ANTHROPOLOGICAL MISCELLANEA AND NEW BOOKS.

Notes on a part of the Somali Country.

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The district I wished to visit was the Khansa. To reach it the Kafila route to the Ogadayn is followed, which conducts one south-west from Berbera to the Pass of Jerato for forty miles. This pass is similar to what is known as a "ghat" in the plains of India, and by it the plateau of Somaliland is reached at the Asa Hills. There is a break here in the Golis Mountains. Gān Libaah (the lion's paw) on the east is 5,200 feet above the sea. The top of the pass is 3,700 feet high.

A large tree, such as the one at Sik, a few miles south of the pass, is uncommon in these parts. Here, leaving the Kafila route, my route trended to the east of it, leaving Ononof on the west; then passing along the plain of Shilmaleh, the northern edge of the Khansa is reached about thirty miles south of the Pass of Jerato.

This district gets its name from the fact of its being thickly covered with the umbrella-shaped mimosa thorn bushes; in Somali called "Khansa." A species of grass also grows in the district in great abundance. This grass gives cover to wild animals, and food to the droves of camels and flocks of sheep of the Somal. For the latter reason it is much frequented by them during and after the rainy season. Before I reached the Khansa, passers-by warned us to hurry on, as the country was rapidly drying. This was about the middle of August, when the rains had subsided.

Arrived there, I found their information correct. At three camps I found only one zareeba inhabited. We asked for a drink of water passing it, and the reply was that there was not a drop among them, accompanied by the usual "willāhi! billāhi! tellāhi!" which appeal to the Almighty, as a witness to the truth of their statements, is constantly in the mouth of a Somali.

I had not been many days in the Khansa when I received a polite invitation to make myself at home there from Sultan Noor, apologising for not having come to see me, and hoping I would call on him, ending up, as is to be expected, in Somali country, with a request of some present. His invitation was declined, but he was determined to get something out of me, and some time after he rode over with some retainers to my camp

at Yehli, and followed on to the chase, finding me out. They must have ridden fast, as for several days after I found shreds of red cloth, torn from their clothing, on the thorn bushes along the road they had traversed.

He came round a corner during the "shikar," where I was expecting a lion, and we broke off for a short time to press hands with him. He seemed a very good fellow, and he offered at once to help by riding and heading the beast. He had two brothers and a cousin with him. There is no ceremony in receiving his dependents. Everyone approaches him and presses hands without much appearance of respect.

Sultan Noor accompanied us home. On the way he mounted us, and also gave an exhibition of spear-throwing on horseback. He got his present and a dinner, and retired.

Sultan Noor has succeeded to the sovereignty of the Burao country by the death of Sultan Aood; but I doubt if he has much authority in that part. He had not been there when I met him. I did not go to see him, as his people would have eaten me out of rice and dates.

Sultan Noor is of the Ismael Arrah tribe. The Ismael is the royal tribe. He and his relations are remarkable among Somalis for the growth of hair on the face, which is abnormal. They are also above the average height of tall Somalis.

The other tribes of the Habr Gerhagis forward him a yearly tribute of camels and sheep; but otherwise I believe they do not pay him any allegiance.

He is dull in conversation and boorish in manner. I afterwards met his eldest son, who also seemed a dull youth.

A brother officer of mine met one of the Sultan's brothers afterwards, somewhere on the Tuyoo plain, who volunteered to carry his letters to Berbera. The letters actually *did* arrive there after a few weeks. I was pleased to meet the Sultan, who was very civil, and said he would give me any help I needed.

It was not long before I met an old gentleman, Abdulla Dowwert, head of the Gumboor clan of the Habr Yunis. He paid me several visits, and was most useful when water was scarce, bringing some from some distance. He had a blood-feud—then active—with the Ishak clan, and thought I might be useful. His greeting with me was most effusive, he always gave my thumb an extra squeeze. He at last asked for help for escorting some of his men to Berbera; but knowing the sternness of the Aden Politicals, I had to decline. I should have liked to help him, as he was a most obliging man. On the return journey I stumbled on a skull of a Gumboor freshly killed, at the big tree at Sik. They had been surprised when watering camels.

Abdulla Dowwert's manner is most dignified, and his delivery in conference very impressive, as he has a very deep voice.

An open attack, such as that on the Gumboor watering party, is not of the kind of warfare most admired among the Somal. It was provoked by a treacherous murder of some Ishak, while asleep,

by Gumboor men; this latter being the most approved method of fighting.

My first interview with this man was very formal, and he assumed the favourite attitude cross-legged, leaning on his spears, while he said his say in short, decided sentences. A Somali never speaks more than ten or a dozen consecutive words without one of his hearers breaking in with "waiyah!" or "kuuh!"="yes." For hours in the evenings I have listened to this "kuuh" reply while somebody has been telling a yarn.

A Somali's full dress has been often described; it is composed of a dirty yellowish-brown "tobe," a pair of shoes, a sword, two spears (the Eesa carry only one), a shield with tassels of coloured wool, a prayer carpet of leather, and a water-bottle for religious ablutions slung on back.

The richer wear reddish tartan-like tobes. Beads and a Koran-leaf holder complete the dress.

The "tobe" is of two pieces of Manchester cotton sewn together. The shoes are Somali make; they are roomy and flat, which, I think, must be the reason Burton called the Somal a big-footed race. A thong over instep and heel keeps the shoe on. They are worn alternately on right and left foot. I very seldom saw a Somali bare-footed, unless it was when carrying his shoes.

I never saw a Bedouin with any head-dress, except one old man, who was wearing a straw pork-pie shaped skull cap.

The spears are broad in the blade, and of bad iron. The spear shafts are very light and flimsy. They sometimes carry a lighter spear with a smaller square head. My men used to practise throwing with this latter spear when returning to camp. A good thrower hurled it sixty yards. At twenty yards they could hit small tree trunks with accuracy.

The shield is of oryx-antelope skin or (the best) rhinoceros hide. The middle of the back of the skin of a *male* oryx is alone accepted for a shield. A Somali tries to keep his shield white. The rhinoceros ones are the whitest, and are generally covered to preserve them from being soiled.

The shield is carried, when in use, by a hide handle at the back, and held forward. It is carried on the arm when not in use; a string of three coloured tassels hang from it.

The sword ("bilauwa") is flat and two-edged, blade about two feet long; hilt of bone, iron in centre of handle and at base; scabbard of hide sewn to belt, which is buckled round the waist. The sword is buckled under the tobe.

A Somali, when he wishes to appear respectable, puts on a string of beads or of berries, ninety-nine being the Mussulman number of beads, one for each of the ninety-nine epithets of the Prophet. These beads are of black or white bone or wood. The leaf of the Koran is sewn in a leathern thong, and worn round the neck.

A charm is sometimes worn in a silver box fastened to the arm above the elbow. My men took off all these ornaments in the field, but on return to camp they assumed their usual dress to receive callers or passers-by.

A white "tobe," such as is seen in Aden and Berbera, is never seen in the country. All are dirty brown or red.

Some people wear silver rings on their fingers.

Respectable people also carry the prayer carpet folded on the shoulder, and a water-bottle, holding about a pint, slung over the shoulder.

Clubs of various shapes, and generally, also, a thin stick of five to six feet in length, are also carried by the villagers.

The boys, who are out guarding the milk-camels grazing, carry arms when not too poor. They told me they are given arms when about ten years old. I saw many of them about ten or twelve years of age with their small spears. We often met these milk-camels (S. "gel") grazing. As they attract lions and the camel men know the ways of the beasts, the camel men and boys remain all day with their charges, drive them to the zareeba in the evening, and pen them up in the night till the lions have laid down on the following day. In one place we saw them still penned up at 8 o'clock a.m., being milked. They had lately lost several camels by lions.

Most of the Bedouin shave the head. Burton says they get shaved by the "widad," or hedge-priest. I could not find out that this was the case. We only once met a "widad," and, as he passed us, his reverence offered up a prayer for the death of the lion, to which the men with me replied "Ameen!" This "widad" had not his ink-bottle and Koran, and as he had a side-lining camel rope wound round his head I presume he was off to attend to his worldly affairs.

The "widads" are not molested by robbers or by blood-feuds, and they cultivate the soil, in some places raising crops of maize and millet. The Bedouin would not be allowed by robbers or by blood-feud enemies to enjoy such luxuries.

When the hair grows as long as a quarter of an inch they plaster it with mud or wood ashes; mud, they say, keeps it clean. Young Bedouin sometimes let the hair grow long, and they turn it from its natural black colour to a reddish-brown by adding lime to the plaster when making their toilet. "Crimson wigs" (mentioned by Burton) have gone out of fashion, they are never met with now in town or country.

"Tooth-sticks," much used to clean the teeth among the town people, are not much in vogue with the Bedouin.

We often heard the camel boys whistling in the way Burton describes. Whistling is considered very bad form among Mohamedans in India, and by Hindus and Arabs.

Many of the Somal have fine, bold, manly features, but many, too, especially among the women, are not beautiful to look on.

Burton describes the Somalis as wanting in the powers of endurance, and unable to bear fatigue. The experience of several officers who know the Somal, does not bear out Burton's estimate in this respect.

We have seen them day after day, and all day, after game,

carrying heavy rifles without a murmur. They never think of themselves, it was always "how much could the Sirkal walk or do?" An officer in the Royal Engineers was flooded out lately, and rode in 60 miles to Berbera. He was accompanied by a Somali, who walked these 60 miles without once stopping to rest.

A little man of the Habr Yunis, from whom I hired a pony, rode 40 miles home on it when he left me. We caught a Dolbahanta horse stealer who had come 60 miles "on an empty stomach," riding his stolen property. This youth had to give in and came for food. He was galloping on a bare-backed pony outside the camp, when they enticed him in, and recovered the stolen pony. The thief was ashamed (of his being "taken in," I suppose) and covered his face, all but his eyes, with his tobe. He had several stories, the most interesting being that he had stolen the pony to score off a neighbour who had killed his father; also that he wanted to marry, and was too poor to pay what the father of the bride asked for his daughter.

My men drank very little out hunting. They have great endurance in this matter of being able to withstand thirst.

They are the most abstemious people imaginable, drinking only milk or water.

Most of them have extremely white and well-set teeth.

They very rarely seem to chew tobacco, nor do they smoke much. Their eating capacity is very great. A common occurrence is to hear of camels being stolen, killed, and eaten on the spot by thieves. Camel's flesh is much loved by the Somal. When obtainable they prefer boiled to baked meat.

The ration that has been established by custom for a Somali servant in the district is composed of 1 lb. of rice, $\frac{1}{4}$ lb. of dates, and 1 oz. of "ghi." My men worked well on this, with only water to drink, and often not enough of that, as, at one place, we had to send 60 miles to procure it. I could not call the Somal "a feeble race."

The Somal of this district are poor; I saw two clans on the move, one of the Ayyal Adan and one of the Arab sub-tribe. Horned cattle are not common, a cattle plague killed off most in 1888. Sheep and milk camels supply them with meat and milk. The sheep are of the common African species, smooth-haired, white in the body, with black heads and fat-lobed tails. At one camp, just as we were packing up to move, a clan on the move came up to encamp. The first arrivals are the sheep which stream around, making the country look quite clean with their glossy white skins. Then come the milk-camels, and lastly, the camels of burden with the household property. Each camel is loaded with the camel saddle, which is formed from mats called "hirrar," and "aus" or "kibbed," roped in such a way as to form a ridge over the back-bone, hollow in the centre, allowing free play to the back without galling it. The mats cover the sides of the camel, and the ropes girthed underneath the animal keep the saddle in its place.

Three "kibbed" and one "hirrar" form a saddle. The hirrar has a soft pile which is laid nearest to the skin and prevents galls.

On each side of the saddle are carried the "gurgi" (or hut) sticks. These are driven in the ground at the ends, and the saddle taken off the camel is laid over the sticks and forms the roof of the hut.

"Hans" (or water-vessels) and milk pails are slung on either side of the camel. A spare "kibbed" was on many camels, made into a nursery on the top of the saddle. I saw several little black brats peering out. Some, however, were being carried in the usual fashion, astride on the substantial bustles of their mothers. These latter have been fully described by Burton.

The Somali maid is not beautiful, the tags of hair worn by her not being so becoming as the bag worn by a married Somalin.

A Somali family is a study in ochre with the exception of the sheep. Men, women, children, camels, every article of furniture and clothing is ochre coloured, dark or light. The Somal have a loathing for dogs. A cat would drink milk, and therefore is not tolerated.

The children are shaved, a quaint-looking fringe being left.

They are allowed to run naked, as in other eastern countries in the tropics.

The "han" (water-vessel) is of two sizes, holding five and ten gallons. It is made of the pounded bark of certain trees made into cords and woven, and then calked with wax. The lid forms a drinking cup. It is carried in a crate of wooden sticks.

The other vessels, as the water-bottle for religious ablutions, the milk-pail and milk holders, are made from pounded bark of trees, as are also the mats for the camel saddle.

A camel carries four large "hans."

Burton says his milk-pails are put at the head of a grave when a man dies. They must be very poor in this part of the country, as I did not see the custom carried out. This Khansa is very poor. Adan Joogli, a rich man from Burao, almost laughed at them for being so poor; he invited me to Burao, where he said I could really see what the Somal were.

Saddle. The saddle is like the Egyptian saddle—(*Burton*). It has a high cantle and pommel. The tree consists of a rough framework of wood, hollow under the seat, resting on a thick cloth numbda. Sore backs are very common. Over the tree lies a piece of black-haired camel's hide, and under the rider's seat is a piece of red leather attached to the pommel of the saddle.

The stirrup leathers are narrow, and the irons are made so as to admit only the great toe; shoes are slung over the back in riding. The whole is girthed up by a leather thong. Saddles often turn over; this is rather discomforting to a rider when performing the salute, which is a compliment sometimes paid to one. The rider gallops up, pulls up short, and goes through several evolutions, which would not be easy but for the murderous Arab bits which have been adopted by the Somal. The large ring through which the lower jaw of the animal passes is attached to

a long porte, and the wrench that can be given to the wretched animal can hardly be imagined.

After any "curvetting," blood streams from the mouth.

The "zareeba" (Arab) is a hedge of thorns built round a camping ground for the protection of the animals and owners from lions and from wandering plundering parties. They are built in round or oval shape from four to eight feet high. Ponies are fastened up close to the owner's hut—[*Burton.*] The zareebas in the Khansa are permanent, and are reoccupied each year during the rainy season, and vacated when the country becomes dry. I did not see any burnt down as Burton describes in the country of the more savage Eesa. A family seldom remains more than two months in these zareebas. The size of the encampment is of course proportioned to the number of animals to be protected. It is not the custom to have more than about 300 camels closely packed in one zareeba; but, in many places, zareebas, two or three, were made close together. We came across the two families—from which two of my men came—travelling in this manner together, their "kraals" made close to one another. We tracked lions past them, stopping to have a drink of cow's milk at Jama's Kraal. This was the only time we got cow's milk. I tried my best to appear to like camel's milk, in order not to seem peculiar, but could not acquire the taste for it. It is like thin sour cow's milk.

The zareeba is made up by the help of sticks called "angol," a fork at one end for pushing, and a crook at the other end for pulling the branches of thorn-trees together.

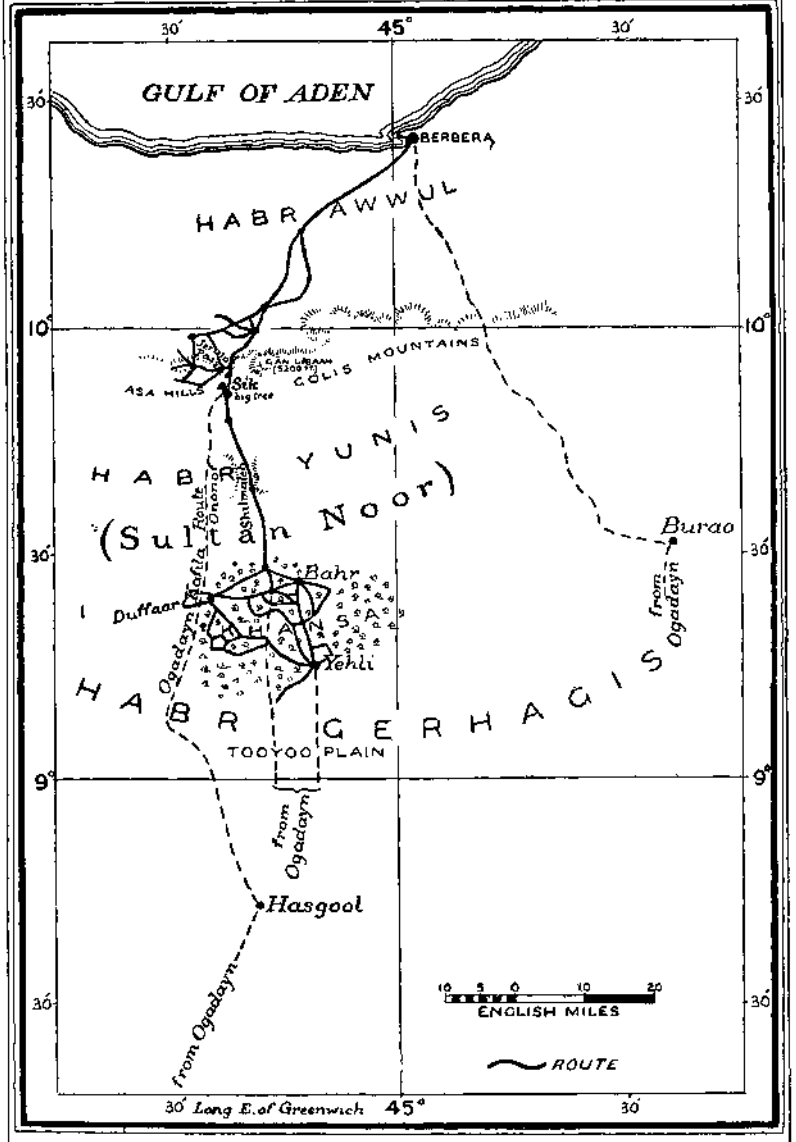
The hatchet, "godin," is of rough iron with a socket into which a forked stick is driven. It is a rough and clumsy tool to work with.

In the zareebas and at places close to the grazing ground of the camels, rough stands for salted earth are made for the camels to lick and chew. They say the salt makes the milk sweeter. The stands prevent the earth from being wasted. Smaller ones are made for sheep.

The Bedouin sometimes leave their aged sick, and decrepit, when they migrate, for the hyenas to devour. We did not come on any such cases. In one place we found in a deserted "kraal" a man with a broken leg tended by one other man and a woman. He would be useful if healed. If he had been too old, I presume he would have been left to die.

In deserted "kraals" are many gourds left lying about. These are used to store fat and gum in. There is edible (to Somal) gum found in places. I saw places where, on the zareeba hedge, these gourd-plants (a kind of creeper) were growing.

The Somal bury their dead, being Mussulman. The grave is covered up with stones, and a great man has a cairn built on his grave, if stones are available. In a stoneless region like the Khansa some other means must be used to keep off the hyenas. The grave is surrounded by a stiff fence of trees and large branches planted in the ground. The interstices are then filled up with



MAP OF PART OF THE SOMALI COUNTRY, SHOWING THE ROUTE TRAVERSED BY CAPT. CARLETON.

thorns. We found some difficulty in looking into one. The graves (two) were marked by plain mounds, a stick being driven in at head and foot of mound. Burton says the Somal have a horror of anything connected with death. My men were rather silent whenever we came by a fresh grave.

A game the Somal sometimes play is "gillip"; it is played with four (halves of) sticks, *i.e.*, two sticks about a foot long are split in half, each stick is therefore flat on one side and round on the other. One player holds the four sticks arranged as he pleases in the palm of the hand, and throws them down on a board marked out with squares in the sand. If all the sticks fall on their flat sides the score is six, and less according to some scale if they do not fall so.

The commoner games of "shah" and "shuntarah" are described by Burton. I frequently saw "shah" being played close by the villages and by the camel-boys, and watched the game. They played with bits of bean or pebbles on boards marked in the sand.

I enquired about "shuntarah," which I never saw played, and I was told it was only "a game for boys."

Fire is kindled by the Bedouin when necessary by the common method of rubbing one piece of wood against another. The Somal call the process "mudduck." One stick, about a foot long, is made smooth to fit the hands conveniently, and with a point at one end. The other stick is nicked nearly completely round the circumference. The nicked stick is held on some smooth surface as the sole of a shoe, and the pointed stick is twirled by being rubbed rapidly between the palms of the hands until wood dust falls down along the nick in the other stick. This catches fire by friction.

I was shown several very dry-looking kinds of thorn trees which supplied the best kinds of wood for this process.

I was interested in finding that a Somali, although a Mahomedan, will talk about the woman he intends to marry without hesitation. In most Oriental countries a man is insulted by being interrogated on such a subject.

But I found K., my head shikarri, most willing to dilate on the beauty and charms of his betrothed. He was engaged to marry a daughter of Ali Gush, a head-man in the Moosa Arrah tribe, and he told me—with great additions I have no doubt—of the large amount his future father-in-law required of him as the price of his daughter.

A Somali marries for other reasons than affection. In order to gain family connections and a strong slave—the wife is no more than a slave—a large amount would have to be paid.

K. is son of a head-man in the Mukahil tribe of the Habr Awwul.

The bride-beating custom is still in vogue among the Somal. One day I met K. in Berbera with a camel whip in his hand, and on my asking him, he assured me he would give his bride a beating with it on the marriage day.

Farrar, one of my men, came to me one day to complain that he had been negociating with a father in his tribe for his daughter in marriage, and had paid part of the sum demanded by the father for his daughter. In the absence of Farrar, the young woman had married the man of her own choice, and the father refused to return any of Farrar's money paid in advance for his bride.

An interesting point I observed one evening in the customs of the Bedouin. On seeing the new moon, all took a handful of grass and holding it upwards muttered a prayer with as many Arabic words as each knew. It is probably a prayer that they might have plentiful grass for their cattle to graze on. I don't know if this is an Arab custom.

I never heard Bedouin singing; in the towns and in Aden, Burton remarked on the contrast in this respect in the manners of the Somal. He attributed the want of cheerfulness in the Bedouin in singing to the almost constant state of danger they are in, and the uncertainty of life in the country.

All the names of places have meanings. "Behr," the name of part of the country, means the "grassy" place, and so the place of plenty, "Hedd," means an "enclosed place." "Deroleh" means the "hill of the Dero" (the Dero is a kind of antelope). "Shillmaleh" means the "hot hill." My Aden servant was a stranger to many things in his own country. He had been taken over to Aden when a child, by his father (a servant to an officer), and had never been in his native land since. The other men said he was amusing in the questions he asked. He was much laughed at for translating "Shillmaleh" as "tick-hill," from "shillin," the small tick, the grass in many places about these parts being very full of these parasites.

"Duffa'ar" takes its name from the "duffa'ar" plant.

"Wayla-warab" = a "small milk cow," and hence a "small watering place."

I met Adan Jooglee, a rich man from Burri way. He had been to look for three ponies stolen from him by his son. This son wishes to marry a woman against the will of his father, who will not give him the amount to be paid for his bride, and so the son is gradually robbing his father till he can get the sum made up to the amount demanded by his future father-in-law.

Another passer by, who stayed for a night in the zareeba, attracted my attention by his child, which cried all night. He was taking the child, which had been with the camels for the milk—as it was not in good health—from the camel zareeba down south to his mother, who was staying with the sheep at a separate pasture. He was a "Kassim" tribesman.

The Somal have great faith in camel's milk as a cure, on which subject Burton and James have written fully.

I was told that Sultan Noor's son would not succeed to his father's chiefship, but that one of Sultan Noor's brothers would.

I could not find out whether there was any fixed boundary between the Hubr Awwul and Hubr Gerhagis tribes. I imagined

the Jerato Pass to be the boundary until I found some Kassim villages (Hubr Gerhajis) below the pass in the Hubr Awwul country.

The Somal have no written language, so that it is difficult to express the sounds in writing in English. Burton and Hunter have written much on this subject, also about their ballads and bards. Their compositions are chiefly on the subjects "war" and "love." Packing up one's camp things, I have often heard them humming some fighting song (so they told me). Hunter gives a good translation of the lament of some poetical tribesman on the degeneracy of his clan in not revenging the blood shed by an enemy to the clan.

The camels graze chiefly on the leaves of thorn trees. Thousands of trees in the Khansa have the branches cut half through about twelve feet from the ground, and then pulled down so that the camels may be enabled to feed on the leaves, which would otherwise be out of their reach.

In a great many places the grass has been burnt. This has generally been done purposely to drive lions from the neighbourhood of the camels' grazing ground.

I observed some common dragon-flies at one surface pool after some rain had fallen.

At Behr I saw some large spiders with very strong webs woven between trees almost strong enough to stop a small bird in his flight.

I frequently saw the plover (S. haydenhedd) which Burton describes, and was told the same story with reference to his call, which the Somal translate into "I never eat!" "I never sleep!" and "I don't care for society!"

I met an Aden policeman on a month's leave; he sported spear and shield and tobe, having doffed his (I suppose) hateful Hindustani-shaped policeman's uniform of turban and khaki coat and trousers.

Not having a thermometer, I cannot give any idea of the temperature, but that the climate of the plateau in the Khansa was cool in August and September as compared with that of Berbera or of the plain below the Golis Mountains.

The Golis Mountains are mainly composed of granite, but the rocks which cropped up on the edges of the Khansa appeared to be of a grey sandstone. I could not trace any cause for the sudden cessation of the growth of trees and plants—other than short grass—when coming out on the Tuyoo Plain; but I suppose this plain is not favoured in the rainy season.

This (Tuyoo) plain is frequented in the rains by the Tora antelope (Ancelaphus tora), Somali "Seek." By September these have nearly all gone, their place being taken by the Soemering's gazelle (S. Awl), which graze in large droves in certain parts.

The surface soil appeared to be the same as in the Khansa, covered in places by the same thin layer of reddish sand.

The scenery in the Khansa is monotonous, and the view limited,

as the wilderness is very flat. The eye longs to have an open view. After spending a month wandering about the Khansa, it was a pleasure to the eye to wander over distance.

From the slightly rising hillocks on the north edge of the Khansa, the Tuyoo Plain can be discerned in the far distance. I do not think up to last year any Englishmen had been beyond the plain, except the James party. Sultan Noor, under whom is Hasgool, told me there would be no objection to my going to that part, and he would be very glad to help me; the country was, however, dry just then; but in the rainy season it can be visited, and is one of the grazing grounds of a family of the Arab clan, whom I met in South Khansa. One of these was full of accounts of the rhinoceros which frequent Hasgool; as he was tending the milk-camels, he was frequently disturbed by them. He described being chased (probably exaggerated to impress us) by a rhinoceros. This account he told us while conducting us to the place where a lion was heard calling that morning. These Bedouin are very business-like, and the first question, whenever asked to show lion tracks, is always, "How much will you give?" This reminds me to remark that the Maria Theresa dollar is now rarely seen in Berbera. Formerly, the "dollar" was the current coin. The "rupee" has now taken its place. The value of the rupee is well appreciated in the Khansa, though cloths are often more acceptable.

I observed the "cow-bird," which is pure white. I cannot give any ornithological account of it. It is pure white, about 1 foot 6 inches high. One came many days and attended my cows all day. It is called S. "Wohur," and is mentioned by Burton.

I was often pointed out the S. "Horr" bird flying many hundred feet up, generally sailing along before clouds of locusts, which came up very frequently with light showers of rain in the afternoon. The Somal seem to dread and hate the bird very much. They say they kill any wounded men, and are far more dangerous than the ordinary vulture.

They evidently fed on locusts when nothing better was to be got.

I observed the honey-bird (S. "Murriss"), and tasted honey to which it guided my men. It is about the size of a robin, and seemed to be chirruping continuously and flying from tree to tree to attract attention. The Somal say it shows one of three things—men, lions, or honey.

I was told that goats sometimes die by the number of ticks which attack them in these, the Golis, Mountains.

Ostriches are common both upon and below the plateau in this neighbourhood. We saw chips of their eggs frequently in the Khansa. I heard of a party of three Midgans (the professional hunters) on the Tuyoo Plain, who had been met with the skins of three of these birds. The Midgans stalk and kill them with arrows.

Every afternoon in September, in the Khansa, the clouds were

coloured pale crimson by flights of locusts (S. "ayyah"), which came in advance of light rain storms, which I found formed in the Golis Mountains on the north edge of the plateau, and travelled south from there. The bushes and trees for many miles were coloured pink by these insects, driving game away.

The Somali "dee-dee" I observed in the jungles below the Golis Mountains. Its curious shape and lethargic movements attracted my attention to this strange insect. Its lower part seemed to be soft, but its thorax is protected by a hard shield.

The "dabbagall"—squirrel—is in general appearance like the Indian common squirrel, but has not the same call.

I observed a peculiar fly. In appearance it is like the common house-fly. My closer observance was caused by a stinging sensation—when I saw that it was provided, in place of a spongy, soft proboscis, with a very sharp dagger-like one.

The small tick is very plentiful in the Asa Hills. The lion seems to be much troubled with it.

The large tick I also observed frequently. One I found in a most peculiar place on an animal, viz., with its head embedded between the joints of the stomach plates on a small tortoise and its bloated body dragged along the ground.

The tortoise is very common in the Khansa. I frequently observed them grazing where there was any fresh green grass. They appeared to sometimes go under cover of bushes, but generally to be feeding, without fear of hyena or vulture, in the open plain.

I sat on a large one, one day, and he carried me a few inches, with heavy rifle in hand, my heels being off the ground, on his back.

The "armo" creeper is the most noticeable plant of its kind about here. It runs along the ground as well as on trees, and the trees in the hilly parts of the plateau are festooned with it. "Armo" is Somali.

"The 'Armo' creeper with large fleshy leaves, pale green, red, or crimson, and clusters of bright berries . . . forms a conspicuous ornament in the valleys."—(*Burton.*)

Wild thyme is very plentiful in the Asa Hills.

Large cacti grow most luxuriously also. I observed some in the kloofs about 20 feet high.

I also saw one other large fig-tree (S. "Birrh")—besides that at Sik—in a valley.

I was surprised that Burton had not especially called attention to the great numbers of butterflies.

Several times we found a plant, which may be of the "tuber" species, called by the Somal, "lickka." The seed part, called "tomayyoo," is eaten by the Bedouin. The flower part grows beneath the surface of the ground. It is shaped cruciform in transverse section. The centre is hollow and yellow. At the base grows the seed ("tomayoo") eaten by the natives. They say that the plant is dug up and eaten by an animal called "dolagayyah," about which they said no more.

This aloe seemed to be the favourite food of elephants. The leaves are fleshy and full of juice. The elephants chew them and reject the hard, thorny points.

I wonder if this is similar to what is known in South Africa as elephant's food. It grows to about 2 ft. 6 in. straight out of the ground.

There is a curious shrub on the Golis Range, the stem and roots of which appear to be afflicted with botanical "elephantiasis." At a distance they look like rounded boulders of rock.

This is the most common species of aloes found in the Khansa; it grows there in great abundance. In shady places near water-holes it grows to 5 feet high, but generally does not exceed 2 feet in height in other spots. The flower is of a pale pink colour.

An acacia is common in these parts (S. Galol).

"When young and soft it is eaten by the Somal, when old it becomes woody, and hard as a nut."—(*Burton.*)

[*Sketches illustrative of the above notes may be seen in the Library of the Institute.*]

Address to the Anthropological Section of the British Association at the Meeting held at Cardiff in August, 1891.

By Professor F. Max Müller, President of the Section.

It was forty-four years ago that for the first and for the last time I was able to take an active part in the meetings of the British Association for the Advancement of Science. It was at Oxford, in 1847, when I read a paper on the "Relation of Bengali to the Aryan and Aboriginal Languages of India," which received the honour of being published in full in the "Transactions" of the Association for that year. I have often regretted that absence from England and pressure of work have prevented me year after year from participating in the meetings of the Association. But, being a citizen of two countries—of Germany by birth, of England by adoption—my long vacations have generally drawn me away to the Continent, so that to my great regret I found myself precluded from sharing either in your labours or in your delightful social gatherings.

I wonder whether any of those who were present at that brilliant meeting at Oxford in 1847 are present here to-day. I almost doubt it. Our President then was Sir Robert Inglis, who will always be known in the annals of English history as having been preferred to Sir Robert Peel as Member of Parliament for the University of Oxford. Among other celebrities of the day I remember Sir Roderick Murchison, Sir David Brewster, Dean Buckland, Sir Charles Lyell, Professor Sedgwick, Professor Owen, and many more—a galaxy of stars, all set or setting. Young Mr.