

H. H. JOHNSTON.—*The People of Eastern Equatorial Africa.* 3

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The election of DOUGLAS W. FRESHFIELD, Esq., Lieut.-Colonel
J. A. GRANT, C.B., F.R.S., and CUTHBERT EDWARD PEEK, Esq.,
M.A., was announced.

The following paper was read by the author:—

The PEOPLE of EASTERN EQUATORIAL AFRICA.

By H. H. JOHNSTON, Esq.

THE races which I intend to describe in the present paper extend over a region of Eastern Africa lying between the 1st degree north of the Equator and 5 degrees to the south, and bounded on the west by the 34th degree of east longitude and on the east by the Indian Ocean. I wish for the sake of comparison to enumerate all the known races inhabiting this wide stretch of country, but I shall more especially describe those dwelling in the vicinity of Kilimanjaro, the great snow-clad mountain mass, where I have recently been residing for six months.

The country which lies between the Victoria Nyanza and the coast, and is circumscribed by the limits I have just cited, offers many peculiarities of conformation worthy of remark inasmuch as they doubtless influence the races of men inhabiting those regions. Beyond the fertile cultivated coast-belt, which is rarely more than ten miles broad, begins the Nyika, a strange "wilderness," as its name imports, covered with harsh repellant vegetation and almost unprovided with running water. Here the rainfall is scanty, and the country bears a parched look all the year round. This semi-desert, except where it is broken by mountainous districts or intersected by great rivers, extends uninterruptedly to within a short distance of the eastern shores of the Victoria Nyanza, and is indeed the prevailing type of scenery throughout

Africa, for the Dark Continent is on the whole less forested than any other part of the tropics. But as a happy contrast to this dreary "veldt," as it is called in the south, rise the magnificent mountain systems of Usambara, Taita, Pare, Uguéno, Kilimanjaro, Kiulu; not to mention other mighty ranges which Thomson has made known to us, and which offer from his description the same characteristics as those I have myself explored. Another break in the Nyika is made by the courses of perennial rivers flowing to the Indian Ocean, such as the Ruvu, or Luvu, the Tzavo or Sabaki, the Tana, and a few minor streams of less importance. The marked distinction between the outward aspects of the well-watered forest country on the banks of rivers or amid high mountains, and the great rolling plains sparsely covered with stunted trees or thorny scrub which I call the Nyika, is carried out further in the races of man inhabiting either. The forest country on the hills or along the rivers is occupied by resident agriculturists almost exclusively belonging to the Bantu family, ethnologically and linguistically, and the forbidding wilderness in the plains is ranged over by tribes of either Galla or Masai origin, both of which may be roughly classed with the Ethiopic or Hamitic group. In the extreme north-east the recent excursions of the Somal tribes have brought them into contact with the Gallas, to whom, indeed, they seem to be closely allied in origin. Besides the two important divisions of Africans already alluded to, viz., the Bantu and the Ethiopic, other natural families are represented. There is a curious colony of Nilotic negroes settled on the eastern bank of the Victoria Nyanza, who in their language, at any rate, are allied to the Shilluks and other negroes of the Nile. Ancient Arab settlements on the coast represent the Semitic family in this congeries of peoples, while much yet remains to be ascertained about the relationships and affinities of the reported dwarf races lying between Kilimanjaro and the Nyanza and the curious helot tribes known as the Wa-boni, Wa-sanania, Wa-ta, Wa-ndurobo, and others whose very designation is foreign, as you may observe by the Swahili prefix "Wa" which precedes them.

I shall not say anything about these dwarfs and helot races to-night, as I have had few or no opportunities of examining them; but I would remark that some of the tribes of Wa-ndurobo or A-ndurobo, whom I have seen living with the Masai as a helot race of hunters and smiths, seemed to me from their physiognomy negroes of a low type, and very different in outward aspect from both the Masai and Bantu people around them, especially in the conformation of the lower limbs, which were relatively short and somewhat bowed, with a negro's shin.

As to the Nilotic negroes of Kavirondo there is little doubt that they inhabit the eastern bank of the Victoria Nyanza. From the specimens of their language received through Swahili traders and communicated to the missionaries on the coast we see that they are, philologically at any rate, distinctly related with Shillucks of the White Nile, and must represent a curious and isolated colony of negro stock, the remnant of some former invasion now surrounded on all sides by tribes of alien origin. They are only known as yet from the descriptions of Swahili traders, and no European has visited their country save in the hasty coasting trip along their coasts which Stanley made when circumnavigating the Victoria Nyanza. Thomson in reality missed Kavirondo altogether, and really reached the country of U- or Bu-nyara to the north; for he tells us the people of this district, which he calls "Upper Kavirondo," were Bantu in origin and language, and differed wholly from the people of Kavirondo proper to the south.

I will now proceed to consider the people of Bantu race which are known to inhabit this part of Africa.

From somewhere to the south of the Island of Lamu, in about 2° S. latitude, down to Algoa Bay in Cape Colony, the east coast of Africa is held by the Bantu race, mingled slightly here and there with the blood of Arabs or Portuguese, where these nations have been in long possession as rulers. From Lamu down to the coast opposite Zanzibar the tongue chiefly spoken is Ki-swahili, but there are also local dialects, such as Ki-nika, peculiar to the inhabitants of the district round Mombasa, and Ki-bondei, the language of the low country between Usambara and the sea. On the great Dana river, which flows through Southern Gallaland and takes its rise about the southern slopes of Mount Kenia, we have the interesting Wa-pokomo dwelling just along the river banks and surrounded north and south by Gallas. Fragments of Bantu people are also reported to the east and north of Kenia, and to the south of that mountain we have the district of the Wa-Kikuyu, who, according to Thomson, speak a dialect closely related to that of their neighbours to the east, the A-kamba, which latter tribe extends southwards to the borders of Taita. The clump of mountains known as Taita is separated by about forty miles of uninhabited plain from the lovely country of Usambara, which again is inhabited by Bantu people of several tribes, the Wa-sambara being only one but the dominating race, and the Wa-mbugu seeming to belong to a more truly indigenous stock. North-west of these, in the valley of the Ruvu, are colonies of the Wa-zegūa; then comes the mountain range of Pare, inhabited by the kindly Wa-pare; then the hill-tribes of Ugueno, the Wa-kahe in the plains of the upper Ruvu, the

interesting colony of Taveita on the river Lumi, to the south-east of Kilimanjaro, the populous states of Chaga round the southern and eastern flanks of this mighty snow-crowned volcano, and lastly a small colony of the same race inhabiting Mount Méru to the west.

Hitherto, I am conscious that my paper has been a bare record of names, and that you know nothing of the people, how they live, how they feel, or anything beyond their merely geographical existence. I will therefore endeavour to describe them somewhat in detail, especially those with whom I have come into personal contact during my expedition to Kilimanjaro.

After leaving Rabai, near Mombasa, we encountered no inhabitants until we reached the hills of Maungu, on the borders of Taita. Here some people came and sold us honey and spoke to us in the Ki-taita dialect. At Ndara and Bura we subsequently saw more of the Wa-taita, and many of them afterwards emigrated to Taveita and Chaga, and even entered my service as hunters and scouts, so that I was enabled to see a good deal of them from first to last, and take down vocabularies of their dialect.

In outward appearance the Wa-taita are unprepossessing. They are about the medium height, the men varying generally from 5 feet 2 inches to 5 feet 7 inches, and the women from 4 feet 11 inches to 5 feet 3 inches. They have fairly good figures, the limbs, especially the legs, are well formed but the men are somewhat effeminate and slight looking. In facial aspect there is much variation. While many have little pug noses with no perceptible bridge, and a much rounded, projecting forehead, others exhibit an almost Red Indian physiognomy, with aquiline noses, high cheekbones, and retreating foreheads. The teeth are artificially filed and sharp pointed, but are naturally set somewhat wide apart in the jaw. The whites of the eyes are much clouded. The ears are so tortured and misshapen by prevailing fashion that it is hard to guess their original shape. The body is disposed to be hairy, but is carefully depilated all over, even to the plucking out of eyebrows, eyelashes, beard and moustache. The colour of the skin is generally dull, sooty black, but this is often disguised by the coating of soot or red earth and fat or castor oil, which is rubbed over the skin. The hair is generally shaved all round the head and only allowed to grow on the occiput. Here it is much cultivated and pulled out into long strings, which are stiffened with grease and threaded with beads. Beads, indeed, are the adoration of the Wa-taita. The women wear massive collars of them, sometimes 6 inches broad and 3 inches deep, which are placed round the neck, and sometimes so lift up the chin as to compel the wearer to keep the head well thrown back. Several hundred strings of beads are bound round the waist,

smaller bands cross and recross the back and breasts, they are banded round the shaven part of the head, they hang in scattered strings from the temple downwards, they decorate the tiny "tablier," or leather apron which is worn for purposes of decency, and the borders of the two-tailed leathern garment which hangs on the back and legs are also edged with beads of various colours. In both sexes the lobes of the ears are pierced, and the hole is widened until the distended flap of skin nearly reaches the shoulder. When this result has been attained, many rings of beads are inserted, and continue to weigh down the distorted ear, the outer auricle of which is further pierced and hung with beads of a larger kind. This hanging the ears with beads is peculiar to the Wa-taita, the other mountain races in the vicinity employing for the like purpose fine iron chains, bolts of wood, or rings of wood or ivory. There are but slight traces of religion among them. They are afraid of spirits, who are supposed to dwell in large forest trees, and perhaps for the reason that their dead are always buried in the forest. The country is but slightly wooded, but on the hill-tops clumps of high trees are religiously conserved. The baobabs among these people, as among others East African races, are looked upon as particularly the abode of spirits. The word for God in their language is *Mulungu*, but I more than suspect it is a borrowed term from the coast tribes, and that "Eruwa," *Sun*, is their true conception of an overruling deity. Among the Wa-pare, the Wa-gweno, the Wa-taveita, and the Wa-chaga the word for "sun" and "God" is identical. *Mulungu* is in use among the A-nika, and the A-kamba, and *Mwingu* and *Mungo* among the Wa-swahili and the Wa-pokomo. All these variants descend from an original form, "Mu-n-kulu-nkulu," which is most closely preserved in the modern Zulu "U-nkulunkulu." The adjective "-kulu" in nearly all Bantu tongues has the meaning of great or old. To this was added the "n" prefix, then the personal prefix "mu," so that finally the combination meant the "old, old one," for great and old in this sense are almost synonymous, and Bleek conjectures the term to have been a relic of ancestor worship, or the deification of some tribe-founder.

One other incident may be mentioned about the Wa-taita before I leave them. Their marriages are arranged first by purchase, the intending husband paying the father of the girl the three or more cows fixed as the price. When these preliminaries are settled the girl runs away and affects to hide. She is sought out by the bridegroom and three or four of his friends. When she is found, the men seize her and carry her off to the hut of her future husband, generally each man holding a limb, so that she is supported by four men including the bridegroom. On arriving

at their destination, being accompanied on the way by bands of laughing girls and women, she enters the hut with her four captors, and each in turn enjoys her. Then having been in this strange manner repaid for their services, they leave her to the exclusive possession of her husband. She remains with him for three days, then is escorted back to her father's house by another procession, and finally returns to her future home to take up the cares and duties of domestic life.

The language of the Wa-taita is about intermediate between the dialects of the coast and those of Chaga.

The A-kamba, who live on a broad stretch of country to the north of Taita nearly to the base of Kenia, are the neighbours of the Gallas on the coast. They are very roving, colonising people, and great hunters. I have seen many of them at Taveita, whither they would bring rhinoceros horns and dried rhinoceros flesh for sale. These are on the whole a good-looking race, and I was surprised to find in many that the hair, though short, is straight, which together with a light skin shows an intermixture of Galla blood. They are slightly clothed in leathern coverings with a certain regard for decency.

The beautiful forest district of Taveita is inhabited by two different colonies. One a Kwavi people of Masai origin, and the other and more primitive a most interesting Bantu tribe, the Wa-taveita, who exhibit marked peculiarities in their language and ideas. Let me begin by saying that they are one of the pleasantest people I have ever encountered in Africa. They are of fair height, some of the men being both tall and robust, and attaining occasionally 6 feet in height. Their figures are often models of symmetry and grace. They anoint the body with oil and ochre, as do the neighbouring people already described. The hair is dressed in many fashions, more often divided with fat into separate strips and the whole united in a pigtail at the back, or else allowed to hang in long locks about the face and shoulders. They frequently let the beard and moustache grow, and generally abstain from plucking out eyelashes and eyebrows, as is done elsewhere, though this is also occasionally practised at Taveita. Circumcision is general. Marriage is of course a matter of purchase, but no sign of imitating capture seems to be practised here. If the young man cannot afford to pay for his wife at once, he gives over to the father a certain portion of the price, and his intended bride is betrothed to him and carefully prevented from communicating with other males until the rest of the purchase is paid. Then she becomes a wife, and directly signs of pregnancy are manifest she is dressed with much display of beads, and over her eyes a deep fringe of tiny iron chains is hung, which hides her and also prevents her from seeing clearly.

She is generally accompanied by an old woman, who is deputed to screen her from all excitement and danger until the expected event has taken place; after which little further fuss is made, and other succeeding children are born without any extra precautions being taken.

After marriage the greatest laxity of manners is allowed among the women, who often court their lovers under the husband's gaze; provided the lover pays, no objection is raised to his addresses. Both sexes have little notion or conception of decency, the men especially seeming to be unconscious of any impropriety in exposing themselves. What clothing they have is worn either as an adornment or for warmth at night and early morning. These people are affectionate and kindly in their family relations, and to give you a better glimpse of how they live and feel I will cull the following extract from my diary, which describes the visit paid to a native's compound in Taveita:—

“Early this morning many friends came with offerings of milk, fowls, bananas, &c. One man wanted me to come to see him at his home, so I went thither with my servant. Round his little compound was a kind of fence formed of the long midribs of the Mwale¹ palms laid lengthways. There were three houses inside: one for the women, one for the goats and sheep, and one for the man. His dwelling, though small, was far from uncomfortable, and the interior was remarkable for the neatness that characterises the domestic arrangements of most Africans. There was a raised dais for the bed, on which skins were laid; a little three-cornered stool to sit on; a fire burning in the centre of the floor; spears, knives, horns of animals, and many other articles ranged to dry round the walls. At the man's earnest request we partook of sour milk and sugar-cane. He also wished us to try some rather dirty half-fried fish, but this I was obliged to decline. Whilst I sat talking to him, his wife, a motherly-looking soul, appeared leading a small, rather unhealthy child, and was further followed by a genial old hag, my friend's mother. This latter was a merry social old body, though very monkey-like as she sat and chewed sugar-cane, holding it before her with both hands and gnawing it laterally with her teeth, while the further end of the cane was clutched between her lean thighs. My host caught his child to him with unmistakable parental affection. He carefully pinched and pressed the great protruded stomach, as if divining this to be an unhealthy symptom. Seeing he was anxious, and wishing to say something kind, I offered to send medicine, which in the Swahili tongue is

¹ A species of *Raphia*.

expressed by an Arab word 'Dawa.' But he only replied, 'Dawa, what do we know of Dawa?' Then he looked up to the sky in quite a simple way and said, 'Perhaps Muungu will cure him? who knows?—the other one died.' 'Then you had another child?' I asked. 'Yes,' he said, 'but Muungu took it.' He looked again at his child, and seeing its eyes were flecked with mucus he cleaned them with great sucking kisses. At length I rose and said in a roundabout way I had better be going. He put the child from him with a sigh and rose and followed me to my camp, carrying a present of bananas."

The people of Taveita subsist mainly on vegetable food, of which they rear a great variety in their beautiful gardens. They also eat fish and meat. The fish are caught in the river Lumi, which runs through the settlement, by means of skilfully made wicker-work traps and weirs. They also construct from the midribs of a *Raphia* palm most clever rods and lines, the whole material coming from the palm, with a native-made iron hook superadded.

The Wa-taveita proper number about two thousand. They bear an excellent reputation among the coast traders for honesty and friendliness. They speak Ki-swahili almost universally, and speak it with singular correctness; but of course among themselves Ki-taveita is the only language used. This very interesting Bantu dialect offers many curious features and retains a number of archaic words in its vocabulary. It is somewhat midway between Ki-kamba and Ki-chaga, but offers independent features of its own. So much intercourse with traders from the coast seems to have slightly robbed them of originality, and in their modes of life and forms of belief they somewhat ape the Wa-swahili. Many of them are almost Mohammedans. I noticed one little detail as regards fire-making which is worth recording. To produce fire, which is done in the common African way by rapidly drilling a hard pointed stick into a small hole in a flat piece of wood, is the exclusive privilege of the men, and the secret is handed down from father to son, and never, under any conditions—so they say—revealed to women. I asked one man why that was. "Oh," he said, "if women knew how to make fire they would become our masters." Nevertheless, without this drawback, the fair sex in Taveita have pretty much their own way. I have known one or two leading matrons who have always insisted on having their voice in the deliberations of the Wazêê, or elders, who govern Taveita. I have referred to their laxity of conduct after marriage, but it springs so much from amiability of disposition that it can hardly be called vice. In short, a more kindly, sensible, considerate set of beings I have never met than the Wa-taveita.

The Wa-chaga of Kilimanjaro do not altogether resemble them. They are neither so pleasing in appearance nor in disposition. Sometimes they attain a fine stature, as in the case of Mandara, the chief of Moshi, but generally they are short men. The women, however, are at times very good-looking, and have wonderfully fine figures. In fact, the ordinary rule amongst Africans is here reversed, and the women are handsomer than the men. Amongst these people we again meet signs of marriage by capture, but in their case it does not seem to be as I have described in the Wa-taïta, for the bridegroom is quite equal single-handed to the capture of his wife, and certainly not disposed to reward his friends in the same manner as the less exclusive Wa-taïta husband. On several occasions when I observed a marriage ceremony during my residence in Chaga, the intending husband went to his future wife's home, seized her in his arms and carried her off pig-a-back to his own residence, she screaming lustily and crowds of laughing friends following behind. On arriving at the husband's hut the marriage is generally consummated in public, and should the woman be found a virgin there are loud cries of rejoicing. Should the husband, however, fail to satisfy himself as to this point there are mutual recriminations, often ending in a loud-voiced wrangle, and sometimes the woman is returned to her father, who repays the marriage price. More often the matter is arranged by mutual concessions. The Wa-chaga are not markedly immoral; in fact, as they have come but very little into contact with Mohammedans they may be said to ignore real vice; but they are nevertheless the most utterly shameless people I have ever encountered. With them indecency does not exist, for they make no effort to be decent, but walk about as Nature made them, except when it is chilly, or if they wish to look unusually smart, in which cases they throw cloth or skins around their shoulders. Circumcision, if performed on the male, which it is not universally, is generally done after the age of puberty.

The Wa-chaga share with the Masai, whom they may have copied, a curious habit of *spitting* on things or people as a compliment or sign of gratitude. I remember one man, after I returned to my settlement in Chaga from a short trip to Taveita, was so pleased at my safe return that he took my hand in his and spat repeatedly at the sky, saying constantly "Erua icha!"—"God is good!" They have but a vague idea of the deity. Indeed one never knows whether or not he is identical with the sun, for that luminary bears just the same name, "Erua." It is interesting to notice, in contradistinction to the derivation of the name of God I recently gave as coming from ancestor worship, that among other African nations the deity is identified with the

sky or the sun. Thus there is the term "Erua" already referred to, which indicates "God" in Ki-chaga. Among the Ki-taveita it is "Zuwa," also "Sun," although the Swahili have lately introduced their word, Muungu. The form "Erua," "Zuwa," is identical in origin with the Swahili "Jua," the Luganda "Njuba," the Congo "Ntuva," all meaning sun, and all remounting to an archaic form "Nduba." On the upper Congo the Ba-yanzi have but one word for God and Sky—"Ikuru," or "Likulu."¹ Even among the Gallas "Waka" means indifferently God and Sky, and in the Masai language "Engai" (a feminine word) means both God, Sky, and Rain.

However, to return to the subject of the Wa-chaga. Though having little religious belief, they are very superstitious, and have great dread of sorcery. Large trees are supposed to be much affected by ghosts, and for this reason are spared by the axe. Their dead are buried in these isolated forests, sometimes in hollow trees, sometimes in the ground. Hyenas generally dig them up and eat them—this being little cared for by the survivors.

The Wa-chaga are clever smiths, and forge all kinds of utensils, weapons, and ornaments from the pig-iron they receive from the country of Usanga near Lake Jipe. The forge is but a pair of goat-skin bellows converging into a hollow cone of wood, to which are added two more segments of stone pierced through the centre and ending in a stone nozzle which is thrust into the furnace of charcoal. The bellows are kept steady by several pegs thrust into the ground, and a huge stone is often placed on the pipe to keep it firm. After the iron has been heated white hot in the charcoal it is taken out by the iron pincers and beaten on a stone anvil. The Chaga smiths not only make spear blades and knives of apparently tempered steel, but they can fabricate the finest and most delicate chains. Out of a rhinoceros horn they will make a beautifully turned and polished club, carved by hand, for they have no turning lathe. Pottery is almost absent. Basket-work is carried to great perfection, and they can weave it so tightly that milk may be held in these utensils of woven grass or banana-fibre. The wooden platters that are here before you to-night show no little skill in shaping, as they are cut out of solid blocks of wood, and not joined in any way.

But it is in their husbandry that the Wa-chaga mostly excel. The wonderful skill with which they irrigate their terraced hill-sides by tiny tunnels of water diverted from the main stream shows a considerable advancement in agriculture. Their time is constantly spent in tilling the soil, manuring it with

¹ The stem, *Kuru*, *Kulu*, however, is identical with the universal Bantu word for "great."

ashes, raking it, and hoeing it with wooden hoes. All their agricultural implements, except the choppers, adzes, and sickles, are of wood—wooden hoes, wooden stakes, and so on. They have a very clever mode of irrigating equally a given surface. As the little canals of water are always elevated above the cultivated plots, they will tap it at a convenient spot above the bed to be watered, and then turn the stream into a rough conduit made of the hollow stems of bananas cut in half, the end of each stem overlapping the next. Then as the water enters the last joint it is freely turned right and left, dispersing the vivifying stream in all directions.

The food of the Wa-chaga is mostly vegetable. Fish are absent from the streams of their country; but, moreover, like the Wa-taita, they think them unfit to eat, and of the same nature as serpents. They breed fowls in large numbers, but merely to sell to the passing caravans of traders from the coast, for they themselves abjure poultry as food, thinking it unwholesome and unmanly. Their other domestic animals are the ox, the goat, the sheep, and the dog, though the latter animal is rarely seen. The oxen are much valued. They belong to the humped Zebu breed prevalent throughout East Africa from the days of the ancient Egyptians. The goats are small and handsome, with poorly developed horns, drooping ears, and often two small appendages of skin in place of the ordinary beard. The sheep are of large size, hairy, with fine dewlaps and drooping ears. The male has an enormously fat tail, developed to such an extent as to really impede his movements. A fine sheep may be bought for from 4 to 8 yards of cloth, a fat goat for about the same cost, and a milch goat a trifle dearer.

Milk enters largely into the diet of the Wa-chaga, and they are also passionately fond of warm blood fresh from the throat of a newly slaughtered animal. Whenever I killed an ox for my men—who being Mohammedans insisted on cutting its throat and letting it bleed to death—the Wa-chaga would assemble with their little wooden bowls, and as the animal lay in its death throes on the ground, the hot purple blood spurting at high pressure from the severed veins, the eager natives filled one after the other their wooden vessels and then stepped apart from the crowd to drink the coagulating gore with utter satisfaction and a gourmet's joy. They are great flesh-eaters when they can afford it, but, as I have already said, their main diet is vegetable. Among the plants grown for food are maize, sweet potatoes, yams, arums, beans, peas, red millet, and the banana. Tobacco is also largely cultivated, and the natives chew it and consume it as snuff mixed with salt. Honey is produced in immense quantities by the semi-wild bees which make their hives in the

wooden cases put up by the natives among the forest trees. A large barrelful may be bought for two yards of cloth.

The Wa-chaga inhabit the western, southern, and eastern slopes of Kilimanjaro. The northern side of the mountain is without any other inhabitants than roving bands of Masai. The principal Chaga states, beginning on the west, are Shira, Kibong'oto, Machame, Uru, Kibosho, Mpokomo, Moshi, Kirua, Kilema, Marang'ú, Mamba, Mwika, Rombo, Useri, and Kima'ngélia. Although these little states are perpetually quarrelling among themselves, they are nevertheless closely united by ties of blood and possess a common language. Ki-chaga is a very interesting Bantu dialect, preserving many of the prefixes in apparently archaic forms. It is intermixed with a few Masai terms in its vocabulary, but its grammar is perfectly untouched.

The inhabitants of Méru, Kahé, and Ugweno speak dialects closely allied to Ki-chaga. The tongue of Ugweno is, if anything, more archaic than the others, and offers most interesting points for consideration. I have made a careful study of all these dialects, and hope to publish the results shortly.

I will conclude my paper by a few words on the two remaining races to be noticed in this hasty review of the Ethnology of Eastern Equatorial Africa—the Masai and the Gallas.

The Masai are a well-marked variety of African man ranging like semi-nomads over the vast tract of plain country between one or two degrees north of the Equator and 5° 30' south. They certainly had their origin northwards, and in all probability merge into races inhabiting the great unknown tract lying between the Nile and Gallaland. The Masai primarily admit of two great divisions, the Masai proper and the so-called Wa-kwavi, or El-Oigob. These two peoples, who are of the same stock and speak almost identically the same language, are nevertheless in perpetual conflict. The Wa-kwavi, as they are always called by the Wa-swahili traders, are Masai who have, through loss of cattle and other reasons, become settled agriculturists, and have adopted a peaceful and honest mode of living. The Masai proper still live a semi-nomad life, do not till the soil nor cultivate, keep huge herds of cattle and goats, and are bold and daring robbers. I call them semi-nomads because each tribe ranges generally over a given district and within certain limits. They also live in their quickly constructed towns during the rainy months. A Masai town or village consists of a huge circle of low huts, surrounded by a thorn fence. In the middle of this enclosure the cattle are kept at night. Their huts are generally built as follows:—First making a rough framework of pliant boughs, which are bent over and stuck in the ground at both ends, they plaster on this a mixture of mud and

ox-dung, and for further resistance to heavy rain hides are thrown over the top outside. The height of the dwelling barely exceeds 4 feet. There is a low porch-like door. The only attempt at a bed is a hide laid across a row of sticks.

The Masai youth is circumcised in a peculiar manner at the age of sixteen, and then enters the clan of El Moran, or the unmarried fighting men. Whilst in this condition he strictly confines himself to a diet of milk and meat. Moreover, he must not mix these two things, but before changing from one to the other must take a powerful purgative, so that, for instance, if he had been living on milk, and wishes to eat meat or drink blood, he must thoroughly clear his system before changing.

With the company of young warriors dwell numbers of unmarried girls, and a very dissolute life is led. At about the age of twenty-five to thirty the Masai warrior selects a girl as his wife, marries, and entirely changes his mode of life. His diet is now unrestricted, and he varies his milk and flesh with vegetable food and honey. It is now his object to acquire a large family of children, and his disposition becomes wholly altered from that of a bloodthirsty, vicious, ruffian to a dignified gentlemanly man. The Masai believe in a vague supreme being whom they call Engai, a word also meaning "the sky," or "rain," as I have previously mentioned. The Masai language is an exceedingly interesting one. It is sex-denoting, uses a definite article of two genders and two numbers, has several modes of expressing the plural, principally by suffixes and lengthening the word, it conjugates its verbs by prefixes and suffixes, and uses *pre*-positions and not *post*-positions. But the most remarkable points that my slight study of it has revealed to me are the distinct though distant signs of relationship it bears to the Galla. Now is not the time for me to enter on a prolonged philological argument, but I hope at some future time to be able to work up the proofs necessary to establish this interesting fact.

The Gallas are advancing somewhat southwards in the direction of Mombasa, pushed on from the north by the hordes of turbulent Somalis. The Gallas are a race that there is some hope of civilising; they are at any rate not impossible to deal with—nor, with all their savagery and love of bloodshed, are the Masai, for whom also we may hope a brighter future, when they become encircled with civilisation; but the Somali! If it were reasonable to wish for the extermination of a whole race after the fashion of bygone Spanish colonisation, I could wish that race in Africa might be the Somali. Added to their naturally fierce and inhuman disposition, they have become fanatical Mohammedans and offer the greatest barrier to the opening up of that great eastern horn of Africa that can possibly exist.