-bread tree of W. Africa (Adansonia digitata, L.), the pulp of the fruit of which is edible and the bark fibrous, and the Australian Gouty-stem tree (A. Gregorii, F. Müell.), the pulp of the fruit of which is also eaten by the aborigines.

13.—Eriodendron anfructuosum, D.C. The silk-cotton surrounding the seeds is used for stuffing cushions, but is said to be dangerous to the eyes. (W. Reg.) Moraingy and Bamba (Sak.). This plant has a wide distribution in the tropics of the Old and New Worlds, and the silk-cotton, under the name of Kapok, is exported from Java to Europe and Australia for stuffing mattresses.

Sterculiaceæ. 14.—Dombeya, spp. Small trees whose bark supplies a useful fibre largely used by the people. (Cent. and E. Regs., especially forests.) Hafotra. [This was, no doubt, the fibre about which a somewhat lengthy correspondence took place with the Foreign Office in 1881. It

* This paper, by my friend and colleague, Rev. R. Baron, has been in print for some time in an English scientific journal. Were he here, there would be probably many additions to be made to the paper; but as so much attention is now being given to the vegetable products of the island, I think that its reproduction here may be of some service, even if it is not in all respects up to date.—J.S. (ED.)
was carefully studied by the Leeds and Dundee Chambers of Commerce, and was reported to be, while destitute of textile value, well fitted for paper-making. It, in fact, closely resembled the bark of *Broussonetia papyrifera.*

**Tiliaceae.**

15. *Grewia macrophylla,* Baker. A shrub from which the Sihanaka obtain a kind of fibre. There are 45 species of *Grewia* known in the island, chiefly in the W. Reg., many of which yield a useful fibre.

16. *Corchorus olitorius,* L. One of the plants which, yield the valuable fibre obtained from India known as Jute. (E. and W. Regs.)


**Linaceae.**

18. *Erythroxylon myrtoides,* Bojer. A shrub with black wood, employed chiefly in ornamental work. (Cent. and E. Regs.) Hûzomainty. This is an ally of the well-known Coca plant of Peru (*E. coca,* Lam.).


Gelastrinaceae. 20. *Eiwoodendron lycoides,* Baker. A shrub used by the Sakalava in reddening their finger-nails. (W. Reg.) Mûina (Sak.).

21. *Eiwoodendron,* spp. One or more species with light-coloured wood are used for the poles of gentlemen's palanquins, etc. (Forests of E. Reg.) Hûzondranô.


**Anacardiaceae.**


**Connaraceae.**


27. *Cnestis polyphylla,* Lam. Used as a dog-poison. (E. Reg.) Voâsîfaka or Voatsîfaka (Betsim.).

**Leguminosae.**

28. *Crotalaria striata,* D.C. Used as a black dye for Ro-fa cloth. (B. and Cent. Regs.) Bêrâvîmpôtsy. This is a close ally to the Hemp of India which is furnished by *C. juncea,* L.

29. *Indigofera pedunculata,* Bojer. Affords a kind of dye. Aikâmanâga. The well-known Indigo of commerce is furnished by *Indigofera anil,* L., and *I. tinctoria,* L., and probably other species, which are cultivated to a very large extent in India, Central America, W. Indies, etc.

30. *Herminiera elaphroxylon,* G. and P. A shrub with wood almost as light as cork. It is the Ambash or Pith-tree of the Nile, where the natives use it to assist them in swimming across the river. Colonel Grant says: "It grows so rapidly that in three years it almost choked up the channel of the Bahr el-Gazelle." (Marshy land in Antsih.) Odîfongâ.

31. *Dalbergia Baroni,* Baker. A large tree with valuable wood, used for furniture, doors, etc. (Forests of E. Reg.) Voambiana.

32. *D. trichocarpa,* Baker, and, probably, also one or two other species of *Dalbergia.* Shrubs or trees possessing useful wood used in house building. The one known as Manâriâna has a very durable reddish wood; the wood of Manâriâvô is somewhat lighter in colour. (W. Reg.) Manûry (Sak.).

33. *Neobaronia phyliantheoides,* Baker, and *N. xiphoclada,* Baker. The wood, which is extremely hard, is used for spade handles, etc. (The former is found in the forests of the E. Reg.; the latter occurs in the Cent. Reg.) Hârahâra.

34. *Tamarindus indica,* L. The Tamarind, the pulp of the pods of which, preserved in sugar, is imported into Europe from India and the W. Indian Islands. (W. Reg.) Madilo or Kîly.
2.7.0

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35.—*Trachylobium verrucosum*, L. The Gum-copal tree of Madagascar. It yields a hard resin similar to Anime. (E. Coast.) *Tanàrəbo* (Betsim.).

36.—*Piptadenia chrysostachys*, Benth. The wood of this small tree is said to be used for certain musical instruments. (Cent. and E. Regs.) *Fàno*.

37.—*Albizia fastigiata*, Oliv. A tree with dark wood used in dyeing. (Widely spread in the island.) *Volomborona*.

38.—*Weinmannia*, spp. Various species of *Weinmannia* afford wood commonly used in house building. (Chiefly forests of E. Reg.) *Laànà*.

39.—*W. Rutenbergii*, Engl. A shrub (or tree?) with very durable wood. (Upper forests of E. Reg.) *Hàzomànà*.


41.—*D. viticoides*, Baker. A tree affording useful wood. (Forest on Ankàràrata.) *Tsìtsìnhìna*.

42.—*Weîheà sessiliflora*, Baker. A shrub (or tree?) whose bark is said to taste like cinnamon. (E. Antsìh.) *Hàzomànàmy* (Antsìh.).

43.—*Combretum coccineum*, Lam. A climbing shrub yielding a fibre. (W. Cent. and E. Regs.) *Saày*.

44.—*Dionychia Bojeri*, Naud. A small or tree affording a black dye used for silk. (Cent. Reg. chiefly.) *Bìngò*.

45.—*Cascaria lucida*, Tul. The wood is employed for making drums. (Cent. Reg.) *Hàzomalìfaka*.

46.—*Cuphocarpus inermis*, Baker. And probably other allied shrubs, used in making musical instruments. (E. Reg.) *Tsiènàmpòsa*.

47.—*Panax*, spp., and *Cussonia*, spp. Employed in house building. (Forests of E. Reg.) *Vantsìlànà*.


49.—*Schismatolada*, spp. Shrubs (or trees?) closely allied to *Cinchona*. (Forests of E. Reg.) [An examination made for Kew by the late J.E. Howard, F.R.S., failed to detect any trace of quinine in the bark.]

50.—*Danais Gerardi*, Baker. A climbing plant from the root of which the Sihanaka obtain a kind of dye, and from whose bark they obtain a kind of fibre. (Forests of E. Reg.) *Hàzomàntòbo* (Antsìh.).

51.—*Urophylîum Lyalli*, Baker. The bark is said to be used in the manufacture of rum. (Forests of E. Reg.) *Fatray*.

52.—*Gardenia succosa*, Baker. A shrub from which exudes a kind of gum. (W. Reg.) *Amòkômbe* (Sak.).

53.—*Guettarda speciosa*, L. A tree which affords the wood known as Zebra wood. (E. and W. Coasts.) *Tamàbùràrìsa* (Sak.). The Zebra wood of English commerce is said to be the produce of Brazil and Rio Janeiro, and its botanical source is unknown. *Connaràs gùianènsis*, Lam., a large tree of British Guiana, is also said to furnish Zebra wood.

54.—*Electronia buxifolia*, Baker. Wood used in house building and for walking-sticks. *Fàntìsikàhîtra* (Ank.).


*Composite.* 56.—*Vernonia mirana*, Baker. A tree whose wood is used in house building. (Cent. Reg.) *Mîrànà* (Bets.).

57.—*Psiaàdia dodoàoàfòlia*, Steetz. The natives use the leaves of this plant for annealing new water-pitchers. (Widely spread in the island.) *Dìnqàdingàna*.

*Sapotaceae.* 58.—*Labramia (Delastrea) Bojeri*, A.DC. A tree from which...
the Betsimisaraka obtain a kind of dye. It is possibly the N̄ente, whose bark is abundantly employed as a dye in Imèrina. (E. Reg.) N̄ente (Betsim.).

59.—Mimusops? costata, Hartog. A small tree with edible fruit. It also yields a fibre. (River sides near E. Coast.) Todina or Voajàba (Betsim.).

Bebeneae. 60.—Diospyros, sp. Affords a valuable ebony exported to Europe. (W. Reg.) Mpingo or Sombingo (Sak.).

Apoenynae. 61.—Landolphia, spp. Climbing plants which yield the native india-rubber, Váhy. Two of the species of Landolphia here referred to as yielding Madagascar rubber have been described as Vahea madagasca­riensis, Bojer, and V. gumifera, Lam.

62.—Alyxia lucida, Baker. A shrub whose bark and leaves are employed in the manufacture of native rum. (W. Reg.) Andrianavany (Sak.).

63.—Cerbera (Tanghinia venenifera, Poir.). Affords the fruit formerly employed in the "Tangena" ordeal. (E. Coast.) Tangena.

Asclepiadæ. 64.—Cryptostegia madagascariensis, Bojer. A shrub, the bark of which is used by the Sakalava in the manufacture of rum, and its fibre for fishing lines. (W. Reg.) Lombiro (Sak.).

Loganiæae. 65.—Nuxia spæœæphala, Baker, and N. terminalioides. Baker. The wood of these trees is employed in house building. (Forsts of E. Reg.) Lambiniana.


67.—Buddleia madagascariensis, Lam. The berries of this shrub appear to be used in some parts of the island in the manufacture of rum, its flowers in dyeing the cloth called Fiufotsy, and its leaves were formerly used as a substitute for soap. (Widely spread in the island.) Seva.

68.—Anthocleista amplexicaulis, Baker. A large-leaved shrub, some part of which the natives employ for malarial fever. (In and about upper forests of E. Reg.) Landémry.

69.—A. rhizophoroides, Baker. A tree whose wood is used in house building. (Forsts of E. Reg.) Variñy.

Scrophularinæae. 70.—Buchnera leptostachya, Benth. A herb with which the natives stain their teeth. Tambolo.

Bignoniæae. 71.—Colea Telfairea, Bojer. A small tree with hard and durable wood. (Open country in Cent. Reg.) Hitishitsíka.

72.—Phyllarthron bojerianum, DC. A tree with handsome foliage, whose wood is variously employed. (Cent. and E. Regs.) Zâhana.

Acanthaceae. 73.—Rhinacanthus communis, Nees. The seeds are used for scenting clothes. (Cent. Reg.) Voanâlakely. The roots of this plant are used in China under the name of Tong-pang-chong, and in India under that of Nagamulli, in certain forms of skin-disease.

Labiate. 74.—Moschosma polystachyum, Benth. The Musk-basil. (E. Coast.) Karônjambôby (Betsim.).

75.—Tetradenia fruticulosa, Benth. A shrub, the juice of which is said to produce violent vomiting. (Cent. Reg.) Borôna.

Phytolaccaæae. 76.—Phytolacca abyssinica, Hoffm. This shrub possesses purgative properties, but has to be used with care, as it is a virulent poison. (Woody places of Cent. Reg. chiefly.) Vahivôraka.

Piperaceae. 77.—Piper borbonense, C. DC., and P. pachyphyllum, Baker. Closely allied to the Cubeb, black and long peppers. (Forsts of E. Reg.) Tsirimerifery.

Monimiæae. 78.—Tambourissa, spp. Various species of this genus are employed in house building. (Forsts of E. Reg.) Ambôra.

Laurineæ. 79.—Ravensara aromatica, Sonn. A tree whose strongly aromatic bark is employed in the manufacture of rum. The leaves are said to be used as a condiment, and the aromatic fruit is known as clove nutmeg. (Forsts of E. Reg.) Havôromangidy.
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Thymelaeceae. 82. — Dubia glaucescens, Dene. The fibre of this shrub is used as string. (Cent. Reg.) Asoha or Havoha.


84. — Uapaca clusiacea, Baker. A shrub used largely in feeding silk-worms. It produces an edible fruit. (Abundant in W. Imerina and occurring at a few other places.) Tapia.

85. — U. clusioides, Baker. A large tree with edible fruit. (Forests of E. Antsib.) Voampâka (Antsib.).

86. — Antidesma madagascariensis, Lam. A tree with edible fruit (W. Reg.) Varona (Sak.). The fruits of A. Bunius, Spreng., a plant found throughout the hotter parts of India, Ceylon, and the Malay Islands, have a sub-acid taste, and are used in Java for preserving.

87. — Macaranga ferruginea, Baker. A tree whose stem contains an abundant supply of resin, the nature of which requires investigation. (W. Imerina.) Motina. Almost all the species of Macaranga in the island yield useful wood.


89. — Ficus soroceoides, Baker. The leaves are rough, and are used as a substitute for sand-paper. Am País.

Conifera. 90. — Podocarpus madagascariensis, Baker. This tree affords a valuable white wood much used in carpentry and house building. (Forests of E. Reg.) Hitatra.

Cycadaceae. 91. — Cycas Thouarsii, R. Br. The natives are said to obtain from its stem a kind of false sago. (E. Coast.) FAho (Betsim.).

Seitamineae. 92. — Hedychium flavescens, Carey, and H. peregrinum, N. E. Brown. These plants afford a kind of ginger. Sakamâlao. The sliced rhizomes of H. spicatum, Ham., form the principal ingredient in the scented powder known as Abir, used by Hindoos; and they are also used in India as a carminative tonic.

93. — Amomum Daniellii, Hook. f. Malagasy Cardamom. (E. and W. Regs.) Longôzy. The pulp of the fruit is eaten by the negro races of Guinea for its agreeable acid flavour and refrigerant qualities.

Taceaeae. 94. — Tucca pinnatifida, Forst. Yields arrowroot. Doubtfully native. Tavo. This forms an important article of food in the South Sea Islands.

Dioscoreaceae. 95. — Dioscorea, spp. Various species of Dioscorea found wild in the forests which have large edible tubers. (Forests, chiefly in E. and Cent. Regs.) Ovinâla or Oviâla.

Liliaceae. 96. — Drimia Cowanii, Ridley. The bulb of this plant is employed by the Betsileo as a rat-poison. (Cent. Reg.) Tongôloboalivo (Bets.).

97. — Raphia ruflia, Mart. The midrib of the leaf of this palm, which sometimes reaches 35 to 40 feet in length, is used chiefly for poles for ladies' palanquins, ladders. etc. The fibre from the young unopened leaves is employed as string, and is largely exported to Europe under the name of "Raphia grass." Various kinds of cloth, which are known as Fajo, Fiofotsy, Sandiaiaia, and Si'kîniwala, are made from the fibre. From the stem the natives obtain a sweet liquid called Harasa, and the shells of the fruits are employed as receptacles for various small articles and as snuff-boxes. (Widely spread in the island, but always in valleys.) Rofta or Fômby.
98.—Hyphane coriacea, Gärtox. A fan-palm, whose fruit the Sakalava largely use in the manufacture of rum. (W. Reg.) Satrana or Satramira (Sak.).

Pandanææ. 99.—Pandanus, spp. Hats are made from the leaf fibres of some of the species; the leaves of one of them found on the east coast are used, when dried, as covers for packages, and effectually secure them from rain. Vakoana, Hafa, etc.

Aroideæ. 100.—Typhodorum lindleyanum, Schott. The fruit, after long boiling, is sometimes eaten by the natives. (E. and W. Reg. chiefly.) Viha.

Cyperæææ. 101.—Cyperus latifolius, Poir. Commonly employed in the thatching of houses. (Widely spread in marshes.) Hérana.

102.—C. imerinensis, Böckl. A sedge nearly allied to the Egyptian papyrus. The flowering stems when strung together are largely used for native doors, etc. Mats are made from strips of the same. (Widely spread in marshy places.) Zoziro, Zoroziro, and Bilo.


104.—Scirpus paludicola, Kunth, var. decipiens, Nees. A rush employed in making mats, baskets, etc. (Cent Reg.; chiefly.) Házondróna.

105.—Lepironia mucronata, Rich. Used in the manufacture of hats, also employed by the Betimisaraka women in making sugar-bags, which are exported to Mauritius. (E. Coast.) Pënja (Betsim.). This species is found also in China, where it is largely used for making mats.

Gramineæ. 106.—Stipa madagasacariensis, Baker. Employed in making native baskets, etc. (Cent. Reg.) Hăravola. The plant is closely allied to the Esparto (S. tenacissima, L.) of Spain and N. Africa, so largely used for paper making.

107.—Sporobolus indicus, R.Br. Used in the manufacture of hats. (Widely spread in the island.) Tsindrodrëtra.

108.—Céphalostachyum Chapelieri, Munro. A bamboo employed for numerous purposes. (Forests of E. Reg.) Vôlotsângana.

Lichenes. 109.—Roccella fusiformis, Ach. A lichen yielding the dyeing material named Orchil. (Island of Nosivê, and many other places on the southern and south-western coasts of the island.)

R. BARON, ED.

From the Kew Bulletin, No. 45, Sept. 1890; pp. 203-215.)
PROPERTY AND WEALTH AMONG THE MALAGASY.

THE possessions of the Malagasy consist, almost exclusively, of slaves and cattle. In the central provinces of Imerina and Betsileo, the land around the villages and homesteads or vaba has a certain value; and the domestic animals other than cattle, such as sheep, goats, pigs and poultry, as well as the objects which the independent tribes employ for barter, and which they like to accumulate in larger or smaller quantities according to their means, also constitute part of the property of the Malagasy; yet it is really by the number of cattle and slaves that the wealth of individuals is estimated.

This wealth is, however, held on a very uncertain tenure. No one, in fact, in Madagascar is sure of retaining his property. In the provinces governed by the Hova, the officials, whether civil or military, receiving no remuneration or any salary, live upon constant exactions, usually made on the most frivolous pretexts; since they condemn to fines, or even to confiscation of their property, their unfortunate subordinates; and these latter can generally do nothing to escape these unjust demands. The new laws forbid, it is true, these acts, which are as unjust as they are arbitrary; but they are not put into force, in fact they cannot be, so long as the central government does not pay a proper salary to its officials. It may, however, be said that the exactions made by the governors of the different provinces and by their subordinate officers do not usually profit for long those who have made them; for the Prime Minister, who follows the enrichment of his subordinates with a very vigilant eye, makes them disgorge more or less completely, as soon as the property amassed with so much trouble during long years makes it worth his while to do so.*

Among the independent tribes, wealth is still a very uncertain matter, for the chiefs and their followers, people without any religion or law, think it no harm at all to pillage their subjects, every one in his turn, under the oddest and most unexpected pretexts. Every Sakalava, for instance, who has any property, unless he is surrounded by a numerous family and many slaves capable of inspiring fear and respect, is almost sure to be denounced some day or other as having committed some sorcery, and either to be pillaged, without any form of trial, or to be subjected to an ordeal (or judgment of God), which almost always turns to his condemnation, and consequently to his death and the confiscation of his property, which the chief, his followers, and the accuser share among them. And so, to avert from themselves as much as possible the robbery to which they are exposed, the Sakalava and other independent tribes disperse their cattle in various places, and they hide the moveable property they possess, such as cloths, mirrors, glasses, barrels of powder, ornaments, etc., in the hollow trunks of trees, or in holes in the rocks; their cast-iron cooking pots are buried either in the mud of the mangroves

* It will be seen that the foregoing paragraph describes a state of things that has now passed away through the establishment of French authority throughout the island; it had, in fact, already ceased at the time of the publication of this paper (July, 1896).—ED.
on the sea shore, or in that of the smaller streams, where rust does not
injure them. If this property remains all together in their huts, it will
be certain to be robbed by their petty kings.

Among the independent tribes, children entrust to the chief of their
family all that they possess and all they gain, asking, just as they
require it, for what they need. The accounts of each member of the
family are as well kept and arranged in the head of the chief as they
could be in an account-book. The hiding-places where the various
articles of property are deposited are known only to him; he has all
the responsibility of them, he goes to bury them, or to unearth them,
at night, when no one can take him by surprise; sometimes he reveals
the places to one of his children, but cases are not at all rare when,
having confided the secret to no one, it passes with him to his grave.
The northern Malagasy and the Hova hide the dollars which they pos-
sess in their burial-places, which are considered as dangerous to every
one except the members of the family owning the tomb.

As for the others, a Sakalava, however old he may be, cannot alienate
his property, or sell his slaves, without the consent of his father;
every family lives in perfect good understanding among its own mem-
bers, and it is not uncommon to see brothers and sisters and cousins
joining together to purchase as common property an ox or a slave.

The customs which regulate the sale of animals among the Saka-
lava are curious: for he who buys and pays for, without seeing them,
either cattle, sheep, or poultry, has only the right, when he takes pos-
session, to animals of the same number and of the same age as those
which he bought, even when he goes to fetch them, it may be, several
years after the purchase; because, they say, the vendor is responsible
for the animals up to the time of delivery. From the day that the
purchaser has seen them, however, they increase in size and number
to his profit, but, at the same time, at his own risk, the vendor be-
ing no more responsible for disease, death, loss or theft of the property
in question.

In the woods and forests, which may be considered as property
belonging to the whole tribe in common, the Sakalava mark by a
cut with a knife any tree of which he wishes to reserve the proprie-
torship. These are called hazo voasolatra, i.e. 'notched, or blazed,
trees,' and no one else may meddle with them: If any one else than
the man who marked such a tree cuts it down, and makes anything
from it, as, for instance, a canoe, the first one has a right to seize the
canoe without giving any compensation.

Among the independent tribes, disputes and lawsuits with regard to
property are regulated by means of ordeals of various kinds. Of these,
the one most used is that by boiling water, which ends the dispute be-
tween the litigants; for they must take with their hands a piece of stone
out of a pot full of boiling water. The one who is not scalded during
this dangerous operation is considered as having the right on his side.

Before the Christianisation of Imerina, disputes of this kind were
settled in the central provinces by administering a decoction of the nut
of the tangan fruit to two animals, fowls or dogs, each representing one
of the parties; the one whose animal survived gaining the suit.

The love of money is very strong among all the Malagasy, and they
consider inability to pay one's debts as one of the greatest crimes. Debts are sacred, and the debtor who does not pay his creditor on the day agreed upon (tsatok andro) is liable to very severe penalties. Until quite recently among the Hova, the debtor had to mitolo-batana (lit. 'deliver his body'), that is, he was obliged to give himself in payment and so became the slave of his creditor; and if his value was less than the sum owing, his wives were sold (although their relatives, it is true, had the right to redeem them by discharging their husband's debt), then one or more of his children living under his roof and not married, and consequently still liable to be taken. This custom was still in force up to 1880. A third of the produce of any sale of a Hova for debt reverted to the sovereign. Among the Sakalava they pay debts with their children, but not with their wives.

In Madagascar, as in all poor countries, the rate of the interest on money is extremely high. In Imerina, at the commencement of this century, Ranavalona I. issued a law condemning every borrower who should not pay his debt at the time agreed upon to pay double the sum lent, when it had been agreed that the loan should bear interest, and to pay a third in addition if no interest had been agreed upon. The code published in 1880, which changed —on paper—so many of the ancient customs, fixed at 2 per cent per month the maximum of legal interest, and ordained that for the future all such transactions should be recorded in registers kept by Government officials, who would previously levy a tax of one twelfth of the interest for the Government. The same law enacted that the lenders who should demand a higher interest than the limit of 2 per cent per month should lose the sum lent; and that the borrowers should pay a fine of five dollars and five oxen, or, if they were insolvent, that they should be condemned to as many days in prison as they had half-dollars to pay. Notwithstanding this law, even in Imerina the rate of interest is rarely less than 50 per cent per annum, often it is much higher. In 1890 a Hova who had lent five dollars to a Betsimisaraka claimed a hundred at the end of a year for the capital and the interest! Another, more modest in his requirements, only demanded 30 dollars for the interest upon three dollars during three years!

Among the independent tribes, where money is not so much used, the greed of gain is, however, not at all less. If a Sakalava buys an ox on credit for consumption and dies without having paid for it, his children and grandchildren, without any distinction, are responsible, and in default of such relatives, the friends who have helped to eat this ox, and who, a long time after the feast, can be tried on account of the non-payment of the debt of their host, and be sold as slaves, if they have not the means of discharging the debt. Interest is fixed in the following manner: if the ox, for instance, was an animal of six or seven years old, which in Madagascar is considered as having the same value as three or four young bulls or heifers, they calculate the number of calves which these bulls and heifers would have produced, and which these also, having become full-grown, would in their turn have produced during the years elapsed since the delivery of the ox.

Among the Antanosy, it is a rule that after the harvest four baskets of rice should be paid for every basketful borrowed before that time;
and that when one has bought on credit a piece of beef in weight very nearly equal to a tenth of the animal, after a year a calf of ten months must be given in payment, which they call toombohena (lit. 'increase of beef').

In civilized countries, the land is the basis of national wealth, but it is not so in Madagascar, as indeed is the case in all uncivilized regions, where the sparseness of the population, the want of good means of communication, and ignorance of the most elementary principles of agriculture prevent the utilization of their vast territories. In Madagascar it has ordinarily, so to speak, no saleable value, except in the most thickly populated portions of the central provinces, or in plantations in the neighbourhood of the towns, which are fertilized by the manure which has accumulated during several centuries; these, if by any chance they should be offered for sale, reach a very high price.

In Imerina, the land is divided between the various tribes and sub-tribes, and the laws of the ancestors do not allow them to alienate or to sell it to people of a different tribe, except at Antananarivo, where any Malagasy can acquire a piece of ground, because all the various tribes are represented there, although each one has his own special quarter. There are two sorts of sale, the one definite, the other made on condition that the vendor, on repaying the value at a fixed time, shall regain possession of his former property; in the latter case, which is a kind of mortgage, the price is naturally much less. Some Hova let their land by means of an annual rent (hōvan-tany, or, if it is a rice-field, fehi-vava (lit. 'bound by mouth')). Some few acres of rice-field in the Betsimitatatra plain, to the west of the hill on which the Capital is built, have realized 2000 dollars (10,000 francs). At the nominal, rather than real, tax, to which the rice-fields in the neighbourhood of the Capital are valued, they do not produce more than two per cent. Nevertheless the desire of keeping in the family the ancestral land (tongá mihönkon-dràzana) is so great among the Hova, that marriages are almost always made not only within the same clan, but more often between relatives (except between the descendants of sisters down to the seventh generation). When any division takes place, the officers of the palace preside on the occasion and receive a certain amount of money (sao-tany, lit. 'benediction of the land'); when there is a dispute between neighbours, the same officers are charged with the settlement of the disagreement, and they are also given some money for their trouble (hīsa-tany, lit. 'land-treading').

It must not, however, be supposed that land, although uncultivated and without defined value, does not belong to any one, or can be taken by any one who wishes to settle upon it and clear the ground. Flacourt wrote thus in 1645: 'There is not throughout the island any land which has no owner, and it is a mistake to suppose that one has only to choose land to be able to cultivate it. The chief people do not permit any one to appropriate the smallest corner of their country, without their asking it in the most respectful manner.' What the celebrated governor of Fort Dauphin wrote two centuries and a half ago is still true to-day, at least of all the districts where population is
massed together; and it is a general custom throughout the island not to sell land. The inhabitants permit the cultivation of as large an extent of land as one may wish; but they never abandon the possession of it, of which they are very jealous, the sale of land being associated in their minds with the recognition of foreign authority and being equivalent to a cession of their territory. In Madagascar they say that the Europeans have no tânin-drazana (ancestral land), and so they have no right to possess land. In fact, in virtue of the principle, up to the present incontestable in all the island, that the kings and chiefs of Madagascar, great and small, have the absolute sovereignty of the land and their subjects, the soil belongs in full propriety to these chiefs, who ought to transmit it intact to their successors;* nevertheless, their subjects divide it out among themselves and have an undefined use of it, a right perpetual and inalienable to its produce through the fact of occupation, subject only to paying a ground-rent.† Except in the central provinces land is not bought; every free man who comes to settle under a chief obtains, after having made submission to him, a plot of ground which the chief assigns to him, and upon which no one, under pain of a fine, can make any plantations. The Betsimisaraka who have burned and cleared a patch of forest can use it for an indefinite time. The Hova often place in the open ground which they propose to cultivate a pole, bearing on its top a handful of dry grass, called a kiady, which is a sign of propriety and possession; in fact, this is a sign of taboo, showing that it is forbidden to touch that piece of ground.

Formerly all Imerina and the Betsileo country was divided into feudal fiefs or mënakely, of which the lords were absolute masters, not only of the land, but also of the inhabitants, whom they oppressed without mercy. At the present time in Imerina the mënabe, or estates belonging to the crown,‡ are distinguished from the mënakely, or feudal hereditary properties, whose lords always belong to one of the three first clans of Andriâna or nobles, viz., the Zanakandriana (the royal family), the Zàzamárolàhy, and the Zànakandriamàsinàvalôna.§ The inhabitants of these menakely or fiefs are free people, but they must pay a certain tax called hajia, which is divided, half going to the lord, or tomпо-mënakely, on whom they depend, and half to the sovereign, both of whom have besides the right, each in that which concerns himself, to certain unpaid service or fanompôana. It is to the tomпо-mënakely that is given the tsâm-pangady, or 'spadeful,' which is one of the annual taxes due from every family in Imerina. Up to a very recent period the feudal lords had the right to administer justice, both in serious as well as minor offences, on their domains, judging these themselves, or appointing the judges; but since the issue of the recent laws, the judgments which they pronounce are subject to the revision of the Andriambavény, or royal judges. At the death of the tomпо-mënakely or lord, his vassals must offer to his heir a 'handkerchief to wipe away tears,' that is to say.

* It was for having conceded, with regal rights, large tracts of land to the French Company of Madagascar that Radama II. incurred the animosity of his subjects and was put to death.
† This is the fahenâja of the Antanosy.
‡ Since the prime minister usurped the power, his domains were also called mënabe.
§ The other noble clans have not the right to possess menakely.
oxen, money, etc.* On the other hand, a vassal cannot be buried before a present proportionate to his position has been made to the lord of the domain. According to an ordinance promulgated in 1868 by Rainilairo rivony, and confirmed by the 121st article of the new code, the lords who abuse their rights and privileges lose them, and their domain becomes a menabe, which henceforth is held directly from the crown. Outside their menakely, these lords have only a right to the honours due to the rank they occupy in the nobility, and to any position which they hold in the Court.†

In former times, the menakely could be sold; but Rainilairo rivony deprived the feudal lords of this privilege; and he at the same time suppressed a great portion of the powers which they had over their serfs. The sovereign still sometimes bestows upon her relatives some important fiefs, which are called also vodivona, but only for their life, and no longer hereditary, nor even irrevocable. She gives also in certain cases to some of her subjects, by way of recompense, land freed for their life from all taxes, and called ibaominintany (i.e. 'land which replaces the gift of an ox's head'); these lands are not feudal. The portions of feudal land which the sovereign or the lords let to private persons are subject to certain ground-rents or obligations called hêtra.‡

It is only since the conquest of the Betsileo country by the kings of Imerina that that province has been divided into menakely; in ancient times these were only like so many menabe, or fiefs absolutely independent one of the other. A Hova could only become a lombo-menakely or feudal lord by adopting a Betsileo chief, or through a debt which had not been paid at the expiration of the appointed time.

At the same time, among the Antaimoro, the former chiefs have been authorized to keep, under the title of menakely, their ancient chieftainships, and to retain for themselves the half of the tithe of rice due from their former subjects, the other half going to the sovereign in Imerina.

In the North, in the West, and in the South, where the population is very scanty, and to a certain extent nomade, the land seems to have no owner. for the Antankarana, the Antiboina, the Sâkalava, the Bâra, the Mâhaîfaly, and the Antandroy being pastoral people, they frequently change their residence. Nevertheless, the country has been for a long time granted by the kings, who are the real proprietors, to their principal vassals, who, in their turn, subdivide it among their relatives and their slaves.

In Madagascar the houses belong [almost] always to those who occupy them; however, with the exception of many of those which have been recently constructed in the principal towns of the interior and on the coast, they have little intrinsic value, being made either with a few planks, or lumps of earth dried in the sun, or, more frequently, with rushes, bamboos, or the trunks of palms. Radâma I., however, decided

* According to the new code, the lord of a fief can only exact from his vassals a certain sum of money, which the central Government fixes.
† Many of these feudal lords have very humble employments; I have known some who were simple aides-de-camp of a low rank.
‡ [Again it must be remembered that there is not now, nor has there been for eighteen months past (Dec. 1898), any 'sovereign' in Madagascar, at least in Imerina.—ED.]
at the end of his reign that all the houses in Madagascar belonged to himself, and that their owners must provide lodging for his soldiers and his servants, whenever they had need of such accommodation. Only foreigners rented and still rent houses. At Antananarivo, up to the death of Ranavalona I., it was customary that the buyers should pay to the proprietors of the shops where they bought articles sold by the Arab traders, two per cent of the value of such articles. For thirty years past, rent has been paid in dollars (*hôfan-tràno*).

It appears that it was a Mauritian creole, named Bardet, who had, in Antananarivo, the first concession of land which was ever made to a European. Towards the same period, in 1862, an Englishman well known in Madagascar, Mr. Thos. Wilkinson, also obtained a piece of land, with authority to clear it; nevertheless, during the reign of Radama II., clearing of land gave rise to numerous difficulties. In fact, the laws promulgated by the king gave foreigners the right to build houses and to cultivate land, but only after having obtained permission from the local authorities; and the soil always remained the property of the king. In March 1863, Radama II. decided that anyone who would pay two dollars per lot for land of 30 metres square might cultivate this land for a period of five years, after which the settler could renew the lease on the same conditions.

When the English Government made its first treaty with the Malagasy Government, there were endless discussions on the subject of an article touching not only on the right of the purchase of land, since the Malagasy were most unwilling to cede this point, but also as to the settlement allowed to foreigners. In order to define this, Consul Pakenham, who conducted the negotiations, accepted these conditions: that while, in the English text, it should be said that one could rent without any time-limit, in the Malagasy text it should be put, ‘to rent by month and by year;’ it is true that, in basing any agreement on the Malagasy, where there is no difference between the singular and the plural forms, it could be maintained that the real text allowed renting by months and years. This article was the cause of numerous complications between Europeans and natives in questions of renting land.

The right of holding land was included in the [French] treaty of 1868, although the terms were rather obscure.* But in the new code which was promulgated on the 29 March 1881, the 85th law, in contradiction of the corresponding article in the Franco-Hova treaty, forbade, under penalty of hard labour, to sell to any one, or to place as security in the hand of any one, not a subject of the Queen, the land of Madagascar. This law also enacted that any holding of land was invalid unless the Government seal had been affixed to the contract, and that the holder must pay to the Government five per cent on the value of the lease. Finally, it specified that the forests and all unoccupied land belonged to the sovereign, and that no one could lease them without her authorization.

Nowithstanding the liberal stipulation of the fifth article of the revised treaty of Great Britain with Madagascar, which permitted the holding of land on long leases, it was not more easy than formerly to

* A Mauritian creole named Lebrun rented in 1872 at Sâhambâva, on the north-east coast, for 23 years, for an annual rent of 2,500 dollars, 10,000 acres of land.
obtain plots of land either from the Government, or from private individuals. Although it was very easy to tell the Malagasy that they had a right to let their land as they pleased, they were obliged to take the opinion of the governor of the province, who would be eager to buy it himself, or to make one of his officers buy, at a low price, the land required. When a European or a creole succeeded in gaining a holding, the lowest price was from 2 fr. 50 per acre per annum, for the first years, and from 6 fr. 25 for the later period.

In 1887, the Hova Government reduced to from 1 fr. 50 to 2 fr. 50, according to locality, the annual rent of an acre of land.*

Inheritance among the Hova.—Among the Hova the father is free to leave his property to whom he will,† and very frequently he favours some of his children, without which quarrels would ensue between brothers and sisters.

The property left to a child beyond his own share is called tôlotra, or rather, tôlobolôtra, tôlobološra; and that which is of less value than that to which on heir has a right is called tôlotanana [tôlotra, given, presented; vôhilhra, a village; vôlotôra, a reed; tânana, hand]. Those who inherit (mitontôhilhra) become the guardians of the others. It is no uncommon thing for adopted children to inherit all the property to the prejudice of the actual children: It is usually at the time of death that the head of the family appoints his heirs and divides his property in presence of witnesses, to whom he gives a small present of money called hôja; this is also called harena an-dôha-riâna, i.e. ‘wealth at the top of the waterfall,’ and he then commends his children to the other relatives. The son of a widow born even several years after the death of the husband has a right to a share of the property of the deceased, because the Hova believe that the husbands come from time to time to comfort their wives who remain faithful to them.

When any one dies without leaving either children of his own, or adopted children, or without dividing his property before witnesses, it is the sovereign who inherits; the parents or other older relatives have no legal right to inherit their children’s possessions. The property of a Hova woman dying without posterity reverts to the sovereign; it is the punishment inflicted on sterility.

Illegitimate children not acknowledged by their fathers are always adopted by the father of their mother, of whom, by a curious fiction, they become the brothers; and they have the right to a share, in the disposal of their grandparents’ property, of a portion equal to that of the other children.

The children of a noble (andriana) and of a free person (Hova) can only lay claim, on their father’s side, to the property which their father leaves to them expressly by name. A widow, or a divorced wife, has the right of fahatelon-tânana, that is to say, of a third of the property

* [It will of course be understood that the former regulations as to Europeans holding land in Madagascar are now a matter of history, having been all nullified by the French occupation of the island. I had therefore some doubts whether to retain the last few paragraphs, but on further consideration I thought it well to keep the whole of M. Granddier’s article unaltered. The French authorities give great facilities for Europeans to hold land, either for cultivation, or for building purposes.—ED.]
† Andrianampoinimerina gave the force of law to this ancient custom,
of her husband. As for a woman who marries a man of an inferior rank to her own, she is disinherited.

The property of a man dying in consequence of a judicial condemnation by the tangéna ordeal is [rather, was, as the tangéna been illegal for many years past] confiscated partly to the profit of the sovereign, and partly to the profit of the judges and of the accuser.

People of humble origin, when they have acquired a certain amount of property, often put themselves under the protection of some powerful lord, able to protect them against the spoliation to which all Malagasy are [were] exposed from their superiors; as a return for this help they bequeath to them all their property, both present and to come.

Inheritance among the non-Hova Tribes.—Among all the other Malagasy peoples, the father has, as with the Hova, the right to bequeath his property to any one he may choose. That which he has not arranged about while alive is divided among his children, both his own and those adopted, by equal parts among the Sakalava, the Antankarana, and the Bārā; and in the proportion of two thirds for the males and one third for the females (as among the Jews and Mussulmans) among the Betsimisaraka, the Antambahoaka, the Tanōsy, the Betsileo, the Tanāla, and the Taimbogy. There are some tribes, as the Bēzānozāno and the Māhafāly, where the eldest son only inherits; but among the Bezanozano, before they submitted to the Hova, the younger children often united together to dispute the inheritance.

All throughout Madagascar, authority is transmitted, both among chiefs of the family as well as among chiefs of tribes, rather from brother to brother than from father to son. Still, it is not uncommon for the chief, who is considered as having absolute authority, to appoint his successor before his decease just as he pleases, without regard to custom; and, on the other hand, the people do not always accept as chief the one who has been appointed, but choose some one else.

The women never inherit from their husbands, at least it is never so described, and the husband does not inherit from his wife, who hands over to the chief of the family all that she has gained and all that has been given to her.

The masters are the undoubted heirs to their slaves' property.

Among the Sakalava, the children must always deduct from the inheritance they gain from their parents an important portion which is paid to the king; this is the harihāry. When the deceased leaves neither father nor children, all his property must be given to the king, under penalty that otherwise all the family will be mulcted.

* There is amongst the Antibōina, or Northern Sakalava, a custom which does not exist among those of the west and the south. They can, in fact, in the same way as these latter, dispose of their property at their own pleasure, provided that, at the time just before their decease, they make known their last wishes, or, as they phrase it, that 'they transplant their words' (mamity vojana); but, at the same time they cannot apportion to the eldest son of the vahidē or principal wife an inferior share to that given to the eldest sons of the other wives; each of these must receive a legacy as much less as the rank of his mother is inferior; and also, they must give to the youngest son of the principal wife a smaller portion than that of the eldest son of the last wife, and so on.

† Betsimisaraka, Taimoro, Tanosy, Tanala, Bara, Mahafāly, Sakalava, Antankarana, and Betsileo.

‡ The power passes by law to the eldest of the brothers, then to the next, and then to the others, and then to the eldest son of the eldest brother, and to the eldest son of the next, etc.
Illegitimate children, the *danakàminsìhèny* or love-children, inherit from their mothers, when they have been acknowledged, in the same way as legitimate children.

Slaves cannot be sold after the death of their master, they remain with the family; at the same time, if one of them turns out a scamp and commits very serious offences, a speech is made to the spirits of the ancestors or *lôlo*, to denounce the offender to them, and he is exchanged for oxen; but this is a case which very rarely occurs.

The Sakalava kings consider themselves as the rightful heirs of every European or other foreigner who happens to die in their territories; and should he be the manager of a trading house, they demand a tax of inheritance, or *harihary*, on all the merchandise contained in the warehouses, a tax all the more due if the deceased and the king were on friendly terms. This demand generally takes the form of levying a contribution of from ten to fifteen of each kind of article in stock. If the king happens to be 'brother by blood' with the deceased, he takes all his property, without leaving anything to the widow or the children; the *fihitra*, or body-guard of the king, come to the door of the dying man, and do not always wait for him to breathe his last, before robbing his house and carrying into the chief's compound every thing they can lay their hands on. It is in accordance with the same reasoning that they claim to be owners of all ships cast on shore by storms, or coming into a harbour disabled. But while the former are always given up to pillage, the others can usually compound by a payment in goods to the value of about 2000 francs. We may give one more instance, as in the same order of proceedings, viz. the custom in vogue among the Tanosy; a Malagasy of another tribe who comes to settle in Anosy must not cut the ears of his oxen in his own fashion, *but must follow the custom of the king with whom he lives, and who will become the owner of his entire herd if he leaves the province.*

*Translated from the French of ALFRED GRANDIDIER,† by JAMES SIBREE, ED.*

*In Madagascar, every family has its own special fashion of cutting the ears of its oxen, this constituting its private mark of ownership.

† "La Fortune des Malgaches," extracted from the *Bulletin du Comité de Madagascar, Juillet et Août 1896."*
REPRINTATION OF ALL KNOWN ACCOUNTS OF MADAGASCAR,
FROM ITS DISCOVERY IN 1500 TO THE YEAR 1800.

ONE of the most important works referring to this island, second only, in fact, to M. Alfred Grandidier's great book on Madagascar, in many quarto volumes, still in process of publication, is that projected by two French societies, viz. the Comité de Madagascar and L'Union coloniale française. These two societies propose to immediately commence the publication of all documents, works, or parts of works, relative to Madagascar, since its discovery until the end of the last century. We translate the following sentences from their prospectus:

"There exist, in fact, not only many books which can only be procured with great difficulty, or which only contain in the whole series of volumes but a few pages relating to our colony, but also a number of manuscript documents almost unknown, but which should be brought to light, or which, being issued in Portuguese, in German, or in English, should be translated.

"Besides this, the works of former centuries, read in the original text without notes or explanations, are not easy to understand; the names of places, for instance, are strangely spelt and difficult to identify. The critical and explanatory notes, and the maps which accompany them, will make the perusal of these works agreeable and serviceable.


"The publication will be directed by Messrs. A. Grandidier, Froidevaux, and G. Grandidier.

"The collection will consist of about ten volumes, in large octavo of 450 to 550 pages, embellished with maps and engravings. The contents of the first four volumes have been settled upon as follows: Vol. I. - Introduction, texts of Portuguese, Dutch, French, English, and Italian travellers from 1500 to 1640. Vol. II.-Texts of Portuguese, English, and Dutch travellers from 1640 to 1800. Vol. III. - Texts of French travellers from 1638 to 1657. Vol. IV.-Texts of Flacourt, and others."

Summary of the First Volume.

PREFACE.—Discovery of M. by Diogo DIAZ, 10th of August 1500.
Alfonso D’ALBUQUERQUE sees M. in 1503.
Did Captain DE GONNEVILLE land in M.? (1503).
Diogo Fernandes PETEIRA passes the shores of M. (1504).
How Fernan SÓAREZ discovered the east of M., 1st Feb. 1506.
Manuel TELEZ DE MENECES passes the east of M. in 1506.
Tristan DA CUNHA visits M. with his fleet in 1506. (Accounts: 1st by BARREIRA; 2nd by CORREA; 3rd by CASTANHEDA; 4th by FARIA Y SOUSA; 5th by OSORIUS.)
Shipwreck of Vasco GOMES in 1507.
The King of Portugal announces to pope Julius II the discovery of M. (1507).
Diogo LOPEZ DE SEQUEIRA visits

* Thinking it will be interesting to many of our readers to see a complete list of the earliest books upon, and other accounts of, Madagascar, we translate in full the list given in the prospectus of the two French societies. For brevity’s sake the letter M. usually substitutes the word ‘Madagascar’ throughout the list.—ED.
the S.E. coast of M. in 1508.

Ludovico VERTHEMA passes near to M. in 1508.

Admiral Juan SERRANO is sent to establish a trading-post in M. in 1510.

Information obtained with regard to M. at Mozambique by the Florentine Andrea CORSALE (1514).

Description of M. by Duarte BARBOSA (1516).

Bastian DE SOUSA is sent to establish commercial relations with M. in 1515 and 1521.

Shipwreck of Manuel DE LACERDA on the S.E. coast of M. (Accounts: 1st by CORREA; 2nd by BARROS.)

Shipwreck of the Pero Vaz o Roxo and of the Pere Annes, Frances on the S.E. coast of M. at the end of 1527.

Shipwreck of Ninus da Cunha on the S.E. coast of M. in 1528. (Accounts: 1st by CORREA; 2nd by BARROS.)

Landing on M. by a Dieppe privateer in 1526.

The navigation by the Dieppe captains Jean and Raoul PARMENTIER of the west coast of M. (1529).

Duarte and Diogo DA FONSECA are sent to M. in 1530 in search of the shipwrecked Portuguese. (Accounts: 1st by CORREA; 2nd by BARROS.)

First European settlement in M. about 1540.

Diogo SUAREZ visits M. in 1543.

Description of M. by Jean Alphonse and Raelin SECALART (1545).

Voyage of Captain Jean Alphonse le SAINTONGEOIS to M. (1547).

RAMUSIO: Madagascar (1554).

Balthazar LOPES DE SOUSA explores the west coast of M. in 1557.

VASCONCELLOS winters in M. in 1559-1560.

DE MONTLUC fils: project of a voyage to M. (1566).

THEVET: (1) article on M. (Cosmographie); (2) description of M. (Insulaire), 1570.

BELLEFOREST: article on M. (Cosmographie), 1575.

Voyage of the Rev. Father STEVENS (1579).

Martyrdom of a Portuguese missionary in 1587.

First voyage of the English in the Indies in 1591, by Captains RAYMOND and LANCASTER.

Voyage to Madagascar of John MAY (1591).

Voyages of the Dutch to the Indies (1594 to 1607).

DAVIS touches at Saint-Augustine's Bay (1598). (1601).

Voyage of Captain LANCASTER Martin de VITRE: Voyage to the Indies (1603).

PYRAD DE LAVAL (1602).

Frederic DE HOUTMAN: Malagasy Dictionary (1603).

VALENSKREK: Malagasy Vocabulary (1603).

MIDDLETON'S Voyage to M. (1607).

Massacre of an English crew at Sada (after P. MARIANO, 1607).

Captain ROWLES' voyage to M. (1608).

Captain W. KEELING'S voyage to S. Augustine's Bay (1608).

Observations on S. Augustine's Bay by the merchant W. FINCH (1608). (1609).


Voyage to M. of Henry MIDDLETON (1610), and of DOUNTON (1610).

LINDSCHOT: Description of M., with map (1610).

Wreck of a Dutch ship at Sainte-Luce (1612).

Voyage of the Rev. Falher STEVENS (1579).

Martyrdom of a Portuguese missionary in 1587.

First voyage of the English in the Indies in 1591, by Captains RAYMOND and LANCASTER.

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PYRAD DE LAVAL (1602).

Frederic DE HOUTMAN: Malagasy Dictionary (1603).

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MIDDLETON'S Voyage to M. (1607).

Massacre of an English crew at Sada (after P. MARIANO, 1607).

Captain ROWLES' voyage to M. (1608).

Captain W. KEELING'S voyage to S. Augustine's Bay (1608).

Observations on S. Augustine's Bay by the merchant W. FINCH (1608). (1609).


Voyage to M. of Henry MIDDLETON (1610), and of DOUNTON (1610).

LINDSCHOT: Description of M., with map (1610).

Wreck of a Dutch ship at Sainte-Luce (1612).

Voyage of the Rev. Falher STEVENS (1579).

Martyrdom of a Portuguese missionary in 1587.

First voyage of the English in the Indies in 1591, by Captains RAYMOND and LANCASTER.
FROM FORT DAUPHIN TO FALSE CAPE:

NOTES OF AN EXPLORATORY JOURNEY IN THE EXTREME SOUTH OF MADAGASCAR.

THE southern extremity of this great island still remains among the least explored and consequently least known of all the provinces of Madagascar. Very few travellers have as yet crossed this region, and therefore we welcome any addition to our scanty knowledge of its physical geography and of its inhabitants. About two years ago, however, M. Lemaire, then the French Resident at Fort Dauphin, made a journey from his post at that port to as far as False Cape, a point situated only about 22 miles east of Cape St. Marie, the southern extremity of the island. From his journals and sketch-map M. Alfred Grandidier prepared an article, which appeared in the Bulletin de la Société de Géographie of Paris early in 1897; and from this we translate the following particulars.

ANDROY, which is the most southern province of Madagascar, and which extends to the west of the Mandréré River, has good reason to have a very bad reputation. Brigandage is there a constant practice, and the dryness of the soil and the scarcity of water makes travelling very trying and difficult.

M. Lemaire, setting out on the 13 October 1896 from Fort Dauphin, proceeded to Andrahomana, a trading-post which is situated at a day's march distant (about 8 hours); he kept westward, first rounding the Cape Andavaka, which is formed of limestone cliffs, and where several caves are seen, and then, after 1h. 40 m. journey, reached Mount Anky, which is about 300 metres high. The sides of this mountain are abrupt: towards the sea, but slope gently to the north, and are covered with prickly-pear and other thorny plants growing up among the sharp rocks. All around, the country is stony, with stunted vegetation; there are here no india-rubber trees. The population is very sparse, and the people live chiefly by fishing.

Three hours more to the west are the lakes of Ahöngy and Irômy, which are surrounded by small woods, and are joined one to the other by a minute stream of water flowing over a bed of sand; their shores are alive with flamingoes. Sand-dunes, crowding one upon the other, cover the space between these lakes and the River Mandréré, and are strewn over with innumerable fragments of Æpyornis eggs mingled with stones.

From the Ahongy lake to the village of Ampâsimpôlaka, which is situated on the eastern bank of the Mandrere, is about 2h. 20m. journey. In October this river brings down very little water, while its mouth is barred by sand and is consequently closed during several weeks. On its banks there are numerous fields of potatoes, which form the staple food of the natives; they cultivate only a little manioc and no rice at all.

The region which extends to the west of the Mandrere is very arid,
so M. Lemaire and his bearers were obliged to fill their gourds with water at the village of Ankilimâmy, which is on the west bank of the river, opposite to Ampasimpolaka, and was for some time a trading-post. But in March 1895, it was pillaged by the Antandroy, who found it a much easier thing to take the merchandise by force than to exchange it for the natural productions of the country.

Leaving Ankilimamy, M. Lemaire climbed the chain of hills which encloses this side of the valley of the Mandrere, and marched westwards across a plain with low rounded hills, which descends with a gentle slope towards the south as far as the coast dunes. In an hour and a half he arrived at the village of Manômby, in the midst of the Androy country, and, an hour and twenty minutes later, at that of Isâmby; All the Antandroy villages are hidden in the midst of an enclosure of prickly-pear, all bristling with their strong and dangerous thorns. The population appears to be tolerably numerous in this region, and has not the wild and shy appearance of that on the banks of the Mandrere; but its filthiness defies all description, and M. Lemaire, who had allowed one of the chiefs to walk for some time at his side, holding his hand, had very strong reasons for regretting it on the following day, when he found his hand enflamed and covered with pimples, which caused him suffering for several days. The want of water explains this filthiness, which causes itch and the dreadful sores with which most of the natives are covered; their bleared eyes are usually surrounded by flies, which they do not attempt to drive away. Eggs in which the chick is formed are one of their principal delicacies. With the adult Antandroy their sole clothing is a filthy rag, all in holes, which they do not keep on in their huts, especially when they squat round the fire; as for the children, they go about quite naked. Some of them have straight hair, like the Hova. The soil of the village is nothing but a disgusting dung-heap. The people are always at war one with another, and each family is, so to speak, imprisoned within the narrow limits of its own domain.

One of the numerous chiefs who divide among themselves the sovereignty of Androy, Imiha, led M. Lemaire in an hour and a quarter to Ilânja, where one can see the sea on the horizon. In proportion as one advances westward, the thickets of prickly-pear become denser, and the cultivated plots are fewer. The petty 'king' of Ilânja, Imâka, was not less polite than his neighbour, and proclaimed before his small assemblage of subjects that M. Lemaire was ray àman-drêny, that is to say, 'both father and mother;' and he made him a present of a fat ox. Leaving Ilanjia, the ground is hard and covered with short grass, with here and there prickly-pear, bushes of heath, and small clumps of trees. On the horizon, to the north, the country is wooded; the undulations of the ground are very gradual, and run from north to south. From time to time there are bowl-like shallow depressions, several miles in diameter, where the rain-water, after having traversed the upper layers of the soil, which is sandy and porous, seems to collect at no great depth; for, notwithstanding two months' drought, these hollows were still green. There are numerous villages, which do not contain more than from four to eight huts, for every Antandroy family lives by itself.
It took an hour and three quarters to reach Maroaloka, and three and a half more to get to Ambôvobè, where there are some wells; during all the journey they had nothing to refresh themselves with but the fruit of the prickly-pear, whose acidity somewhat quenched thirst, while its pulp filled the stomach. The prickly-pear is very abundant in this district, and the clearings become fewer; some wooded hillocks hide the sea from view. There is no village at Ambovobe, but simply, as its name indicates, a dozen wells dug in the sand, and from 20 to 25 feet deep, which are reached by steps' roughly cut in the earth. Each of these wells is the property of one of the surrounding villages of the small district of Sevohitra, and is surrounded by a hedge of prickly-pear. At the time M. Lemaire passed them they were dry, with the exception of two, at the bottom of which, in a little hole, they found from 4 to 6 inches' depth of muddy yellow water. Potatoes were always found to be the principal thing cultivated in this district. It appears that india-rubber trees are found in the woods to the north.

The route followed turns sometimes to the west and sometimes to the north-west, across an extensive undulating plain. Far away in the east rise the mountains of Antokofo, and to the north-west, near Fénoarivo, that of Ivôhibè, from which one is separated by hills. On all sides, as far as one can see, there is bush, in the midst of which, the natives say are hidden many villages, but not one of which is visible, although many clumps of prickly-pear show settlements of people. It was here, for the first time for some months, a few heavy showers fell. To the north extends a vast clearing, fairly green, where herds of cattle find pasture, and which, in the rainy season, becomes a lake.

The district which is next traversed, after over two hours' journey, is called Parètsa; the ground becomes more and more bare of vegetation; here and there are hollows, where the black soil shows some moisture lower down. Points of rock come to the surface in the midst of sandy earth, which is, as we have already seen, only permeable to water for a slight depth, since the rain-water appears to collect in the hollows. It is probable that on digging wells, water would be found; but the ancestors of the Antandroy never dug the ground, and so their descendants refuse to do so.

An hour further on comes the district of Sila, where is a wood of Fantsi-ôlotra, a species of Didicere (?), whose thorny stems, always turned towards the south, resemble a barricade of elephants' trunks; the stem, which is as big as a man's thigh, is entirely covered with large thorns, between which grow the small round leaves. On one of these trees a White Lemur (Propithecus Verrauxii) was clinging, which, when dislodged, went leaping across the country on its hinder paws, after the fashion of the kangaroos.

The rain had brought out numerous tortoises from the thickets of prickly-pear, but M. Lemaire's porters were obliged to content themselves with looking at them, because they are animals fady (tabooed, or sacred) with the Antandroy, who only allow them to be taken on board ships, but do not let them be killed in their country.

To the wood of Fantsi-ôlotra or spiny trees, succeeds a forest of

* It may not be superfluous to remark here that, for an Antandroy, ten is a large number.
NOTES OF AN EXPLORATORY JOURNEY.

baobabs. It would be easy to make roads, even railroads, in this region, but what profit could one derive from them when there is nothing to be carried but prickly-pears? In this plain, which extends to the north, there are neither hills nor rising grounds; the trees are all bent in one direction, owing to the constant force of the winds.

Two hours and a quarter west, the village of Iraraza is reached, and two hours still further (towards west-south-west), first across a small wood interrupted by some clearings and manioc plantations, Analavondrové, where there are seven or eight stagnant or dried-up pools, two of which still contain a little water. It is here that the herds of the district come to be watered, and here also the native housewives come to supply themselves from holes which they dig in the sand surrounding these pools. During the wet season, this depression forms a lake of about a kilometre in diameter.

From Analavondrové it takes more than four hours to reach Tànivontaka; the path goes sometimes to the west, sometimes to west-south-west, first crossing open bush growing among grass in the white sand, then over bare country, where, in the north-west, appears the low range of the Vohimena hills. M. Lemaire's porters killed on the road a White Lemur by spearing it; but, to their great regret, they were obliged to leave it in the bush, because, as already said, it is a tabooed animal with the Antandroy.

Before arriving at Tanivontaka or Ampélatèlo (‘three women’), the path winds across small valleys covered with shrubs and bristling with prickly-pear. The ground is sandy and strewn here and there with stones. From thence to the hamlet of Imôngy is about half an hour’s journey, sometimes to the south-east, and sometimes to the south-west; then two hours is taken to reach the village of Anôsisâlo, whose principal inhabitants wear lâmbas, once brown, but now black with filth; these are woven from the thread of the silk cocoons which they collect from the trunks of trees, and from which the native women weave the cloth. M. Lemaire’s guides, who were Antandroy chiefs, did not cease to conjure up a crowd of difficulties, as much from cowardice as from distrust, and they led him by difficult paths across almost impenetrable thickets of prickly-pear and other thorny shrubs.

From Anôsisâlo the path goes across a sandy country, with small valleys from north to south and covered with prickly-pear, with jamâta or arborescent euphorbias (Euphorbia stenoclada), and with shrubs having willow-like leaves and whitish bark, and occasionally with india-rubber trees. The limestone rock, from which the soil is strewn with fragments of all sizes, shows more frequently than in the east. After three hours and a half the company arrived at the bank of the River Mânambôvo, which flows in a very broad valley, wooded here and there, and whose bed, which was then dry, extended like a long yellowish ribbon, cut here and there by small pools of water, connected by a tiny stream, and inhabited by numerous flocks of ducks.

Descending the bed of the Mânambôvo, the village of Fâralâmbo was reached in an hour and ten minutes, and then, an hour and a half later, the mouth of the river. The dunes at this part of the coast are not grown over with filao trees (Casuarina), as at Mândrêre; they are only thinly covered with grass. The soil is everywhere strewn with [frag-
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ments of] Aepyornis eggs. It was here that M. Lemaire met with the king of Manambovo, Malay, with whom he became a 'brother by blood.'*

This region abounds in cattle, in goats, and in sheep. Everywhere the potato is cultivated, but manioc is scarce. The trade in india-rubber and in orseille [a lichen employed as a dye] was formerly very flourishing, until the pillage of the warehouses of False Cape and Cape Ste. Marie obliged the European traders to leave the country.

From the mouth of the Manambovo it required four hours and three quarters to get to Itomampy or False Cape. The path follows the windings of the shore, which is formed of volcanic rocks covered with sand composed of shells, and which is bordered by dunes clothed with rather thick bush, and with numerous fragments of Aepyornis eggs. There is always heavy surf here, and landing is impracticable. Midway, after having traversed the districts of Itsafoy and Alakalaka, where tortoises are abundant, the rocky promontory of Tsimanga is reached, which interrupts for a little the line of dunes, and is hollowed out with caves.

There is nothing attractive in the aspect of False Cape. Everywhere is sand and clumps of prickly-pear. The bay, which is enclosed by a natural breakwater of rocks, about 500 to 600 metres from the shore, is accessible for small boats of 20 tons or so; these enter by a narrow opening which faces the south-east, and anchor in a depth of 3 metres. The village is at some distance in the interior. Water is always scarce here; it is procured by digging holes in the sand.

The district is rich in sheep, which are each worth from two to three fathoms of coarse cloth, that is, from one and a quarter to two francs. Not far from the coast there are woods where india-rubber trees are found, which, up to the present time, have hardly been at all worked.

It requires, it is said, not less than three days' journey from False Cape to Cape Ste. Marie, where Tsifanhy still rules, that is, the same chief whom I saw there in June 1866, during my first journey in the south of Madagascar. The traders who had settled there were robbed about three years ago. Before abandoning his establishment, one of them arranged a slow match so as to blow up his powder-store; this took effect during the time he was on his way to his ship, so that together with the building, the robbers engaged in looting the goods were also blown up. M. Lemaire, who intended to go there, was obliged to give up the journey on account of a sharp attack of fever which he experienced at False Cape.

The return journey was made by following the sea-shore for fourteen hours, as far as the Sevohitra district. This coast is formed by a reef of rocks, which are uncovered at low tide and show a breadth of from 20 to 100 metres, and on which rest dunes of from 30 to 40 metres high; then, going towards the east, are hills about a hundred metres in height, all covered with thorny bush. Reaching Ilanja, M. Lemaire followed the same road as that by which he came, and arrived at Fort Dauphin after thirty-six hours and a quarter's journey from False Cape.

Translated from the French of
ALFRED GRANDIDIER,
by JAMES SIBREE, Ed.

* [See ANNUAL XXI. 1897, p. 4.—ED.]
EARLY NOTICES OF MADAGASCAR FROM THE
OLD VOYAGERS, PART VII.: 

EXTRACT FROM "A VOYAGE TO INDIA," ETC., BY DR. EDWARD IVES, OF HIS BRITANNIC MAJESTY'S SHIP 'KENT,' IN THE YEAR 1754.

The following extracts from the book, whose title is given above were made some time ago and kindly sent to the Editors by our frequent contributor, Captain S. Pasfield Oliver, F.S.A. Dr. Ives's book was published in London in 1773. After describing the squadron of men-of-war with which the Kent (the flag-ship) sailed, and the purpose of the expedition, as well as the mishaps which befell some of the vessels, the author proceeds to give the admiral's reasons for putting into a Madagascar port.

In the unsettled and hot weather, we had, during our continuance near the line, the putrid fever among us (owing in a great degree also to the stock-fish, which we had taken on board as part of our provision, turning putrid). Our people, when first taken ill, complained of violent headaches, pain in their limbs, and a universal restlessness. By the latter end of June, we had advanced far to the southward, and consequently were in a colder climate. On the 17th of July, at three in the morning, we discovered the long-wished-for island of Madagascar. At four made the signal, wore ship and brought to; and on the 18th we anchored in St. Augustine's Bay, at the southern part of the island, latitude 23° 24', south, in 16 fathoms' water. The 19th, we received on board fresh beef for the use of the several ships' companies, who with eagerness and transport fed on this delicious fare. The next day, the admiral was so kind as to issue his warrant, by which I was appointed to take under my care the sick and wounded of the whole squadron.

The first care after our arrival at Madagascar was to get our sick ashore. Those in the Kent alone amounted to 150. The complaints of some were the same putrid fevers which had before given us so much trouble while in the neighbourhood of the equinoctial; but the greater part were now afflicted with the scurvy, and to so great a degree that they had not strength enough to crawl upon the deck, and scarcely to breathe; we were obliged therefore to carry them out of the ship in their hammocks: but so salutary was the land and the refreshments it produced, that in less than three weeks after they were put ashore, almost all of them happily recovered their former health and vigour.

This island, which lies between 12 and 26 south latitude, is of great extent and very fruitful, abounding in most of the necessaries of life. It is governed by four or five kings, who frequently are at war with each other, when they make inroads into the enemy's country, and carry off both families and cattle: the first are sometimes sold to the Europeans as slaves.

The bullocks on this island are very large and fat, weighing usually from 600 to 700 pounds each, and are much valued by the several European nations who have settlements in India. They send ships hither on purpose for them, which they kill and salt upon the island. These bullocks have all a remarkable protuberance, or portion of fat, seated
between the two shoulders, weighing about twenty pounds, which in
general is very much esteemed, after having lain some time in salt. For
my own part, however, I could not join in the extravagant praises given
to this piece in particular, nor indeed to any of the beef of this island;
for though the oxen are very large, fat and fair to look upon, yet the
herbage they eat gives their flesh a peculiar, and to me a very disagree­
able taste. The natives have a very dexterous method of bringing the
ox to the slaughter. They throw a rope, with a running knot, over the
horns of that particular beast, which the purchaser hath chosen out of
a great number, and with the same rope drag the victim to a tree,
around the trunk of which they take a turn with the rope, and draw the
ox close up to it; where it is easily slaughtered by the butcher. The
islanders themselves never strip off the hide, but feed on that with as
much pleasure as on any other part of the beast. The sheep of Madag-
sascar differ very little from the goats, being alike hairy, only their
heads are somewhat larger. They have necks like a calf, and a tail
that weighs at least ten pounds.

We had no sooner come to an anchor at this island, but old Robin
Hood, and another of the king of Baba's people, whom they call
pursers; Philibey, the General; and Captains John Anderson and Fred-
erick Martin, came on board the Kent: these were some of the
chiefs of the king's court, who prided themselves in being called by
English names. And the king's own family likewise, in imitation of
the court of England, is not without a Prince of Wales, a Duke of
Cumberland, a Prince Augustus, and Princesses, distinguished by Eng­
ish names.

All the great men above mentioned came on board naked, except
a covering over their hips, and another over their shoulders, made of
certain grass growing on the island, which they had ornamented with
small beads, by way of border or fringe. Their hair was not alto­
gether so woolly as is the African's on the coast of Guinea, but rather
resembling the long black hair of the Indian. The Madagascarian wives
take great pains with their husbands' hair: they sometimes put it in
large and regular curls, and at other times braid it in great order,
-making it to shine with a particular oil which the island produces.
The men are rather tall than otherwise, and slightly made, yet strong;
they always carry in their hands a wooden lance, headed with iron.
This lance is in general made very neat, which they throw thirty or
forty yards with great exactness, striking the smallest object. Besides
this implement of war, they are commonly masters of a musket, which
they get from Europeans in exchange for cattle; and this they are always
sure to keep in the nicest order. I am sorry to say, that the English
are frequently guilty of great impositions in this kind of traffic by dispo­
sing of cheap and ill tempered gun barrels among the poor inhabitants,
who sometimes lose their lives by the bursting of these pieces. Such
iniquitous practices as these must in the end prove injurious to the
nation, and has indeed already made the name of more than one of
these traders truly infamous among the deluded, but hitherto friendly,
Madagascarrians, or Malgaches.*

* A general term applied to the inhabitants of that island.
They are a civil, good-natured people, but easily provoked, and apt to shew their resentment on the least provocation, especially where they think themselves injured, or slighted. An instance of this happened during our stay among them. A wife of John Anderson came to our tents, and purchased a clasp knife of a common sailor; on her return home she had the misfortune to drop it; as soon as she discovered her loss, she ran back in the greatest anxiety toward our people; in her way, she observed a seaman to stoop and take up something from the ground, which on her getting up with him, she discovered to be her knife, and demanded it as her property. The sailor refusing to part with it, she hurried home and acquainted her husband with what had happened. Immediately, and in the greatest rage, he commanded his servants and slaves to arm themselves, and at the head of them he marched into our camp. Lieutenant Garnac of Abercorn's regiment, and our other officers on shore, were at dinner in their tent; and upon hearing a great uproar, they ran out and discovered John Anderson with fifteen other natives, armed with loaded muskets, and in violent altercation with our people. It is impossible to describe the fury which was visible in Anderson's countenance. The officers being upon the best footing with him, went to him, and desired to know the cause of this unbecoming behaviour. He gave them a short answer, and in a very peremptory tone demanded the knife. They, in return, calmly reasoned with him, and asked him how he could think of behaving in so outrageous a manner to his friends. He answered, "they were no friends of his, unless they did him justice." They still went on soothing him, but at the same time gave him to understand, that his acting in this frantic manner was not only ridiculous, but dangerous to a great degree; for had they been as violent as himself, it was next to an impossibility that either he or any one of his followers could have returned back alive. He replied, "that he would sooner die, than tamely put up with an injury." At last, with great difficulty, they appeased him, prevailed upon him to send back his people, and to enter their tent. Here they gave him a dram, and summoned before them the sailor. The fellow frankly acknowledged that he had found a knife, and that it was very possible it might belong to Anderson's wife, but that as yet he had only her word for it. The woman, in answer to this, produced the person from whom she bought it, who proving it to be her property, the knife was presently restored, and the affair amicably settled to the entire satisfaction of all parties.

Another characteristic of the Madagascari'ans is, the very high notions they entertain of the dignity of their kind; which they carry to so great a height, that they are never more sensibly hurt than when they think you are treating him with any kind of incivility. We met with a striking instance of this, soon after our arrival at the island, when the admiral was deeply engaged in business; he therefore desired Captain Speke (who had been at Madagascar before, and consequently was acquainted with most of them) to officiate as his deputy, and entertain them in the ward-room till he could wait upon them in person. This task Captain Speke executed with the greatest hospi-
tality and politeness; but notwithstanding all his endeavours to please, in less than twenty minutes they became quite impatient and very serious; talked much of going ashore again, and of their king's dignity being greatly hurt by this delay, "who (they said) was a great man, and would be much displeased, when he should be told they had waited so long before they had been admitted to an audience of the commodore;” for so they called the admiral not only at his first arrival, but ever afterwards, it being a title they had been much accustomed to; nor had they before been ever visited by an officer of Mr. Watson's rank. Captain Speke, touched with their complaints, hurried away to the admiral, who immediately admitted them into his cabin and made them happy. Before they took their leave, however, they in very plain terms gave Mr. Watson to understand that unless he made the King of Baba the first visit, no provision of consequence would be suffered to be put on board his ships.

The reader will excuse my giving him another instance of this kind, which still more strikingly displays the extreme sensibility of these islanders, in respect to their king's dignity. Robin Hood (who seemed to act as prime minister, and negotiated most of the king's concerns with our agent victualler) was one day transacting business with another gentleman of the squadron, and they happened to differ so much about the value of a certain commodity, that high words arose, and at length Robin Hood in the greatest agitation started from the ground where he was sitting, and swore that he would immediately acquaint the king of Baba with what had passed. Our English gentleman, too much heated with this threat, and the violent altercation which had preceded it, unguardedly replied, "D-n the king of Baba." The eyes of Robin Hood flashed like lightning, and in the most violent wrath he retorted, "D-n King George." At the same instant he left the spot, hurrying away towards the Madagascan cottages. Our countryman was soon struck with the impropriety of his behaviour, followed and overtook the disputant, and having made all proper concessions, the affair was happily terminated.

Most of the natives near this bay, speak as much broken English as enables them to exchange their cattle, poultry, milk, fruit, rice, salt, purslain, potatoes, yams, fish, lances and shells, for our muskets, powder, bullets, flints, clouties (which include handkerchiefs and linen of all sorts) beads, iron-pots, etc. Silver is in great esteem with them; they call it Manila, and make it into bracelets for their wives: they pay but little regard to gold; if you offer it to them at the same time with silver, they never hesitate to prefer the latter.

On the right hand as you enter the bay, lives one Prince William; he is related, and tributary, to the king, yet in most cases acts as an independant prince; and is always sure to use his utmost endeavours with the officers of the ships that touch there, to pitch their tents on his side of the country, and to buy their provisions of him, instead of the king or his subjects. In this prince's territories, not far distant from the sea, are the remains of a fort, built by Avery the pirate.

(To be concluded in our next.)
ROADS AND RAILWAYS IN MADAGASCAR.

In the last number of the Annual we gave some account of the great improvements effected by the French authorities in the means of communication throughout the country, and also of the great changes made in the streets of the Capital. This work has gone on unremittingly during the past year, and in Antananarivo some additional roads have been constructed, which have greatly conduced to the convenience of all who go about the city. One of these new roads is that to Ambôhipotsy, the southern extremity of the ridge on which the Capital is built. Instead of the old route, climbing the very highest point of the hill by steep and difficult ascents, and by a very narrow path, an excellent broad road has been engineered along the western side of the hill, with very gentle gradients, and along which carriages could be driven with the utmost ease; so that this quarter is no longer isolated from the main portion of the city. Another new road is that constructed from near Ambôhijatôvo, and passing the School House of the Friends' Mission, to the east, and also the High School of the S.P.G., and joining the fine road which proceeds down the eastern side of Antananarivo. This also is a great improvement and convenience.

A great change has been made in the Zoma market of the Capital. The petty traders have mostly been removed into the level ground at Analakely; while the old market-place is being transformed into a handsome place; the great slopes are being sodded, and broad staircases give access from the lower levels.

Besides new roads and bridges, and improved gradients in all parts of the central provinces, perhaps the most important of all the new routes is that which is still in progress from Imerina to the Ankay plain, by the Mandrâka valley. All foreigners who have come up to the Capital from the east coast will remember the old route up the long slope of the Angâvo mountain—really the edge of the upper plateau—a severe "pull" of nearly 1500 feet: and also the deep and rugged gorge of the Mandrâka, with its beautiful woods, and its rushing stream and picturesque rocks. For some months past very difficult and formidable engineering works have been in progress, by which the steep Angâvo ascent will be avoided, as well as the precipitous path down into the Mandrâka valley and out of it again. The new route will reach the lower level of the Ankay plain by means of the Mandrâka river, and follows the stream to a great extent, thus opening up some beautiful and romantic scenery, hitherto unknown to Europeans. Very deep cuttings through rock are being made, as well heavy earthworks and embankments, and a large number of workmen are engaged on the different sections.

From the Journal officiel of 27 August we take the following particulars of the arrangements made for the carrying out of the works of this important road. The workmen are drawn from different districts of Imerina, and are in many cases accompanied by their wives and families. Fifteen days is the time fixed for each gang of workmen to perform their portion of service; and each labourer receives a daily ration of 700 grammes of rice, and 25 centimes pay per day, as well as occasional supplies of beef. Eleven camps are formed, containing large barrack-houses from 65 to 95 feet long and 16 feet wide. At three of these camps hospitals are constructed, these being under the superintendence of a colonial physician, assisted by native doctors. These sanitary arrangements appear to have produced most satisfactory results, as far as the cold season has been reported, the deaths being only ten in number during these months, out of 3000 workpeople. And
we, as Christian missionaries, are especially glad to see that the Sundays are not made working days, but are “consacrés au repos.” O si sic omnes!

“The most difficult part of the route is in the very gorges of the Mandraka, above the last cataract by which the torrent precipitates itself into the Asabotsy plain. At this point the route traverses a perpendicular cliff and must be carried by a cutting on its face for nearly 660 feet in length. In order to mark out the line of road at this place, the officers were obliged to have themselves suspended by ropes; and even this did not prevent one of them, Captain Mouneyres, from slipping down the slope for some 40 or 50 feet. Had it not been for the thick bushy vegetation in which he was caught, he must have been dashed into the torrent below.

“This cliff having been passed, the line of road becomes more easy, and from thence, until it arrives at the level of the plain, it presents only ordinary conditions. It continues to wind along the river and with it passes the ridge of Ifody, which is thus passed without any ascent or descent.” [Up till now this ridge was traversed by a very steep road up and down its eastern and western sides.]

The other important public work commenced during this year is the conclusion of an agreement for making a railway from the east coast to the Capital. This is to commence at Andrévanto, the point where the route from Tamatave to Imerina leaves the coast and turns inland. For the present at least, the communication between this point and Tamatave, about 60 miles, is to be made chiefly by water: the chain of coast lagoons are to be connected by canals, so as to make a continuous waterway, and a service of small steamers will take passengers from the terminus at Andrévanto to Hivondrona, from which a tramway will conduct passengers to Tamatave. The railway is to be of narrow gauge, not exceeding one metre between the rails. The rates to be paid for passengers are to be 50 centimes per kilometre for first class, 30 centimes for second class, and centimes 20 for third class. We believe the works are already commenced, at the coast end of the line, so that before many years have elapsed, the snort of the “iron horse” will be heard among the hills and valleys of Central Madagascar.—James Sibree, Ed.

VARIETIES.

What is the Capital of Madagascar?—Whilst Sir Charles Wood was at the Admiralty a gentleman complained to the Board of the hardship of his son being rejected at the examination for a naval cadetship because he did not know the capital of Madagascar. Sir Charles Wood, turning to the First Sea Lord, said, “I am sure I don’t know what it is called, do you?” He did not, neither did any of the Naval Lords. Sir Charles then turned to Mr. Phinn, Q.C., Permanent Secretary, and said “You are a first-class man; perhaps you can tell us?” But he, too, was obliged to reply in the negative. Sir Francis Beaufort, the hydrographer of the Admiralty, was then requested to step into the board-room. Upon the question being put to him, he looked very embarrassed, and said he would make inquiries; but no one in his department could tell him. Some half-hour afterwards a scrap of paper was handed to me (says Sir John H. Briggs) with the word ‘Antananarivo,’ the information being privately furnished by Sir Roderick Murchison. The Board was greatly amused at the circumstance, and Sir Charles said, “Telegraph instantly for that boy’s immediate admission, for it would be too
bad to refuse it because he did not know that which the Lords of the Admi-
ralty, the secretary, and the hydrographer himself were unable to answer.”—
From a London newspaper.

OBITUARY.—Rev. J. Wills.—We much regret to have to record here the
death of our old friend and brother missionary, the Rev. James Wills, which
occurred on May 30, 1898, only four days after his arrival in England. Mr.
Wills took much interest in this magazine, and frequently contributed in-
formation on points connected with natural history, in which he took great
delight. From specimens of the different species of Roller found in this
country sent by Mr. Wills to England, Mr. H. Dresser was able to give the
plates which illustrate the Madagascar forms of that family of birds in his
fine monograph of the Coracæidae; and Mr. Wills was the first to describe
their habits (see ANNUAL Vol. V., pp. 379, 465). Mr. Wills was a faithful
and earnest missionary and worked hard in a variety of ways for the Malaga-
sy; for many years he was secretary of the Congregational Union of Imè-
rina; for some time he edited the magazine Teny Soa; and several books
in Malagasy of standard and permanent value came from his pen.—J. S. (ED.)

The Population of Imerina, and measures for Increasing it.—In the number of
the Journal officiel for 23rd June 1898, a very full paper from the pen of His
Excellency General Gallieni is given, in which the above subject is thoroughly
discussed. A few particulars from this paper will be interesting to our readers.

The first matter noticed is the small amount of the population of Madagas-
car compared with the great extent of the island, there being probably only 6.6
inhabitants to a square kilometre. The next point is, that the Hova race
appears to be the only one capable of furnishing the population of the future
and sufficient manual labour. “In one word, it is the Hova race which is the
superior one of Madagascar, the one which, by its commercial instincts, its
desire for comfort and its love of gain, and its ability to work, is destined to
spread itself more and more over the entire island, to absorb the other peoples,
and to give our colonists intelligent and trained assistants, if we take
all the necessary measures to encourage the development of this population.”
According to the most recent statistics, the population of Imerina is com-
posed of the following elements:—men, 220,000; women, 280,000; children,
286,000; total, 786,000. It must be remembered that the insurrec-
tion, which desolated so many parts of the province for so long, greatly
increased the mortality and diminished the births. The emancipation
of the slaves also probably tended in the same direction, from the slave child-
enr suddenly losing the care which had been given to them in their masters’
homes. [It must be kept in mind also that a large number of slaves
left Imerina after obtaining their freedom, and went away to distant provin-
ces, from which they or their fathers had originally come; so that the pre-
sent population of the province must be considerably less than it was four or
five years ago.] In order to promote the fecundity of the Hova race, which
seems an undoubted fact in the past, the General proposes to use a number
of different measures; and these he groups under five heads, as follows:—

1. Under the heading of legal measures, the following are noted: the
encouragement of legal marriage; the enforcement of fines for divorce;
the abolition of any obstacles to marriage between different tribes or castes;
the continuance of the old native custom that the property of those dying
without leaving children, either real or adopted, reverts to the State; * and the
strict application of punishment to all concerned in producing abortion.

2. In describing administrative measures, it is pointed out that owing to the
abolition of slavery, large numbers of those who used to work their owners’ rice-
fields and plantations have now been freed from such work, and have adopt-

* See M. Grandidier’s paper, ante, p. 231.
ed the calling of porters, thus causing much difficulty in obtaining sufficient agricultural labour. Owing to the rapid formation of roads practicable for carriages, porters' work will gradually be less needed; and it will be desirable to increase the number of natives who hold land. In all cases, however, holders must be obliged to cultivate. Other measures proposed are these: all men legally married and who have five children will be exempted from government work (prestation); young Hovas legally married and the fathers of one child will be exempted from military service; instruction will be given at the public charges, or a situation will be provided, for one child of every family numbering seven children. Measures will be taken for the protection and maintenance of children who have been abandoned and those who are orphans, and for the teaching of such children various handicrafts; for the distribution of relief to children of the extremely poor, and for the encouragement of orphanages, etc.

3. Under the heading of hygienic and medical measures, it is noticed that notwithstanding the efforts of the various missions, the laws of health are still very imperfectly understood by the Malagasy, especially as shown by their non-use of warm clothing in the cold season of the year, the want of sanitary arrangements, and the prevalence of certain diseases. The causes of sterility, and of the high rate of infant mortality, are pointed out, as well as remedies for this in the spreading of medical knowledge, and the formation of hospitals, dispensaries, and medical schools. Drunkenness should be severely punished; and it is necessary that popular and simple tracts on medicine and hygiene should be prepared and widely circulated among the people.

4. Political measures. Under this head the General proposes to institute an annual Children's Fete, to be held in the month of April, at which honour will be given to those who have large families (fanhalazana ny maro fara); and when there will be games, prizes, distribution of presents of money and cloth, etc., and the parents will be given prominent positions. It is also proposed that certain certificates and marks of honour should be awarded to both fathers and mothers of large families. It appears that children's annual fetes, of the kind here proposed, are already a usage in the French colonies of Indo-China, and, it is said, with excellent results.

5. Fiscal measures. The chief proposal under this head is the imposition of a tax upon all unmarried men who have passed the age of 25 years, and upon unmarried women who have passed the age of 21 years.—J.S.(Ed.)

* On this subject we beg most respectfully to make a slight criticism on His Excellency's remarks as to the small results following missionary work in the teaching of sanitary laws, etc. Those of us who have been acquainted with Madagascar for more than thirty years can see very great improvement in these respects, when we compare the state of the people then— as regards the use of suitable clothing, such as flannel and other warm material, and in cleanliness, improved houses, the willingness to use European medicine and treatment, etc.—with what they are now, admitting, of course, how much need there still is for improvement in all these respects. We would also point out that up to the year 1895 all the medical and surgical aid given to the people, the building of hospitals and dispensaries, the training of native doctors, and the preparation of medical literature— all this was the work of the Protestant missionary societies. Popular little books, such as the General wishes to see circulated, were prepared by Dr. A. Davidson, and were widely diffused among the Malagasy; and more elaborate and scientific books, for medical students and native doctors, were also prepared by him and by Dr. Fox, and are still greatly valued.
NATURAL HISTORY NOTES.

Silk from Madagascar Spiders.—Every unpleasant-looking animal appears to ignorant people to have no right to anything but to be crushed under their feet; and it is only because it is ugly that this is the ordinary fate of the spider. It merits, however, greater consideration; those who understand its history know well what wonderful instincts come into play in its fight for life, how brave it is, how patient, and how devoted to its offspring, and how useful it is to man by ridding him of a crowd of noxious insects, without remembering the silk produced by its spinnerets, which could, by proper arrangements, be economically employed and become the basis of a remunerative industry.

The greater part of the species of spiders produce in abundance a silky thread, of which they form a cocoon for their eggs, or with which they weave a net which is employed to catch the insects on which they feed. The idea of not leaving unutilized a natural product which is so widely spread has at different times, and especially quite recently, led some naturalists to make attempts to employ the silk of the spider.

One of the best known of these attempts was that of Bon, the first president of the Chamber of Commerce of Montpellier, who, at the commencement of the last century, presented to the Academy of Sciences some specimens of material made from spiders' silk; this silk was produced by some of the species common in the south of France.

Some years ago, an English merchant, Mr. Rolf, renewed the experiment of president Bon, with the Epeira diadema. Having observed that this species gave out its thread quickly when it was wound, he collected this thread on a slender spindle revolving at a speed of about 50 metres a minute; he found that the spider could furnish its thread without intermission during from three to five minutes. He was able to present to the London Society of Arts a specimen of silk spun in less than two hours by 22 spiders, and measuring not less than 6000 metres.

Notwithstanding this fair measure of success, the experiment stopped there, which would lead one to suppose that it is impossible to obtain from the Diadem Epeira a sufficient quantity of silk to make it a commercial success. As for the president Bon, he did not persevere with his attempts, and he confined himself to showing the importance of the question, without entering into the unknown conditions which might prevent the complete solution of the problem.

Reaumur, who was directed by the Academy to examine the specimens which had been presented to them, while giving his full approbation to the experiment, showed clearly the difficulties there would be in carrying them out on a large scale, owing to the probable paucity of native cocoons. But at the same time he pointed out the means of avoiding the difficulty: "Perhaps spiders may be found which give more silk than those which are commonly seen in this country."

The chief difficulty of the question may be thus stated: if one wishes to come to a solution of the problem, one must seek for foreign species which are sufficiently prolific, and of which numerous individuals could be subjected to a kind of domestication, so as to furnish the silk in abundance. Mr. Natalis Rondot has pointed out two which fulfil the requisite conditions: viz. Epeira socialis, of Paraguay and the Argentine Republic, and Nejhilengys malabariensis, which is found in India, China, Borneo, Australia, and on the west coast of Africa. Another species, of the Chinese province of Yun-Nan, is shown by M. Francis Garnier to produce a very
firm thread, which enters, at least in part, into the fabrication of the material known under the name of tong hey touan tse, or 'satin of the eastern seas.'

If we name the one about to be mentioned last of all, it is in some sort to place it beyond question in the first rank of spiders able to furnish silk which can be utilized, viz. the *Nephila madagascariensis*, or Madagascar Epeira, which the Hova commonly call halabé (i.e. great spider), or fôlîhâla (i.e. 'spinning spider').* The honour of having clearly shown the valuable qualities of the halabé belongs to Père P. Camboué, a Roman Catholic missionary at Antananarivo, and a distinguished naturalist, whose researches have been carried on for several years, and who, thanks to his perseverance, has been able to bring the problem to the point where its practical application is only a question of careful attention to details.

The first attempts of Père Camboué with regard to the employment of the silk of this large species were directed to the combination and winding of the silk from the egg-bearing cocoons; he then applied himself to finding out the methods suitable for obtaining the thread directly from the spinnerets, as supplied by them, by help of a winding apparatus [a sketch of this is given in one of the illustrations].

A full account of these interesting experiments has appeared in the *Bulletin de la Société d'Accclimatisation* of the 28 March 1892, the principal result of which is the certainty that one can obtain from the halabé a continuous thread of considerable length. Having taken on their nets five females, which he fixed in little boxes so as to leave the abdomen only protruding, Père Camboué obtained from these spiders respectively 100, 100, 84, 500, and 60 metres of thread. This was a comparatively small quantity; but, having ascertained that the production of the silk is much more abundant with the females which have have laid their eggs, he had recourse to other specimens which fulfilled this requirement. From six spiders put into the boxes after laying he was able to obtain these quantities: from the first, 1900 metres in 10 days; from the second, 1300 metres in 7 days; from the third and fourth, 400 metres in 6 days; from the fifth, 1300 metres in 11 days; lastly, from the sixth, 4000 metres in 27 days.

The principal quality of the silk of the Madagascar Epeira is the union of extreme fineness with considerable strength. Comparison has been made by the 'Laboratoire d'études de la Soie,' at Lyons, between this silk and that furnished by the silkworm from different localities; 6 threads of the silkworm were compared with 12 threads of spider silk. Thus tested, the elasticity and the tenacity of the two have been found to be equal, the diameter of the thread of the spider silk being 0.065, and that of the naturalized French silk being 0.315.

The breeding of this valuable spider presents a possible source of great profit, and one cannot too much welcome the efforts made to advance along the road which Père Camboué has opened up. In Madagascar, the habitat of this Epeira, efforts made on a large scale would certainly have all the conditions of success. All observers unite in saying that the halabé is very prolific and very sociable in its habits; and Père Camboué considers that it would be possible to establish, either in the open air, or under cover, nurseries of silk-giving spiders, of which the cocoons could be utilized, as well as the silk drawn directly from the spinnerets.

It would be perhaps more difficult to acclimatize in Europe a spider of the tropics, which, accustomed in its native country to find abundant prey, might be restricted in our climate to a comparative scarcity, harmful to its health and to the proper and usual functions of its spinnerets. In fact,

*It is also called mamfitakahâdy, i.e. 'fosse crouser', because it stretches its strong cords across the fosses which defend the ancient villages and homesteads.—ED.*
the attempts at acclimatization made in our own country have not, up to the present, given the hoped-for results; but it is possible that the obstacles may be due to wrong conditions of feeding or of arrangement. However that may be, it is to France that the honour belongs of making the first efforts to furnish industry with a silk hitherto unemployed. France has then the duty of persevering in this path, and should not forsake it, unless, after having made every effort to secure it, success does not follow the attempts made to this end.*—Translated from the French of A. Acloque, in 'La Nature,' No. 1320, 17 Sept. 1898, by J.S. (ED.)

The Aldabra Tortoise at the Zoo.—The Spectator contains an amusing article on the giant tortoise which Mr. Walter Rothschild has purchased for this country, and which is now installed at the Zoo. Mr. Walter Rothschild is one of the best known zoological collectors in the world; his father's park at Tring, with its kangaroos and other strange creatures, is a zoological garden in itself. The tortoise is a most valuable gift, for it is the oldest living creature in the world. "It is one of the giant tortoises of Aldabra, sufficiently remarkable for its size, for it weighs a quarter of a ton, but even more remarkable from the record of its age." It is known to have lived at least one hundred and fifty years. In 1810, when the island of Mauritius was ceded to Great Britain by France, this tortoise was mentioned in the treaty. No one can tell how long it lived before its transportation to Mauritius. Its prospects of longevity are excellent, for, as the writer in the Spectator reminds us, there is hardly any way in which it could be killed. Its structure saves it from the wearing process involved in ordinary breathing. The lucky tortoise can go a long while without food, suffering no perceptible inconvenience. He leads a quiet life, never fights, never gets out of temper, but peacefully dreams his years away. Young tortoises often become the prey of eagles, which carry them up to heights and dash them down on rocks, thereby smashing their shell. But when a tortoise weighs a quarter of a ton, its death can only take place by accident, such as falling over a precipice. The new inhabitant of the Zoo may see the twentieth century out and several centuries after it. He and Macaulay's New Zealander may mourn together over the ruins of London.

[It may not be superfluous to remind our readers that Aldabra is the name of a small group of islands, enclosed within one reef, and situated about 260 miles to the north-west of the extreme northern point of Madagascar. The islands belong to England, but are uninhabited and are of little value. Their chief point of interest is their being the home of these gigantic tortoises.—ED.]

Silk-producing Moths of Madagascar.—Captain Thévenin, of the French army of occupation, supplies, in the Journal officiel of April 10, 1897, the following particulars:—

There exist in this country two kinds of silkworms, the landibe (landy, silk, be, large), an indigenous moth (bombyx), which lives in a wild state, and the landikely (kely, little), introduced by Europeans. The caterpillars of the one are called tanimainty, and those of the other tanirwido (tany, earth, mainty, black, ravo, white). The landibe feeds upon the ambervinàtry or pigeon-pea (Cajanus indicus), a shrub which grows in the manioc plantations. This plant, at the period of its full development, attains a height of

* In the original article from which the foregoing has been translated, three illustrations are given: the first shows several examples of spider cocoons; the second shows the female Epeira on its web; the body of the spider is 2 inches long, and the legs cover a space of 52 inches; a little way off is the male spider, a most minute creature, compared with his giant spouse, for he is only about 1 inch long, and his legs cover only 11 inch space. It is said that he is often gobbled up by his amiable partner. The third illustration shows a little spinning machine for preparing the silk direct from the spinnerets of the Epeira.—ED.
about six feet; its leaves appear twice every year, and its culture requires no care. The seeds of the *amberzvatry* are eaten by the Malagasy, and the leaves afford a green dye for cotton.

When it has reached its full size, the caterpillar of the *landibe* measures about three inches, its colour is dark, spotted with yellow, the under side being covered with brown hair. The natives cannot give any information as to the time or the duration of its metamorphoses: but the following changes have been carefully noted and succeed each other in the following order:

<table>
<thead>
<tr>
<th>Time of laying of eggs</th>
<th>March</th>
</tr>
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<tbody>
<tr>
<td>Duration of the moth</td>
<td>15 days</td>
</tr>
<tr>
<td>Colour</td>
<td>grey</td>
</tr>
<tr>
<td>Formation of cocoon</td>
<td>8 do.</td>
</tr>
<tr>
<td>Colour of the cocoon</td>
<td>greyish</td>
</tr>
</tbody>
</table>

The silk from the cocoon is very strong and is used in the making of Bétsiêlo *lambas*, and for the material which they use for wrapping up the dead. The cocoons are also sent to Antananarivo, where they sell at 2000 for the weight of a five-franc piece. The *landibe* is found all over the districts of Andramâsina and Ambôhitromby; the natives do not know of any disease attacking this caterpillar.

**Dolphins and Whales and Malagasy Fishers.**—"The little species of Dolphin called *Delphinus sao* is not rare in Madagascar seas, where it is often seen leaping, plunging and swimming with astonishing skill and in large shoals. These animals love to pursue the flying-fish, and they display in this chase extraordinary swiftness. The Malagasy, who are known to be excellent harpooners, hunt the Dolphins in the open sea in their light canoes. They follow the chase because of the oil which they obtain from these animals; and they also eat with relish certain portions of them. I never had the good fortune to obtain either the skin or even a skull of this species, because the harpooners remove the flesh from those that they catch and throw overboard the rest, which has no further value for them and only encumbers their canoes.

"The whale (*Balena australis*) and the Cachelot-whale (*Physeter macrocephalus*) coming from the southern seas, frequent also at times the coasts of the great African island, ascending the Mozambique Channel mostly. It is chiefly the American whalers who practise the whale fishing in these regions. The Malagasy do not often dare to attack either species, especially the true whale, but they like the flesh of the latter. The harpooner who has had the good fortune to kill a whale is considered an important personage; in the evening the young girls celebrate his courage and kindle bonfires, by the light of which they dance and sing in his praise."—From Pollen and Van Dam’s "Recherches sur la Faune de Madagascar et ses Dépendances."

**On a Genus of Frogs peculiar to Madagascar.**—I have hitherto associated with *Rana* a number of species previously referred to *Limnodytes* or *Hylora*, a group of frogs which they closely resemble externally, but from which they differ in a character first pointed out by Peters in other Batrachians of the same family, viz. the presence of an additional ossification between the distal and proximal phalanges,—the existence of which I was not aware of at the time I published my ‘Catalogue’ in 1882. As these frogs cannot be referred to the genus *Rhadophorus*, on account of their T-shaped distal phalanges, I propose to establish for them a new genus, to be called *Mantidactylus*. Many of the species possess, at least in the male sex, the curious femoral glands to which I have previously called attention.

This genus contains numerous species, of which a list is appended.

**MANTIDACTYLUS.**

Pupil horizontal. Tongue free and deeply notched behind. Vomerine teeth. Tympanum distinct or hidden. Fingers free; toes webbed, separated by web. Omosternum and sternum with a bony style. A small ossifica-
tion between the proximal phalanx and the distal, which is T-shaped. Hab. Madagascar.


Two new Frogs obtained in Madagascar by Dr. Forsyth Major.—(1) *Mantidactylus Majori*; closely allied to *M. curtus*, Blgr., but snout much longer, acutely pointed, and very strongly projecting beyond the mouth. Head longer than broad, flat above, sides nearly vertical; first finger considerably shorter than second; disks of fingers and toes small but well developed. From snout to vent 47 millim. Two female specimens from Ivohimanitra.—(2) *Rhacophorus Peracca*; head as long as broad; snout rounded, not projecting; fingers with rudimentary web, disks large; toes half-webbed, with smaller disks. From snout to vent 33 millim. A single specimen from Ivohimanitra.—Ann. and Mag. Nat. Hist., ser. 6, vol. xviii., Nov. 1896; G. A. BOULENGER, F.R.S.

A new species of Muridae from Madagascar.—Mons. E. Bastard has discovered to the south of the Mangóky River, between Midongy and Ibosy, a small Rodent unknown to naturalists, and distinct both specifically and generically from all those which have been noticed in Madagascar. We shall give it the name of *Macrotarsomys Bastardi* in order to indicate at the same time its most remarkable external characteristics, and the name of the traveller to whom we owe this interesting species. The animal, in the general form of its body, resembles some species of *Hesperomys*. The head and the body are clothed above with rather long and soft fur, of a slaty colour at the base of the hairs and yellowish brown at their extremities. This coat is much like that of the *Gerbillus vilidus* (Boc.), inhabiting Angola and the Congo. The foot is remarkable for the lengthening of the tarsal portion, showing that this animal must be able to leap with great agility. The tail is remarkably long, slender, and bare; in its greater portion it is scaly like that of the Rats, but, towards its extremity it is furnished with some brown hairs, forming at the tip a sort of small brush. The dimensions of the ears, the conformation of the hind paws and of the tail separate it distinctly from *Brachyuromys, Brachytarsomys, Nesomys, and Hallomys* of Madagascar; the paws of *Hypogeomys* are much stronger, and the tail is thicker and shorter. *Eliurus* is easily distinguished from this new Rodent by the shorter tarsal portion of the foot, the hairy clothing of the tail, and the form of the teeth. Length of head and body, 90 millim.; of tail to end of hairs, 120 m.; of ear, 19 m.; of foot without claws, 23 m.—Bull. Mus. Hist. Nat., No. 4, p. 179, 1898; A. MILNE-EDWARDS and GUILLAUME GRANDIER.*

* In the three preceding articles the technical descriptions are abridged, as being somewhat dry and uninteresting to the general reader.—ED.
From the S.P.G. Press.—Lecture I. et II. (French Reading books); by Rev. G. Wheatley; each 16 pp., 8vo.

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From the F. F. M. A. Press.—Dictionnaire français-malagache; by J. C. Kingsett and J. Sims; pp. 580, demy 16mo; with complete tables of the irregular verbs.—Selections of French Readings; compiled by H. F. Standing; 16mo, pp. 104.

Premiers Leçons de la langue française pour les Enfants malgaches; by J. C. Thorne (issued in sheets, cr. 8vo., 16pp.; No. 1 published).—Ny Sakaizan' ny Tanora (Children's Friend); edited by Rasomananana; vol. for 1898, pp. 192, flescp. 4 to.—Ny Fianganonana sy ny Sekoly. (The Church and the School); monthly newspaper of religious and scholastic intelligence; edited by H. E. Clark; vol. for 1898, pp. 96, demy 4 to.—Ny Bokoly no Ritsohipy, ny Fiona an' ny Protestants (The Bible the Rule of Protestant Faith); by Rev. J. Sibree; pp. 12, 16mo.