

To

Dr. L. E. HERTSLET, M.R.C.S., L.R.C.P.,
whose life-long Self-sacrifice and untiring Labours
on the Medical, Missionary and Literary fields

for the Welfare of the

Bantu People of Southern Africa

have won the

Admiration and Gratitude

of all

Europeans and Natives

acquainted with them.

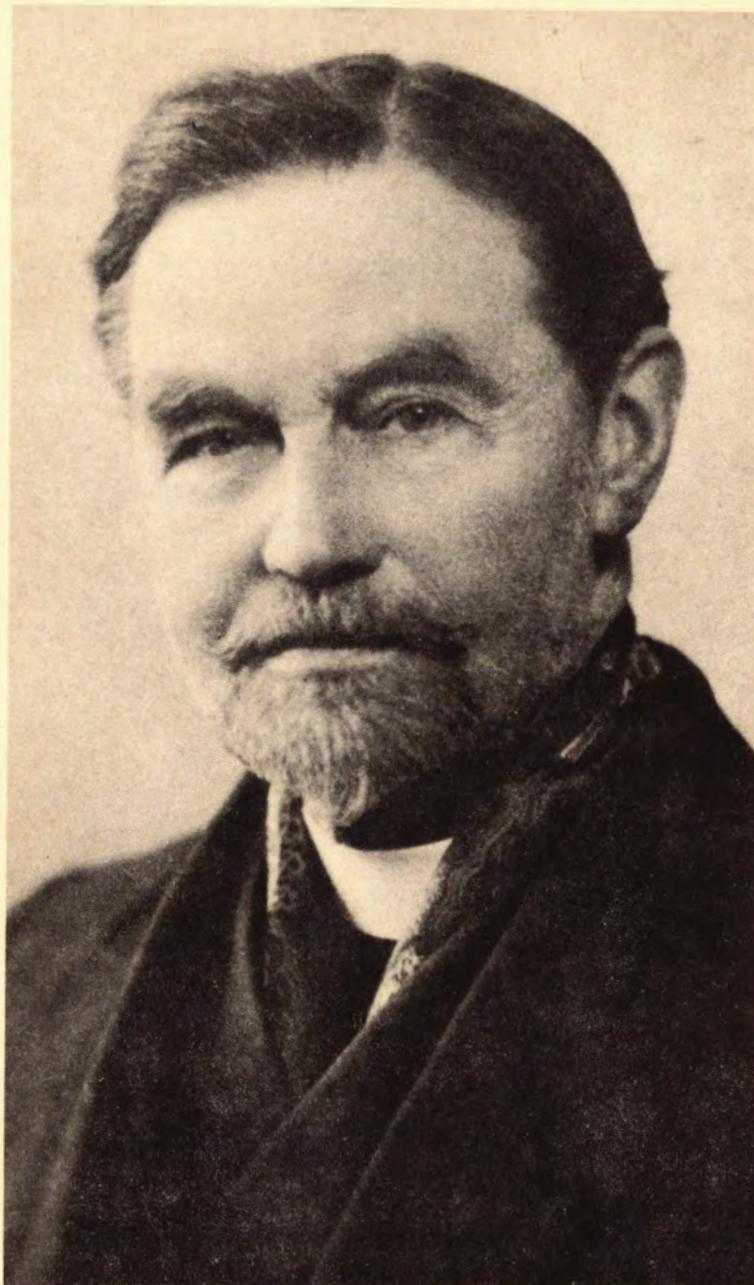
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BANTU ORIGINS



BANTU ORIGINS

THE PEOPLE & THEIR LANGUAGE

A. T. BRYANT, D.Litt.

C. STRUIK

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PUBLISHER'S NOTE

The manuscript of this book was finished in 1945. Since then there has been found more material on the origin of the Bantu and I know that in some aspects there has been formed a different opinion on this matter.

But in spite of this, this book gives so much important material for the study of the Bantu and their languages, to justify the publication in a small edition.

ACKNOWLEDGEMENT

We express our gratitude to Dr. Killie Campbell, of Durban, for her kind permission to publish the manuscript of this book, which is in her library, and for her kind co-operation.

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PREFACE

We may reasonably assume that the first step in any course of 'Bantu Studies' should naturally be some consideration of the basic matter of Bantu Origins. And yet we know of no literature whatsoever, in any language, specifically dealing with that subject. That interest therein is not lacking, is amply testified by the large number of conflicting theories concerning the subject that have been offered, in Germany (by e.g. Meinhof, Stuhlmann and Frobenius), in France (by Delafosse, Homburger and de Quatrefages), in Italy (by Gatti), and in England (by Johnston, Crabtree and Haddon). Indeed, it is probable that this very confusion of thought in the matter is itself directly attributable to that utter absence of literature and special study of the subject.

There seems somehow to have come into existence among Europeans a general and unaccountable notion that there is something 'mysterious' (with some, something even 'Biblical!') about these Bantu Negroes of Africa. In a book not long ago published, entitled "The South-Eastern Bantu," written by J.H.Soga, we are informed that "the tribe which entered into North Africa (out of the Land of Canaan) in the time of Joshua were descendants of Canaan, and from them in process of time issued the Bantu race." In 1907, the Cape Government published a pamphlet on The Origin of the Bantu, written by J.F.van Oordt, in which he tells us that "there cannot be the slightest doubt but the Nagas (certain long-haired Dravidians of India) are the direct ancestors of the first Bantu invaders of South Africa." Stuhlmann brings both Negroes and Hamites into Africa out of Asia; and "from the commingling of the Negroes and Proto-Hamites were formed the Bantu languages and the Bantu peoples." Haddon follows exactly in Stuhlmann's steps. De Quatrefages, however, believes that the Bantu came over into Africa 'ready-made' out of Asia, "travelling by means of canoes"; to which opinion Delafosse heartily subscribes, though leaving the particular means of transport to our own imagination. Gatti has no time for Asiatic theories, and attributes the Bantu to "miscegenation of Bushman women and ancient Semitic invaders."

As for the Bantu language, the theories of its origin are equally varied - some (like Homburger) suggesting an Upper Nile place of birth (perhaps with an Ancient Egyptian or Hamitic influence); some

(with Crabtree), a Sumerian; others (with van Oordt), a Dravidian; and Johnston, even a Caucasus relationship; but most (with Meinhof) a Libyan (or Fula) origin.

What, then, is to be done about it? Nothing? Is not some book of information and guidance called for? Anyway, hence our venture in this present volume. The nature of its contents is threefold - anthropological, historical and philological. It is not offered as a 'text-book' for special study, but as a book simply (as Bacon has it) to be 'read, marked well, and inwardly digested'; so serving the beginner as a kind of Introduction to his more specific Bantu studies. After having, carefully and thoughtfully, listened to the evidence herein produced in support of the various theories of Bantu Origins, he should then be able to sum up for himself, and arrive at some judgment of his own.

To our mind, there is, really, no 'mystery' and no 'problem' at all about Bantu origins; nothing more than one simple, straightforward evolution (varied, of course, and unequal in incidence and degree) of SUDANESE and BANTU alike, from one COMMON PARENT-STOCK and one COMMON MOTHER-TONGUE. And that is the thesis we shall endeavour to maintain and to prove in this volume.

1945

The AUTHOR.

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INTRODUCTORY

Once upon a time, as all do know, Planet Earth was born, and spent her days racing round the sun to no apparent purpose. They thought her inanimate or dead. As a matter of fact, she was very much alive: she moved. Then one day her movement extended its scope and changed its mode: the moving sphere gave birth herself, and brought forth tiny novel reproducing cells, which (unlike herself) ultimately developed into living, growing, and finally thinking beings.

How long ago that was, nobody seems to know. Not that our scientists have failed laboriously to work out the Planet's age; but that their calculations are all so mutually destructive, that they prove nothing, save their own unreliability - a remark that will apply equally also to most other very ancient geological time-calculations. Thus Newcomb(1) has reckoned 10,000,000 years as the age of this Earth; King(2) 24,000,000; Kelvin(3) 30,000,000; Sollas(4) 50,000,000; G.H. Darwin(5) 56,000,000; Croll 60,000,000; Joly(6) 80,000,000; A. Geikie(7) 100,000,000. But in recent times, all these mighty calculations have been unceremoniously thrown overboard in favour of others (perhaps equally as unreliable) based on the phenomena of radio-activity(8). These have easily beaten all previous records, and in one huge stride have raised the earth's age to somewhere between "1,200,000,000 and 2,000,000,000 years!" and have shifted back the birthday of mankind to some $1\frac{1}{2}$ million years ago!(9)

The earth's crust or outer shell is said to vary in thickness from 50 to 100 miles(10), and to consist of numerous layers of sedimentary strata (now in the form of rocks), resting one upon the other, and each differing from the rest in age, in composition and in fossil content, having been laid down by a process of denudation and deposition during some separate period, thousands of years long, in the world's lifetime.

The fossil-containing strata are, naturally, those at the top, since they represent the era during which 'life' has developed itself upon the earth; and it is with these strata alone that we shall in these preliminary pages concern ourselves. They have been variously classified and named by geological writers. Here we shall divide them into four main groups or *Periods*, each *Period* being again

subdivided into Epochs.

Although traces of (supposedly) living organisms are said to be found in the rocks of the still older Preterozoic Era, the earliest generally accepted examples of fossilized plant and animal life are contained in the strata of the Primary (or Palaeozoic) Period, namely, 1. in those of the lowest or Cambrian Epoch (with sea-weeds, the earliest of plants; and crustacea, worms, etc. the earliest of animal life); 2. the Silurian (with mosses; water-vertebrates - fishes); 3. the Devonian (with tree-ferns; fishes; insects); 4. the Carboniferous (with tree-ferns; land-vertebrates - reptiles); and 5. the Permian (similar to the Carboniferous).

In the Secondary (or Mesozoic) Period, we have, 1. the Triassic Epoch (with palm-ferns and conifers; and marsupial mammals); 2. the Jurassic (with marine lizards; reptilian birds); 3. Cretaceous (with leaf-bearing bark-trees; birds; giant reptiles).

Next, the Tertiary (or Cainozoic) Period, with 1. the Eocene Epoch (with whales, serpents; placental mammals - lemurs, a four-toed horse, and monkeys); 2. the Oligocene (similar to the Miocene); 3. the Miocene (with grass, timber-trees; a three-toed horse, small rhinoceros, mastodon, and anthropoid apes); and 4. the Pliocene (with felines, hippopotamus, stegodon, mastodon; and the earliest eolithic indications of Man).

Finally, the Quaternary Period, containing, 1. the Pleistocene Epoch (with the southern elephant, aurochs, horse, cave-lion, woolly rhinoceros, mammoth, and man); 2. the Recent (that in which we live, with flora and fauna as now existent).

As for the duration of these several eras, that of the Epochs of the last two Periods will suffice to cover all practical anthropological requirements. Of the last or Quaternary Period, the latest or Recent Epoch is reckoned (variously) as covering the last 10,000 to 20,000 years; the Pleistocene Epoch as covering the preceding 100,000 (geological reckoning) to 1,500,000 (by radio-activity) years; let us accept 500,000 years as a fair working average. Of the Tertiary Period, the Pliocene Epoch is reckoned (variously) as having endured for 500,000 (geol.) to 7,500,000 (radio.) years; the Miocene Epoch 500,000 (geol.) to 14,000,000 (radio.) years; the Oligocene 500,000 (geol.) to 16,000,000 (radio.) years; and the Eocene Epoch 500,000 (geol.) to 26,000,000 (radio.) years.

Well, throughout those long and far-off ages, Planet Earth, though already far-advanced in age, was still terrifically active. Like lesser human mothers, she had not yet attained her menopause, and was still prolifically producing living offspring - new genera, new species, of animal and plant. For, after all, there is no mystery about the origin of species, and their present failure to appear for our amusement. Things were simply 'different' then, 'younger, more vigorous, more imaginative. Conditions were in a state of continuous

flux and stupendous change. So too was all that life, vegetable and animal, born and moulded by those ever-changing conditions; for new-born forms, like new-born babes, were more impressionable to external influences in those their infant days, than they now are in their maturity. We are therefore not surprised, nay! we even expect, to find the plants, under the then ever-varying conditions of soil and climate, assuming ever-differing shapes and habits, and the animals (living upon those plants), under the ever-varying conditions of food and general environment, assuming ever-differing organic structures. Indeed, we are not more surprised to find mankind diverging into differing species within itself, than we are to find the same phenomenon, and for the same reasons, operating among the canines and felines, the trees and the flowers. But at long last Mother Nature had expended her allotted powers, and, as we say, grown old. Then her fertile and versatile womb ceased bearing; and that which was already born gradually settled down in the state in which it had been left, and remained so stabilized for ever.

That final stage had now been reached. Mother Earth was already convulsing in the delivery of her final offspring, Man. With the birth of this the greatest of her children, knowing that the days of her productivity were over, she expended on him of her best, and conferred upon him some small portion of her own creative powers (her intellect, her imagination, her will), and then herself settled down, gradually but persistently, into her present state of lassitude and barrenness.

She was now, as we said, in the throes of her last travail. Throughout the whole of the Pliocene Epoch, the earth's crust continued in a chronic state of instability and upheaval, rising and falling above and below the ocean-surface in a most bewildering and calamitous manner. Now the North Sea would be dry land, and England and France be one; now France and Austria would sink beneath the waves; now would Europe and Africa be united, or America be linked by Greenland and Iceland with Europe.

The next or Pleistocene Epoch rivalled its predecessor as an era of stupendous terrestrial changes. It was ushered in by that extraordinary phenomenon, the Great Ice Age. As the Pliocene approached its end, the genial warmth of the Temperate Zones commenced to diminish; and when at length the Pliocene had passed into the Pleistocene, there where evergreens and lilies grew, an arctic desolation reigned. All the northern regions of the globe - and in some degree those also of the south - became transformed into a continent of ice, which year by year crept down from the north and up from the south, till much of Europe, Asia and America - and, in a lesser degree, New Zealand, Australia, South America, and some think also a part of South Africa - lay buried beneath a continuous field of ice of an average thickness of three quarters of a mile (and in parts of the northern hemisphere, of two to three miles), (11)

destroying, as it progressed, all vegetation and driving before it all animal life into the warmer regions of the tropics. So immense was the weight of this vast ice-field, that, as it proceeded, it depressed that part of the earth's crust that was beneath and immediately before it; thereby causing a corresponding bulging up or rising of the land-surface further ahead. Then, when the ice-field at length retreated backwards towards the poles, the up-pressed land fell once more beneath the ocean and the down-pressed rose: at any rate, that is how the geologists have figured it out.

Thus moved the ice-field forwards and backwards for, some say, a quarter, others a half of a million years. For this Ice Age was not, so to say, one, but many, consisting, most geologists think, of four separate advances and retreats (so-called Glacial Periods), beginning, first, with the Günz period, roughly 500,000 years ago - the time-calculations are culled from the works of Penck and Brückner, Sollas and James Geikie - at the junction of the Pliocene and Pleistocene; secondly, the Mindel period, 420,000 years ago; thirdly, the Riss period, 150,000 years ago; and lastly, the Würm period, 40,000 years ago. And between each there intervened a so-called Interglacial Period of genial sub-tropical warmth, even in the north Temperate zone. (12)

But where was Man throughout all those terrible and terrific terrestrial disturbances? Was he there at all to witness them? It seems he was.

Into the Pliocene depths let us, then, now descend, and into the Pliocene times hark back, 1,500,000 years ago, as Penck (13) of Berlin, thinks; and from the archaean rocks let us dig out what we can of our deep and distant past, something of the long-buried secrets of our race's childhood. For down in those depths divers bones and stones lie buried, silently eloquent, earliest witnesses of Man's infancy, and oldest records of his history.

First and lowest, in the Pliocene (some assert even in Miocene and Oligocene) (14) rocks, buried there 3,000,000 (sp Sollas; (15) 6,000,000, by radio-activity) years ago, lie rough-chipped stones called Eoliths (Dawn-stones), which some regard as nature-made, but which many hold are the earliest remains of human handwork. The Abbe Bourgeois, in France, during the years 1860 to 1870, collected such stones from the Upper Oligocene stratum at Thenay; then Carlo Ribiero, from the Upper Miocene, near Madrid; Fritz Noetling, from the Lower Pliocene, in Burma; and R. Moir, from the Pliocene 'Red Crag', in England, which latter stratum, they say, "was laid down . . . at the approach of the first of the glaciations" (16), therefore 500,000 to 1,000,000 years ago.

But by the time we have ascended out of the Tertiary Pliocene into the higher and later strata of the Quaternary Pleistocene - to those strata attributed by most geologists to the Mindel-Riss Interglacial (say, 150,000 years ago; though Sollas prefers the Riss-Würm

30,000 years ago) - there is no further room for doubt. For there an entirely new and methodically fashioned variety of chipped-stone artefact appears, which nature could not make. These are indisputably of human origin; and, strewn about in every stratum in every country of Europe, Africa and Asia, are imperishable evidence of man's presence there. They are technically known as Palaeoliths (Old-Stones), and, in the northern hemisphere, are usually made of flint, but in South Africa, where no flint exists, of other hard and flakable stone. Apart from the more doubtful eoliths (above), these were the earliest of man's inventions, and were employed by him as tools for cutting, sawing, scraping, boring and finally as weapons. Along with these implements are found also the remains of long-extinct animals, which the tool-makers hunted and fed upon. That, then, is known as the Palaeolithic Age, so called after these 'Old Stones'.

The oldest and rudest type of Palaeolithic implement consists of heavy pebbles of stone or nodules of flint roughly chipped on one or both sides, so as to receive a pear-shaped, egg-shaped, almond-shaped or a hatchet-shaped form, with a gradually converging edge, rendered sharp by slight re-chipping (technically termed re-touching).

The oldest of such implements are called Chellean (after a place in France), and are first met with when the Mindel-Riss Interglacial was coming to its close (say 150,000 years ago; but with Sollas, towards the peak of the Riss-Würm Interglacial, say, 30,000 to 40,000 years ago).

Since the quality of these Palaeoliths varied with the skill of the race that made them, such quality is deemed the measure of that race's Culture: hence, the 'Chellean culture', and the race that produced it, 'Chellean man'. The term, 'Culture', with us here, includes both 'industry' (stone-implements, etc.) and 'art' (painting, pottery, etc., where such exists).

Still higher up in soil and time, one meets with implements which, though similar to the preceding, are more finely chipped and re-touched, lighter and sharper. These are described as of the 'Acheulean' culture (after another place in France), and are accordingly attributed to 'Acheulean' man, probably immediate descendants of Chellean man, but more advanced, and a few thousand years nearer to us in time.

This Acheulean culture continued without change until the next advance appeared, some 20,000 to 30,000 years ago. At this stage, happily, all geologists are at last approaching agreement in a common chronology. So tremendous a gap of human stagnancy no doubt was it, that partly prompted Sollas to differ from his colleagues, and to bring Chellean and Acheulean man nearer to us, withdrawing them out of the Mindel-Riss Interglacial (150,000 years ago) and placing them within the Riss-Würm (only 40,000 years ago).

The next and latest form of prehistoric Culture is called the

Moustierian (again after a place in France). It evidences a distinct advance on the preceding both in skill and in greater delicacy of taste. The distinguishing difference between the newer Moustierian and the older Chellean and Acheulean styles was that, whereas in the latter the nodule was worked whole or 'in lump', in the Moustierian period the implement consisted of a flake struck off from the nodule and subsequently most carefully re-touched.

Can we now make some reasonable guess at the Age of man on this planet?

You will, first of all, have been struck by the immense gap in time between the appearance of the Eolithic stone-ware and the Palaeolithic (above).

If the eoliths be accepted as human handiwork, then manifestly man must have been roaming the earth already in the Middle Tertiary period, 3,000,000 years ago (geol.) or 20,000,000 (radio.). But if the palaeoliths, and the actual human bones accompanying them, are to be our criterion, then the date must be brought considerably nearer, namely, into the earlier millenniums of the Quaternary period, comparatively only yesterday.

And right here is it that the geologists once more bewilder us. The Quaternary period, we have already said, is subdivided into the Pleistocene and Recent epochs. Now, the duration of the Pleistocene is calculated by Rerot, (17) of Brussels, as having covered 140,000 years; by Blytt, (18) 350,000 years; by Sollas (19) (reckoning the deposition of one foot per annum, throughout 4,000 feet of depth, to the lowest Quaternary rocks), 400,000 years; by J. Geikie, (20) 500,000 to 1,000,000 years; and by Penck, (21) a similar reckoning; but by radio-activity, 15,000,000 years. From all which, it may be wisest to conclude with Le Conte (22) that "we have as yet no certain knowledge of man's time on earth. It may be a hundred thousand years, or it may be ten thousand years, but more probably the former than the latter."

As for the Recent epoch of the Quaternary period (the epoch in which we are now living), geologists seem generally agreed that it does not extend further back than some 10,000 to 20,000 years.

So much, then, for the 'when' of Man's birth, his age; but what of the 'where', his Birthplace?

Klaatsch (23) and his school have demanded a multiple origin for mankind. The which Darwin (24) disputed, saying: "Although the existing races of man differ in many respects . . . yet, if their whole structure be taken into consideration, they are found to resemble each other in a multitude of points. Many of these are of so unimportant or of so singular a nature, that it is extremely improbable that they should have been independently acquired by originally distinct species or races." Keith (25) follows suit, contending that, "when we take all the characters of the human body into consideration, not one or more isolated features . . . it is plain that the Neanderthal type and

the Modern type of man share the great common inheritance of human characters. We must suppose that the community of structure is due to a community of origin - to the fact that they arose from a common ancestor."

Where exactly this common ancestor was domiciled, both Darwin and Keith discreetly refrain from telling us. The African Zulu, however, considers himself much better informed: he knows that the 'first man' was his own Nkulunkulu (his oldest ancestor), and that he was made 'in Bantuland'. Israel, too, has similar convictions, asserting that Adam was born there where Abraham came from, to wit, in "a garden eastward, in Eden" (Gen. 2. 8); and "Eden itself", says Sayce, (26) "was the Edin or 'Plain' of Babylonia." The Italian anthropologist, Sergi, (27) credited neither of these, preferring to believe that 'Adam' was a denizen of the New World, of South America, which, in those days, through Antarctica, was united with the Old. Why America? asks de Quatrefages (28) with righteous indignation; and, with equal probability, points to "somewhere in Northern Asia." Why Northern Asia? asks Osborn: (29) "the unknown ancestors of man," he says, "probably originated among the forests and food-plains of Southern Asia, and early began to migrate westward into northern Africa and western Europe." Says Darwin, (30) Why Asia?; "it is somewhat more probable that our early progenitors lived on the African continent than elsewhere." Pure imagination! thinks Haddon (31); on the contrary, "there is reason to believe that mankind did not originate in Africa, but that all the main races in that continent reached it from Southern Asia." Why Asia or Africa? asks Haeckel; (32) how about "an earlier continent, which stretched from East Africa to East Asia?" Well, why not England? suggests R. Moir; (33) "it has been the custom . . . to look to Asia as the birthplace of mankind. . . Of prehistoric Asia we know next to nothing, and therefore have no facts to rely upon; of prehistoric England, on the other hand, we know a good deal, and have a multitude of facts at our disposal." Indeed, so multitudinous are the facts we have, that, if they shed no light at all upon the matter, they certainly do show considerable fertility of imagination!

Well, having thus so dismally failed to solve the riddle of Man's age and birthplace, let us now betake ourselves direct to earliest man himself, and see just where and when we shall find him. For already quite a goodly number of him have, in recent times, been exhumed from his thousands-of-years old hiding-places and brought back once more, for our enlightenment, into the light of day. Here are a few of the most presentable.

The Java Ape - Man - In the island of Java (in the East Indies) and the year 1894, Dr. Dubois dug up from what is generally admitted to be a late Tertiary (Pliocene) formation (1,000,000 years old, say the geologists) a skull, a thigh-bone and three teeth of a being apparently neither wholly man nor wholly ape, but more man

than ape. The structure of the bones proving that it was a creature capable of walking erect, the finder labeled it *Pithecanthropus erectus* (the Erect-walking Ape-man). The skull, larger than that of any known ape (having a brain-capacity of some 900 cubic-centimetres, against the 600 c.c. of the gorilla), was smaller than that of any known man (the latter with a minimum of 1,000 c.c.). It possessed a very low, receding forehead, with massive ridges projecting above the eyes (supraorbital ridges); and yet, when submitted to an assembly of the most eminent biologists in Europe, was declared by six (mostly English) to be a human skull; by six (mostly German) to be simian or that of an ape; and by eight (mostly French) to be an intermediate species. The teeth exhibited some features peculiar to man, others characteristic of apes. The thigh-bone was judged by thirteen undoubtedly human; by six, intermediate; by one, to be that of an ape. Evidently, then, the evolutionary ape had already fairly successfully advanced to the stage and status of an 'ape-man'. (34)

Peking Man - Over the sea again, from Java to China, we meet with Peking Man (*Sinanthropus*), disinterred in 1929 from a hillside cave 250,000 years old (more or less); and we observe from his low-crowned, thick-boned skull and diminutive brain-case (of less than 1,000 c.c.), that he is no very distant relative of the poor ape-man we just left in Java - poor, indeed, because neither of them appears to have possessed either fire or tools. (35) His jaw (which was picked up somewhere else) was as chinless as that of Piltdown (ahead); but he was quite unlike the latter about the eye-ridges and forehead, the eye-ridges being massive and the forehead very low and receding, as in his Java relative. And yet there seems reason to believe that he had already climbed one rung higher up the evolutionary ladder than had the latter; for his cranium displayed two significant bumps, and these two bumps, we are told, exactly coincided with those particular spots in the brain where are centred, in the one case, the ability to understand spoken words, in the other, ability to use together the hand and eye. From this, some anatomists have concluded that he may have been already on the way to an infantile babble, as well as to a usage of tools.

Wadjak Man - Back whence we came, we find Dr. Dubois, still in Java (1890), digging up at Wadjak another curious being, "one which seems," says Keith, (36) "to bridge the gap which lies between Rhodesian man (ahead) and the Australian aborigine," presenting "many resemblances to the older and more primitive Rhodesian man on the one hand, and to the Australoid type on the other." Strange to say, although living, and perhaps originating, on the same Javan Island as *Pithecanthropus* (who, you will recollect, is the smallest brained of humans), this later Wadjak man "in size of brain approaches or surpasses the big-brained types of Pleistocene Europe - the Cromagnon and Neanderthal."

Talgai Man - From Java we once more cross the sea, but this

time to the south. There, in southern Queensland, Talgai man steps out of the Pleistocene to greet us (1884). He too, despite the fact that his shape of skull, forehead, orbits, nose and face are patently Australoid, is obviously related to that selfsame Java-Peking tribe. In some respects, says Keith, (37) his physiognomy, with its width of muzzle and palate, is more anthropoid than any other human skull, a feature, we may add, moderately reproduced in his modern descendants, the Australian aborigines. To him belongs the distinction of being the earliest known specimen of true Modern man (*Homo sapiens*).

Piltdown Man - At the very time when the Java-Peking-Talgai men were capering about the globe from Queensland to China (at least some think so, though others prefer to think it was later on), in distant England dwelt the, craniologically, much more aristocratic Piltdown lady. In 1912, Dr. C. Dawson dug her up (at any rate her skull, or parts thereof) out of southern English soil, and revealed her beauty to an astonished world. Her age was variously given by envious man as 450,000 years (contemporary with the Late Pliocene Cromer Beds); but by others as merely 30,000 to 40,000 years (Riss-Würm Interglacial). Anyway, her massive muzzle, with its canine fangs and devoid of chin, was likened to that of a chimpanzee, and yet was surmounted by a brain-case wholly human and almost Modern, with forehead vertical and fairly high, eye-ridges that, in their moderate projection, could compete with those of any modern Australian damsel, and a brain-capacity of from 1,300 to 1,400 c.c., somewhere about the average of the modern European lady. When however, the convolutions of that brain were inspected (from the interior of the skull-bones covering it), they were found, alas! to be so undeveloped, that Prof. Elliot Smith (38) was constrained to pronounce hers "the most primitive and most simian brain so far recorded." Her nasal bones, strange to say, were found to "resemble the nasal bones seen in negroid and Mongolian races." But her name was quite euphonious - *Eoanthropus Dawsoni* (Dawson's Dawn-man).

London Man - In more recent years, however, the Piltdown lady has met with a serious competitor as the beauty-queen of Old England in the person of a London girl, dug up out of Leadenhall Street, E.C. (1925), and hailed by Keith as apparently the aforesaid lady's cousin. We are, at the moment, unaware of other of her antecedents; but we do know that Elliot Smith has declared her claims to Piltdown relationship as preposterous, and has branded her as a mere Neanderthal pretender. What precisely that epithet may mean, we shall in a moment see.

Heidelberg Man - In 1907, there was unearthed near Heidelberg, in Germany, a human mandible (lower jaw) strongly resembling the chinless specimen belonging to the Piltdown lady, but much more massive and without her fangs, indeed with teeth, including the canines, less ape-like than those even of present European man. The

jaw was extracted from a sand-pit, 80 feet below the present land-surface, and resting in a formation said to be of the very earliest Pleistocene date (indeed, considered by many as contemporaneous with that of Piltdown) and therefore, according to Sollas' moderate computation, something like 300,000 years old.

Modern Man - Modern Man (scientifically known as *Homo sapiens*), you know, is the only human species (all others having long since become extinct) that has survived continuously from Pleistocene right up to these present days; wherein it alone now populates the earth. We have already met with one, (the earliest) known sample of this species in him of Talgai, in Queensland. But now, in Europe, we shall meet with a whole tribe of him, sometimes popularly called the River Drift folk.

Thus far our roamings have been about the Eolithic world, that is to say, wherever any stone implements were found in strata corresponding with those of the fossil remains, they were always of the rudest or eolithic type. But now we enter a newer world, not nearly so remote (most think, not earlier than the Riss-Würm Interglacial, 30,000 to 50,000 years ago; though others think much earlier, in the Mindel-Riss Interglacial, 200,000 years ago), the world of the Palaeolithic stone-implements. The immense time-gap between these two opinions, this sudden jump from dates given as 'hundreds' of thousands of years ago to dates now of only 'tens' of thousands (from 300,000 to 30,000), certainly looks rather suspicious, and makes one wonder if the older dating may not have been unduly pushed back, and should not rather have been brought nearer to that of palaeolithic man. And yet, again, it is equally clear that, if the eoliths are really of human handiwork, then man, their maker, must himself also have been in existence, and that, not only 'hundreds of thousands' of years ago, but even 'millions'! Or do eoliths belong to some pre-human type? Anyway, between Piltdown and Palaeolithic, between Heidelberg and Neanderthal days, mankind had so multiplied and increased, that the several species had already spread themselves abroad over the continents of Europe, Asia and Africa, as their numerous stone-implements, everywhere so abundantly met with, do plainly attest.

Then, suddenly, a new face and a new race appears in the picture. Skulls brought to light at Castenedolo and Olmo in Italy, Bury St. Edmunds in England, Denize in France, and complete skeletons at Ipswich and Galley Hill in England, and Clichy in France (provided their 'dating' be correct; which some question), picture for us what this new Modern species of mankind, these palaeolithic folk of the so-called River Drift race, inventors of the Chellean and Acheulear cultures, were like, and how much they still differed among themselves. Where did they come from? Did perchance the Heidelberg man, in the course of his travels, happen to light upon the Piltdown lady and, with his ape-like jaw, becoming enamoured with her ape-

like muzzle, so fall into the trap of 'natural selection'? The subsequent presence abroad of this seemingly half-caste type would tend to suggest that he did; for this newer and later River-Drift race appears to mingle traits of both - the lofty brain-case of the Pildowner, with the larger, dolichocephalic skull, occipital protuberance, medium-prominent eye-ridges, and less simian dentition, which we should expect to find in such a union. But against all this, we have to note the entirely new River-Drift development of a finely pointed chin; which neither Pildowner nor Heidelberger could have supplied. Obviously, either the immediate ancestor of these palaeolithic folk has not yet been discovered, or the Pildowner must be allowed a sufficiently long intervening period wherein to develop a chin. At any rate, these River-Drift people were probably our own direct ancestors, the earliest known European specimens of that human species known as *Homo sapiens*, which is Modern man. And yet one would scarcely believe that, even at that early date, this Modern man of Europe already had a cousin in Talgai, so far away as Queensland!

Judging by the fauna with which they were associated, these River-Drift people populated the west of Europe during an Interglacial (or comparatively warm) period; which we may best assume to have been that of the Riss-Würm, some 30,000 years ago. Then, after having flourished throughout a period of 10,000 years (30,000 to 20,000 B.C.), something suddenly happened - they disappeared from the scene, outright! With them, there vanished too the elephants and other animals with which and upon which they had lived. This curious fact prompts one to surmise, either that they were, animals and men alike, destroyed by the Würm ice-age, or that men and animals all together were driven by the latter to seek safety further south. Did they perchance cross over en masse from Europe into Africa, those continents being then united? (39)

Neanderthal Man - The Würm ice-age has come, and arctic conditions reign throughout most of Europe - when, lo and behold! another entirely new race of men and new types of animals appear upon the snowy wastes, in occupation of that same European continent whence the River-Drift folk had so mysteriously vanished. This was a type altogether more brutish and simian in appearance than the preceding River-Drift people, and yet, strangely, it was culturally more advanced. Skeletons or skulls of this new race have been unearthed at Neanderthal in Germany, at Gibraltar in Spain, at La Chapelle in France, at Spy in Belgium, at Krapina in Hungary, and elsewhere. Did it invade western Europe out from the east? The features of this new man strike one as those of an ameliorated ape. A colossal bar of bone projected over the eyes and stretched across the face, and from it sprang a forehead so low and receding as to resemble nothing so much as the head of a chimpanzee. So far up towards the occiput did the hinder neck-muscles ascend, that the line from back to head was almost straight. The massive jaws were dis-

tinctly those of Heidelberg (above) - chinless, but less prognathous than are those even of modern Australians, while the front teeth were almost as level as our own, and the brain-case considerably larger, that of Spy having a capacity of 1650 c.c. (against our 1480 c.c.). In stature, the Neanderthalier was short (5 ft. 2-4 ins.), and his leg-bones approximated more to those of a gorilla than to ours. In a word, he formed, not a new race, but a new species, of mankind, distinct and separate from that of Modern man. After the valley wherein the earliest specimen was found, the species has been named *Homo neanderthalensis* (Neanderthal Man); though many believe (and probably rightly) that the Heidelberger (above) and the Neanderthalier were nothing more than earlier and later members of the one same species, and should therefore be classed together under one same name of *Homo primigenius*.

Culturally, and presumably intellectually, he was ahead of his River-Drift contemporaries (above); for his smaller flint flakes (specifically known as the Moustierian culture), much more delicately worked and more variously shaped, are distinctly dainty products compared with the heavy, large, and clumsily chipped stone lumps manufactured by the Chellean and Acheulean River-Drift people. Further, he seems to have progressed so far spiritually as to entertain some respect for his dead, granting them (apparently) a 'ceremonial burial', the body being commonly found (as at La Chappelle) carefully laid out on its back, or elsewhere on its right side, with arms and knees bent back upon the trunk, and with stones arranged over and around it. Here we have the dawn of ancestor-worship and the first vague glimpses of a life beyond the grave: shall we say, the origin of Bantu burial and Bantu religion? And what of those burnt elephant and ox bones, and charred human remains, sometimes found beside him? Are we here face to face with the great discoverer of fire, one of the most epoch-making achievements in all human history?

Where did he so suddenly come from? We have already suggested Heidelberg. But where, then, Heidelberg? And whither did he vanish so abruptly? Europe has never seriously claimed to be the birth-place of mankind. Africa has; as well as Asia. Was it only a portion of his race that followed the game into Europe via Gibraltar or via Sicily, leaving the rest behind, there whence he had come, in Africa; where his peculiar 'Moustierian' implements are strewn about everywhere? Unfortunately, he himself (i.e. his remains) has so far been found only in Europe, and that namely during a glacial period (the Würm, 30,000 to 40,000 years ago) - although future excavations, some think, may place him earlier than that, in an older Interglacial. Having, however, always been found associated with a 'cold' fauna, anthropologists have been led to conclude that probably he too belonged to the colder earth-zone. Anyway, when the ice-field had melted, he too had dissolved into air; and was never met with more! Was he

gradually frozen out, or may-be starved? Or had he sufficient intelligence to do what bird and beast did then and do still, namely, to flit away south into the more congenial clime of Africa? Certainly, as said, his Moustierian artefacts are found in Tunisia and other parts of Northern Africa. (40) But no Neanderthal man - yet. Or may Rhodesian man but be his later development, or his off-shoot?

Aurignacian Man - History once more repeats itself. With the exit of the River-Drifters, the Neanderthalers came. Now, with the exit of the Neanderthalers, another new race appears to take their place upon the stage. As the Würm post-glacial period progressed and climatic mildness spread from the south ever further north, there passed, some 20,000 to 25,000 years ago, over the Tunisian isthmus (as is supposed) out of Africa into Europe, the Aurignacian race of Modern man (of whom the Cromagnons and Magdelelians are thought to have been but later developments or off-shoots). These people were accompanied by a return also of that fauna, the ancient elephant, Merck's rhinoceros, hippopotamus and the rest, which had been driven south by the preceding ice-age. Were they by any chance the River-Drift people themselves come back, changed during thousands of years of absence and by intermixture with other African folk? These Aurignacian new-arrivals were more decidedly than ever 'Modern' man, presenting many resemblances to the older River-Drift people, to the Negroes, and to ourselves.

Variety was the spice of creation in those early times; and so too those Aurignacians were far from being all alike. Among the specimens so far unearthed, there are two outstanding types, distinguished by their respective representatives - the short Aurignacian of Combe Chapelle (with a stature of 5 feet 3 inches), and the tall Aurignacian of Cromagnon (with a stature of about 5 feet 11 inches). The skull in both cases was of the best modern pattern, in size usually larger than that of any now-living race (generally 1,500 to 1,700 c.c., against the male average of 1,480 c.c. among present-day Europeans). In shape, the skull was long and narrow (dolichocephalic), as was indeed the case with most prehistoric examples of Modern man, and is so still with the Negro and Mediterranean peoples. The forehead was lofty; eye-ridges, not more prominent than are those of modern primitive races; nose, straight; jaws, non-projecting (orthognathous); chin, pointed and better developed than among the older River-Drifters. Both Aurignacian types showed the protuberant occiput noticeable on some of the River-Drift people, but especially characteristic of the Neanderthalers. The tall Cromagnon strain exhibited still another Neanderthal trait (also common among the modern African Negroes), namely, a certain flattening of the top of the skull; together with an entirely new trait peculiar to themselves (and, among modern races, to the Negro race), namely, a greater length of fore-arm and lower-leg as compared with that of the upper-arm and thigh-bone, than was, and still is, the case with the rest of modern mankind (save, once

more, among the Negroes, of whom it is a distinguishing mark). With the more simian Neanderthalers exactly the reverse obtained, the fore-arm and lower-leg being disproportionately short, when compared with the upper parts.

With men possessing such well-developed brains and considering the experience and opportunities of so many thousands of years behind them, one would naturally expect to find some advance on the older state of culture and intelligence. The few kinds of rudely chipped stone tools of primordial times have now given place to numerous novel forms - knives, awls, spokeshaves, arrows, harpoons, into the manufacture of which bone, ivory and horn have already entered. But the most striking advance was manifested in the remarkable development of the artistic sense and talent; for now the older gloomy cave-homes (as may be seen especially in Spain) were rendered beautiful and bright by wall and ceiling frescoes of animal and life scenes, identical in type and technique with the paintings of the South African Bushmen, and, like most of the latter, often drawn wonderfully true to life, in plot and pose, and cleverly finished and shaded in polychrome colour. Not only paintings have these Aurignacians left us, but what is still more instructive, divers statuettes in ivory, soapstone, horn and bone, of themselves. Here we encounter for the first time in human history an image in the round of earliest man - or rather woman; for the figurines are always of females - as she actually appeared in the flesh. And the women, you will be interested to note, were distinctly 'African' - not the slim and slender figure of the European, but with the obesity, heavy pendulous breasts, steatopygia, and hair seemingly tufted or plaited in long fringe-like strings or ringlets, according to orthodox present-day Negro style. (41)

In their knowledge of fire and mode of burial, the Aurignacians were one with the Neanderthalers. Their dead were laid either on their back or on their side (right or left), with the limbs flexed back upon the body, and the personal property of the deceased (his weapons and body-ornaments of perforated shell or teeth of lion or bear) arranged beside him in the grave: all which, you may note, are Bantu customs even today. Further, the Cromagnons had the habit of smearing the dead bodies with red ochre (oxide of iron), (42) just as the Bantu do their living; and also of amputating a finger-joint, as do the Bushmen and some Bantu still. Are not these Cromagnon and Negro resemblances, anatomical and social, very thought-provoking? How did they come about?

The Aurignacians were the last of the Palaeolithic (or Old Stone) races.

What eventually became of them, nobody knows; for they too just vanished (or so it is supposed). The last (the Würm) Ice Age had come to an end during their sojourn in Europe; and, as the ice-field receded, and the reindeer, upon which they largely subsisted, migrated ever more and more to the north, they too are supposed (by

some) to have accompanied their food-supply, and ultimately to have evolved into the Eskimo and other north Siberian peoples; though Keith believes them to be the ancestors of much of the population of Europe.

These last (with Keith) prefer to think that they persisted where they were and, as the millenniums passed, gradually became mixed with other races intruding out of Asia, and so transformed into that later and still more advanced type of Neolithic (or New Stone) man; thus, as said, becoming the progenitors of much of the present population of Europe.

These were called the Neolithic (or New Stone) people because of their improved method of smooth-grinding and polishing their stone implements, instead of leaving them merely roughly chipped, as did their predecessors, the Palaeolithic (or Old Stone) people. It was, moreover, during this Neolithic period (c. 10,000 to 4,000 B.C.) that pottery making, agriculture, and the domestication of animals were first introduced among mankind.

Towards the end of their period, metal too was first discovered, and (somewhere about 5,000 - 4,000 B.C.) the Copper, and later the Bronze Ages were inaugurated. These finally, about 1,500 B.C. gave place to the Iron Age; in which we still find ourselves.

Grimaldi Man - But whence did the Cromagnon (Aurignacian) Man (above) derive those unique anatomical characters which so mark off his and the Negro race from all the rest of mankind? Cromagnon man and Grimaldi man were both disinterred on practically the same spot, namely, the Riviera Mediterranean coast. Lies the answer there? Or is the explanation to be found still earlier, in Africa, prior to the general Aurignacian return from there into Europe?

About the year 1895, there were unearthed in the Grimaldi Cave hard by Mentone (on the Franco-Italian Mediterranean border-line), from a stratum older than that of Cromagnon man, and attributed to the Würm Postglacial period (say, 15,000 to 20,000 years ago), the skeletons of a mother and son (so alike were they), lying locked together in affectionate embrace, earliest picture of the dawn of human love. Of them Verneau (43) has said: "The fact remains that, at a very remote period of the Pleistocene, there existed in Europe, beside the Neanderthal race (rather perhaps, the Aurignacian race), a type of man that, in many of his cephalic characters, in the structure of his pelvis, and in his limb proportions, showed striking analogies to the negro of today. The teeth resemble those of the Australian type." Thus, in arm and leg proportions, in the presence of a palatal torus and in other respects, as Keith (44) and Boule concur, the Grimaldi race belonged to the Negro type; though Elliot Smith (45) considers the Australoid traits to predominate. Furthermore (and of especial interest in connection with our 'Lemurian' theory of Negro origins - see Chap. 2), the negroid resemblances in Grimaldi man are rather with the Papuan than with the African branch of the Negro family, (46) a phenomenon noticeable again in the non-Hova (that is,

the Negro) aborigines of Madagascar, as Grandier, Oliver, Sibree, Ellis, Quatrefages and Keane, all affirm. (47)

Such then, is the Story of the Origin of Man (in general) as revealed to us by science - as the geologists and palaeontologists tell it, learned from the stones and bones left behind them by our earliest ancestors, and now lying displayed in the world's museums, an open book writ in a language all with eyes can understand and all who run may read.

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8. Moore, H.G. 53; Schuchert, O.H.G. 15
9. Reeds, E. 4
10. Sollas, A.E. 14; Geikie, G. 57
11. G. F. Wright, M.G.P. 126, 192; A. Geikie, G. 1305; Sollas, A.H. 11, 14, 15, 29, 399, 558, 565; Peringuey, S.A. 74; Du Toit, T.G.S. Oct. 1921, p. 188
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13. Zeitschrift f. Ethnologie, XL. 390.
14. Migeod, E.M. 36; MacCurdy, H.O. vol. 1 86, 327, 333, 433
15. Sollas, A.E. 14
16. Burkitt, P. 17, 84
17. Keith, A.M. (1). 307
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31. Haddon, W.P. 54
32. Haeckel, E.M. ch. 23
33. R. Moir, P.P.M. 60
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- 257-271; Osborn, O.S.A.; MacCurdy, H.O.
35. Keith, N.D.; MacCurdy, H.O.
36. Keith, A.M. (2) 446
37. Keith, ib. 451-455
38. ib. ib. 487; MacCurdy, 1
39. Osborn, O.S.A. 11, 24, 27, 28, 34, 38, 116, 122, 126, 152, 156, 188, 205, 249; Burkitt, P. 87, 97, 177; MacCurdy, H.O.
40. Scott-Elliott, P.M.; Keith, A.M. (2); Sollas, A.H.; Osborn, O.S.A.; Burkitt, P.; MacCurdy, H.O.
41. Sollas, A.H. 380; Keane, M.P.P.; Keith, A.M. (2); Osborn, O.S.A.; MacCurdy, H.O.
42. Osborn, O.S.A. 458; Burkitt, P. 189, 191; Sollas, A.H. 87, 180, 223, 383, 402, 530
43. Osborn, O.S.A. 266; MacCurdy, H.O. 1
44. Keith, A.M. (2) vol. 1. 66-7
45. Elliot Smith, H.H. 143
46. Shrubsall, A.S.A.M. 8 p. 202
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EARLIEST AFRICAN MAN

To its Negro children, the African motherland, as a continent, is nameless, since unknown. Even we, who named it, have long since forgotten why, when, by whom. Most, however, seem agreed that 'Africa' was first so named by the ancient Romans out of material found on the spot; and that the name was first applied by them to the country round Carthage, and was subsequently extended to embrace all of the continent they knew. But the "Arabs still confine the name, Ifrikiah, to the territory of Tunisia". (1) Many derive the name from Phoenician sources; some, like Bochart, from a root meaning 'ear of corn'; others, from a root denoting 'separate', there, apparently, implying a second Phoenicia, 'away from the motherland'. We all know how new-coined names are often more suggestive than exact, and therefore this allusion to 'separation' may, to the Phoenician mind, have conveyed the same idea as 'colony' does to ours. Prof. Babelon, (2) however, declares "the best hypothesis" to be that of Tissot, viz. that 'Africa' was simply the great Aourigha Berber tribe, "whose name would have been pronounced Afarika. Thus Africa was originally, in the eyes of the Romans and Carthaginians alike, the country inhabited by the great tribe of Berbers or Numidians called Afarik." This Afarik, we imagine, though now a tribe, may really have been the name of its founder; for, tells Flora Shaw, (3) "one among many stories of their (the North African white-skinned Berbers) original introduction into Africa is that five colonies were introduced from Arabia Felix by a certain leader, Ifrikiah or Afrikiah, who gave his name to the continent."

Tissot's may seem to some "the best hypothesis" - though that of Flora Shaw seems to us still better; but certainly, of all, that championed by Dr. Carl Peters (4) is the most intriguing. Peters expended much enthusiasm and research in proving that 'Africa' and 'Ophir' were, both lexically and geographically, one. He produced many specious arguments in support of his contention, which may deserve repeating here. He says: "Gesenius (5) has adopted Sprenger's interpretation of Ophir as identical with the Arabian Afir (South Arabian Ofer), meaning 'Red'. (In explanation of this, Peters elsewhere writes: "I could state that the African coast opposite Arabia, as far

as Cape Guardafui, is of an intensely red colour. Thus 'Africa' would mean 'Redland', analogous to the name, Albion, which its white cliffs have conferred on England". *En passant*, we ourselves might also refer the reader to 'Afura' Hill, in our last chapter, on *Zimbabwe*. The root of the Latin word, Africa, is *Afer*. *Afer* is the original name for African (see Cicero *ad Qu. Fr. 1. 1, 9, 27*; *Sall. Jug. 18. 3*; *Liv. 29. 3, 13*; *Eutr. 2. 19*). *Afri* are the Africans. Derivations from the root are the adjectives, *Africus* and *Africanus*; from the first is derived *Africa*, originally *Terra Africa* (African country. See George's Lat. Dict.). The unprejudiced reader will concede that the sequence, *Ophir*, *Afir*, *Afer*, *Africus*, *Terra Africa*, and *Africa*, is more than ordinarily suggestive, and points straightly towards the elucidation of our problem. It must be observed that primarily the Latin name, 'Afer', for African, was applied to the inhabitants of the Phoenico-Carthaginian Province, and was only in a later period extended to the entire continent. The Romans adopted this name during their earliest relations with the Phoenicians and Carthaginians. The Phoenicians visited Africa in the very earliest times and . . . their commercial enterprises simultaneously embraced the north, the east and the west of the continent. Can it be seriously believed that they had no comprehensive name for regions, the connection of the parts of which they must have perfectly understood? My theory, that *Ophir* was in the earliest times the Semitic name for Africa as a whole solves the question at once." Thus does Peters at one venture dissipate the double mystery of 'Africa' and 'Ophir' - "our name of Africa (A-F-Rica) contains the ancient root of *Ophir* (Aleph, Phi, Resh)".

Josephus in part agrees. He too derives the name from *Ophir*. But the 'Ophir' of the Jewish historian was "a grandson of Abraham, who went into Libya at the head of a powerful army":(6) which observation prompts us to ask, Was this Jewish *Ophir*, 'a grandson of Abraham', perchance none other than our old acquaintance, *Afrikiah*, 'a certain leader', introduced to us (above) by Flora Shaw? Both seem to have hailed from the same region, and both gave their names to 'a land', to wit, the land of 'Ophir' and *Terra Africa*. And did grandfather Abraham and grandson *Ophir* set out from home together on their common migration (Dr. C. L. Woolley, in the *London Observer*, 3/6/34, considered that Abraham must have left Mesopotamia about 1900 B.C.), subsequently separating, the one towards Palestine, the other towards Africa?

And now, from nomenclature let us pass on to palaeontology, commencing with old stones and finishing with old bones.

We do not remember ever having heard of Eoliths in Africa. Palaeoliths, on the other hand, are strewn right down the continent from top to bottom; and, as for South Africa, says Burkitt, (7) "we collect our finds (in Europe) painfully one by one; in South Africa they can be gathered in sackfulls." Stone artefacts of all the oldest cultures

may be gathered everywhere throughout Africa. C. G. Seligman collected them along the terraces of the Nile; A. W. Seton-Kerr in Somaliland; E. J. Weyland in Uganda; aye, even pre-Chellean implements have been found by R. Moir in the gravel terraces of the Victoria Nyanza. (8) From Somaliland to Senegambia, down through the Gold Coast and Western Congo to Zambezia and the Cape, everywhere one finds these chipped stones strewn about. (9) H. Balfour found chalcedony implements "at a high level below the Victoria Falls, and possibly deposited there by the river Zambezi before it had carved the present gorge in the solid basalt"; thus, if that were so, proving "that likewise in South Africa man was alive and busy untold thousands of years ago". (10) Balfour attributed his finds to the River Drift (Chellean) culture. (11) At an earlier date, but in the same Zambezi area, Fielden(12) had already gathered similar implements, which he thought were of the type used by Heidelberg and Piltdown folk. Leakey, on geological grounds, attributes the Kenya Chellean and Acheulean finds to the Kamasiyan Pluvial; which latter Brooks considers concurrent with the Günz or Mindel Glacials of Europe (therefore, say 400,000 years ago). It must be remembered, however, that the dating of these so-called african 'Pluvials' is still professedly 'provisional'.

South Africa is no less richly supplied than elsewhere with these palaeoliths of the older (Chellean, Acheulean and Moustierian) types. Peringuey, (13) Goodwin and Lowe, (14) in the Cape; Stow(15) and Johnson, (16) on the Central Plateau; Sanderson(17) and Gooch, (18) in Natal; J. Neville Jones, (19) in Rhodesia; and Burkitt, (20) everywhere, have already ransacked the field pretty thoroughly and brought home a wealth of valuable material and lore. So much so, that Burkitt was able to sort them out systematically into the following series of cultures, the first being the most recent, namely; 1. Wilton (resembling in style, though by no means necessarily in age, the Neolithic and Late Palaeolithic of Europe); 2. Smithfield (as Wilton); 3. Still Bay (Late Palaeolithic - pseudo-Solutrean); 4. Koffiefontein (Mid-Palaeolithic - Moustierian); 5. Fauresmith (Old Palaeolithic - Acheul-Moustierian); 6. Stellenbosch (Old Palaeolithic - Acheul-Chellean); 7. Vaal River (Old Palaeolithic); 8. Victoria West (Old Palaeolithic).

Plainly, from all this, these ancient South Africans must have been already in some numbers. Natural flint is not found in South Africa, or is exceedingly rare; consequently any hard chippable stone was chosen as a substitute - quartz, quartzite, chalcedony, dolerite, lydianite, jasper, chert, diabase, silcrete, and indurated shale; whence some of the apparently crudest tools, owing to the refractory material used, may be the most recent. Genuine Moustierian implements (the typical tool of Neanderthal man) are not found anywhere South of Northern Africa; though artefacts resembling them are found in South Africa. (21) The commonest form of old-palaeoliths, all the way round from India, via South Africa to England, are the so-called bouchers or coups-de-poing. These are merely large water-worn nodules,

6 ins. to 1 ft. long, chipped away on one or both sides to a converging edge, which is slightly re-toasted; so that the whole receives an oval, pear, hatchet, or leaf (double-pointed) shape. Many of these have been found in South Africa on high-level sites (on the top of hillocks, immediately below mountains) which have been left standing as terraces by rivers which have carved out valleys below. From Wellington to Stellenbosch, once stretched a long plain 250 to 300 feet above the present level. Subsequently the river-level fell some 150 feet, leaving gravels containing water-worn implements. Since that period, the river has dropped a further 100 feet. Those water-worn implements must therefore be of a very considerable age indeed. Other such implements have been found embedded in soft sandstone rock, and others again in places now a desert. At Bloemhof on the Vaal river, palaeoliths were found 4-5 feet below the dry river-bed, along with molars of an extinct elephant (archidiskodon). (22) Many, says Broom, (23) were found in gravel containing also remains of extinct species of buffalo, horse, gnu and antelope. Near by one such Chellean find, at Barkly West on the Vaal river, Prof. Beck (24) obtained the molar of a mastodon. All which proves that the Older Palaeolithic cultures of South Africa are on a time-plane altogether different from that of the Later Palaeolithic cultures of Smithfield and Wilton, and represent, in places, an age not more recent than the later Pleistocene, some 30,000 to 50,000 years ago. This being so, it certainly is rather disconcerting now to hear that, in Swaziland, Old Palaeolithic (Stellenbosch) bouchers have been found lying cheek by jowl with iron bangles! (25) Burkitt (26) was prudent when, speaking of certain Old Palaeolithic tools found along with mammoth teeth, he uttered the caveat, "but both may be more recent by thousands of years than those of Europe".

To sum up, then, we may say, first, that, from the evidence before us, African man was in existence all over the continent very many thousands of years ago; secondly, that there is an identity of industry (stone implements) and an identity of art (cave-painting) between the earliest inhabitants of Africa and the earliest inhabitants of Europe; and, finally, that the 'Old Stone Age' persisted in South Africa right up from Old Palaeolithic times and cultures of Europe (some 30,000 years ago), until, perhaps, hardly more than a century or two ago; when a standard of culture had been reached scarcely more advanced than the Late Palaeolithic of Europe (15,000 to 20,000 years ago).

And it is right here that an interesting puzzle confronts us. How did it come about that two (or more) different races of mankind, each at a separate end of the earth, should have proceeded, step by step, along identically the same course of cultural development, unless some sort of contact is conceded between them? Or was it inherent in the very nature of the human race that, given the like circumstances, it must everywhere and always proceed, intellectually and culturally,

along the like lines? If European and South African man did not receive their stone culture, and each party developed independently precisely the same faculties or dispositions, which issued in precisely the same results; though why an identical type of cave-painting should have developed among the European Aurignacians and the African Bushmen, and nowhere else among all the races of mankind, would still demand some explanation. Burkitt (27) seems to have noticed this difficulty (of identical development of European and African man in art and industry), and so been driven, if no point of mutual contact be otherwise demonstrable, to create one. So he discovered a new Garden of Eden in the Sahara. There, in the Late Pleistocene, when (as the Glacial periods in Europe and the Pluvial in Africa do bear witness) the rainfall was everywhere more than copious and even the Sahara flourished like a second Paradise, Neanthropic (or Modern) Man was born, subsequently dispersing, some northwards into Europe, others southwards into Africa.

So much, then, for the ancient stone-ware of Europe and Africa. But where was its maker, the European and African Chellean, Acheulean and Moustierian man? We have already in the last chapter (7-11) related what we know of European man. Now for the African; the earliest African men.

Taung Man - Ape - We begin with an African ape, that was nearly an African man. Was it the 'missing link', so long sought for ever since Darwin's days? "If I were asked to decide which part of the world had made the most astounding revelation regarding man's past in recent years, I would unhesitatingly answer, South Africa." So spake Sir Arthur Keith. (28) And that 'most astounding' revelation at which he hinted, was the Taung skull, which, in point of biological interest and antiquity, at the moment heads the whole world's list of 'pre-humanoid' fossils.

Embedded within a shallow layer of marl buried beneath another layer, 9 feet thick, of black silt, and situated within the Taung district of Bechuanaland in South Africa, Neville Jones discovered worked stone flakes of the Moustierian type; and still lower (from 9½ to 14½ feet below the surface) other artefacts of an Acheulean culture. Subsequently, from a limestone quarry in the same Taung neighbourhood was unearthed a curious skull (or parts of one), which, having been forwarded to Johannesburg, was described by Prof. Dart, of the University there, and named by him *Australopithecus Africanus* (the African Southern-ape). "Here we have", says Elliot Smith, (29) "a monkey which shows signs of human kinship, but which has not yet attained human status." To which adds E. N. Fallaize: "The absence (in the Taung skull) of the prominent eyebrow ridges which form one of the most pronounced characteristics of the facial skeleton of the anthropoid apes, of the man of Java, of Neanderthal man, and of Rhodesian man, is a remarkable feature. Yet it may be noted that the ridges are also absent in Piltdown man, whose brain Prof. Elliot

Smith regards as the most primitive and simian hitherto recorded." All the same, says Keith, 30 "it is the skull of a very young anthropoid ape, and of a kind we have been in search of - one which, while showing kinship to gorilla and chimpanzee, yet possesses human characters never before found mixed with anthropoid features." The anthropoid affinities being predominant, the creature sprang obviously, not from human, but from an anthropoid stem. Owing to the extreme antiquity of the extinct fauna found near by in the same formation, Dr. Broom, of Cape Town, believes the skull to belong, not to a Pleistocene, but to a Pliocene age, and quite likely a Lower Pliocene. Keith, (31) on the other hand, favours a date about the beginning of the Pleistocene (say, 250,000 to 300,000 years ago). This, then, was an exceedingly ancient specimen, not of man, but of a 'man-ape'.

Rhodesian Man - It was in the year 1920 that, out of a heap of debris dug from an ancient cave in Rhodesia, 60 feet below the present surface, Mr. Barren, of the Broken Hill Mining Co., picked up a skull; then a left-leg tibia, the upper and lower ends of a thigh-bone, and a sacrum (from the tail of the spine).

The skull, upon examination by Sir Arthur Keith(32) and Prof. Elliot Smith, (33) showed definite resemblances to that of Neanderthal man, especially him of Gibraltar and La Chapelle. But it was nearer to that of a chimpanzee and gorilla than was the Neanderthal skull. It had very prominent ridges above the eyes, more massive even than those of the gorilla and chimpanzee, as well as that of Neanderthal, equalling those of the gorilla in length, longer than those of Neanderthal, and exceeding both in thickness. Forehead was almost lacking, slanting off to a remarkably low cranial vault. There was an extraordinary depth of the sub-nasal region (upper lip), closely resembling that of a gorilla and chimpanzee. His teeth differed from those of Neanderthal and resembled more those of modern man and apes, the wear of the incisors, however, indicating a simian edge-to-edge bite. The canine teeth were not the long, pointed and projecting fangs of the Piltdown lady, but were sunk, as in modern man, to the common level of the dental series. The palate was the most enormous yet known, horse-shoe in shape and distinctly human, differing therefore from that of the anthropoids, which is always very narrow and long. The upper jaw was only moderately prognathous in appearance. His brain-case, holding 1305 c.c. (Smith gives 1280 c.c.), fell among the 'small-brained' (i.e. a male specimen with less than 1350 c.c. - those above 1450 c.c. being classed as 'large-brained', while those with 1350 to 1450 c.c. as normal). His neck-muscle attachment was less ape-like than was that of Neanderthal.

The Negrolologist may especially note that the tibia of Rhodesian man's leg had not the greater relative length so peculiar a feature of the modern African Negro and Australian aborigines, but was relatively short, which is a characteristic of the Neanderthal, as well as of modern Mongolians and some Europeans - so Keith; but British

Museum authorities say that the Rhodesian limb-bones agreed in length with those of the Bantu, though more massive. On the other hand, certain gorilla traits present in the leg and thigh bones of the Neanderthal were absent in him of Rhodesia, who therein approximated to the modern type. Indeed, his tibia and femur shafts were straighter than those of any living race, and the very opposite to what is found in the apes. Yet, judged from his pelvic formations, he had a simian gait, with a stoop.

In short, Rhodesian man exhibited a type of mankind definitely more primitive than all the known members of the human family, with the exception of Piltdown man. He may be regarded as an independent and more primitive development of the Neanderthal ancestral stock; and, as a separate species, he has been christened *Homo rhodesiensis*. While presenting some anthropoid or non-human characters, he shows also as many, or more, which are distinctly human or non-anthropoid; so that, all in all, he is regarded as decidedly human. While many Neanderthal, and even some Javan features are noticeable in him, his similarities to Modern man preponderate; and of all the living races of mankind, he resembles most the Australian. "Far more primitive - more ape-like, more gorilline - than any of modern man's variants, living or extinct," says Keith, "Rhodesian man nearly answers to the common source from which both Neanderthal and Modern man evolved." In passing, we may add that the Mattingley anthropological expedition to Central Australia has recently reported (see London Evening Standard, 23 Nov., 1934) a find which, they believe "establishes a link between the African Hottentot and the Australian aborigine"!

The chronology of South African geology having been so far but sparingly investigated, no age can be conferred on Rhodesian man; but Keith considers that a Quaternary period of even 200,000 years' duration would hardly suffice for his anatomical evolution, and believes he will ultimately prove either a Late Tertiary (Pliocene) or a very early Pleistocene product. This surmise, however, is based on purely anatomical evidence. Rather disappointingly, the bones were found associated with a modern fauna and quartz 'flakes' (Moustierian), described as "clearly of human origin." This led Keith(34) later to modify his statement by adding, "if we give geological evidence full weight, it does seem possible that he (Rhodesian man) may have survived long enough to become contemporary with Neanderthal man in Europe (c. 30,000 years ago), and he may have shaped his stone tools after the Moustierian manner."

Boskop Man - Whatever may be urged against Rhodesian man as an undesirable immigrant into a British colony, one can find no grounds for accusing him of having 'come from Asia'. But there! he is too far away, anatomically, for us to be able to focus him correctly. Otherwise, however, with his next-door neighbour in the Transvaal, the gentleman from Boskop; for this is, without any doubt, a

pure-blooded *Homo sapiens*, a real Modern man, despite the fact that he, or his race, may still be 20,000 years old or more.

On Piet Botha's farm in 1913, in the Transvaal, thinking to dig a drain, they dug up this Boskop man, or such fragments of him (parts of a skull, fore-arm, leg and thigh) as he had left lying there about. Not very far away in the same region of South Africa, as already related in the last chapter, Neville Jones had found Chellean, even pre-chellean, to say nothing of Moustierian, artefacts. Was this perchance their maker? And was it, of the later Moustierian, or of the older Chellean specimens?

The skull, says Keith, (35) definitely of the type of Modern man, exceeds by far in size the English average. Its brain-capacity is 1630 c.c., perhaps 1700, against 1480, the English average, 1500 that of the Strandloopers, 1380 of the Hottentots, and 1300 of the Bushmen. (Pycraft, (36) however, has calculated the Boskop brain-capacity to have been 1717 c.c., Haughton (37) 1832, and Elliot Smith 1900). The skull-shape is dolichocephalic, like the skulls of Hottentots, Bushmen and Bantu. Further, it presents several features peculiar to the Hottentot-Bushman-Strandlooper race; but it is more orthognathous than they; indeed, it is so entirely. Nevertheless, it shows greater resemblance to the race just mentioned than to any other.

Above the moderate, Cromagnon-like supraorbital ridges, the forehead rises vertically and then bends abruptly back. The top of the skull is slightly flattened; another Cromagnon trait. The development of the chin in the Boskop jaw - although a matter open to dispute seems to be approximately equal to that in the normal Bushman type, and somewhat inferior to that of the Bantu.

A feature of the Boskop man - in present times, be it noted, found only in African Negroes - was the gradual thickening, towards their centre, of the two parietal bones, which caused a characteristic groove between them, along the middle-line of the skull roof. Another peculiarity was an anomaly in the formation of the middle ear, also strangely present in Rhodesian man. Diet, suggests Keith, may have been responsible for this latter anomaly.

"The conclusion I have reached," he says; "is that Boskop man should be regarded as an ancient member of the stock now represented in South Africa by Bushman and Hottentot. There are reasons which lead us to regard South Africa as the homeland - the evolutionary cradle - of the members of the Boskop type. Further, we must look on the negro type and the Boskop type as divergent branches which have arisen from a common stock."

H. S. Haughton, (38) of Cape Town, who first examined the Boskop skull, says, "the greatest amount of similarity is shown to the Bantu type and to the Cromagnon type" - he mentions several specific similarities to the latter. "The shape of the forehead and of the front half of the head is almost paralleled in a number of Bantu skulls... In no Bantu skull... is there the degree of flattening and elongation of the

posterior portion such as is seen in the Boskop skull. This feature is paralleled in the Cromagnon type, which follows closely the new skull in general features. Now, the Cromagnon man is a prehistoric type of undoubted Negroid affinities, and it is possible that in the Boskop man we have a member of a race which ultimately developed into the Bantu type." "The Boskop skull shows none of the extreme flattening of the top of the cranium, none of the retreating forehead, and nothing of the tremendous brow-ridges, which are all such striking characteristics of the Neanderthal type."

Keith, (39) then, believes Boskop man to be in the direct line of descent with Modern Bushmen; and in a collateral line of descent with the Negroes. Haughton, (40) on the other hand, thinks he may be the direct ancestor of the Bantu, and he suggests a relationship too with Cromagnon (Aurignacian) man of Europe. Pycraft (41) considers Boskop man as of the same prehistoric age and the same origin as Rhodesian, Neanderthal, Australo-Dravidian, Tasmanian, Cromagnon and Grimaldi man, all different branches of the same stem, and, what is more, direct originator of all Negro strains - Negroes, Negrillos, Bushmen and Strandloopers. Strange to say, he detects in him also Ancient Egyptian (Dynastic) traits. Might these perhaps have been conveyed to the latter by intermarriage with the pre-Egyptian Negroes inhabiting those parts? Anyway, Keith (42) says that, of the pre-Dynastic Egyptians "about 2 per cent are definitely negroid, and perhaps another 3 or 4 per cent, display features which suggest the influence of negroid admixture."

Neville Jones, (43) we may add, surmises that Boskop man may have been of Late Palaeolithic date, practising a culture corresponding with the Aurignacian; and so, we may conclude, in the last resort responsible for our Bushman pictures.

Cape Flats Man - With our feet thus already firmly planted on the ancient African soil of 20,000 to 30,000 years ago. let us now climb the ladder (or rather the very few rungs of it that we can at present manage) of African man's ascent. It is indeed a sorry ladder, as it stands; for most of the rungs are missing, leaving great and uncrossable gaps. We shall therefore not be able to clamber straight-away to the top. But a few of the lower rungs are still intact; and upon each sits perched a skeleton man appropriately labeled. On the bottom rungs sit Rhodesian man and Boskop man, both of very ancient lineage.

Climbing upwards, we next meet with Cape Flats man, brought back to life again near Cape Town, not, apparently, of Boskop-Bushman kindred, but with his 5 feet 6 inches of stature, his "robust development of supraorbital ridges and other cranial markings which characterize the skulls of male Australian aborigines," displaying distinctly Australoid features, and therefore, one may suspect, remotely tainted with Rhodesian blood. (44)

Fish Hoek Man - Not far away, and still in the Cape Town

district, is a place named Fish Hoek, (45) which also has its 'man', not though of the ugly Australoid Cape Flats brand, but something much more delicate, after the Boskop model. To be exact, his features are those of a Bushman, and yet not precisely the Bushman of today. For his height is a respectable 5 feet 2 inches, and, though his skull is decidedly large (1600 c.c., against the 1500 of the Strandlooper and 1300 of the Bushman), it is provided with a most dainty little face - a Strandlooper face - slightly prognathous, with well-defined chin, nose of medium width, and brow-ridges somewhat more pronounced than those of a Bushman. He is calculated to be not less than 15,000 years of age (about the same as Cromagnon man in Europe), and is judged to have the honour of direct descent from Boskop man, and to be direct ancestor of the Strandlooper-Bushman family. Incidentally, he was found associated with stone implements of the Still Bay culture (designated Late Palaeolithic by Burkitt). (46)

Riet Valley Man - Passing from the Cape Province into the Orange Free State, we come upon the Riet Valley man, unearthed in 1929 from the Riet Valley by C. Lowe, together with ostrich-shell beads and a copper wire bracelet. L. H. Wells and J. H. Gear (47) describe him as a mixed Bush-Bantu type, combining also some Rhodesian and Boskopoid features.

Whitcher's Cave Man - This is also described by Wells and Gear, (48) and is said to be a Boskopoid-Bush type, with some Australoid, some Mongoloid, but fewer Bantu affinities.

These last two 'men', although not of the ancient types, are nevertheless not without their interest, in that (if they be correctly described) they exemplify the general fusing together of those more ancient elements in the more modern types, and so support our surmise that the present African Negro race may have been, in some degree, evolved by the amalgamation of purely African ingredients.

Springbok Flats Man - From Whitcher's Cave to Springbok Flats may not be nowadays far as the motor flies; but the passage from Whitcher's Cave man to Springbok Flats man (49) will take us back once more into the remoter prehistoric times, and involve the crossing of an at present impassable gap, from race to race, carrying us from the Negroes to the south, to the Hamites to the north of the continent. This man, then, was found lost on the Springbok Flats, 80 miles from Pretoria, and was duly taken into protective custody. Description:- stature, 5 feet 10 inches; long, narrow head, large size (1540 c.c.); supraorbitals, moderate. But not only is he long-headed; he is also long-faced, which is the very reverse of the Fish Hoek tribe, who were remarkably short-faced.

Strange to say, though domiciled in South Africa, he belongs neither to the Rhodesian nor to the Boskop family. Where, then, shall we seek his parentage? Keith appears puzzled. "Nowhere outside Africa," he says, "do I know of a similar type, either living or dead;" and even within it, the nearest approach to any living people is to the

Southern Somalis. "My final conclusion," he continues, "is that Springbok man represents a Negroid or Hamitic (? Negro-Hamitic) type, which made its way southwards in prehistoric times, probably carrying with it the Aurignacian culture of its time. I look on him as not distantly related to such Bantu-speaking peoples as the Matebele and Zulus. We have reason for doubting if this type - the Southern Bantu type - made its first appearance in South Africa only some thousands of years ago." Further, thinks Keith, this strange Springbok man may have entered into a matrimonial alliance with "indigenous South African stocks". May it have been with some of the Rhodesian breed, and so have produced the Cape Flats brand as a result?

These South African Springbok folk, then, had Hamitic pretensions, and, suggests Keith, may have come down from the north. Did they perchance leave any footprints behind on their trail? Or might it have been on their way to the north?

At Oldoway (50) in Tanganyika Colony, in the year 1914, Dr. Hans Reck (51) disinterred from beneath 10 feet of intact strata, a human skeleton, fossilized, of abnormal type, lying on its right side with thighs flexed and arms folded in orthodox modern Bantu fashion. Tall of stature, the man's skull was large and dolichocephalic, displaying an elongated face, with a long and narrow nose. His lower incisors were at the time reported to have been either filed or chipped according to the practice thereabouts in vogue today; though Mr. Leakey, when in more recent years he examined the teeth, could find no sign either of file or chip. These suggestions of modernity entirely misled the anthropological world; which, until quite recently, regarded this exhibit as decidedly suspect, and probably nothing more than a modern burial of some local Native. Evidence, however, gathered within the last few years has at last completely confirmed the honesty of the Oldoway claims, and restored to Dr. Reck the honour he deserved. Leakey regards the Oldoway man as of the same race as him of Nakuru (below); while Keith (52) declares, "I look on the Oldoway type as a proto-Hamite, just as I look on Cromagnon man as proto-European."

The skeleton was found associated with stone implements of the Chellean type, and fossilized remains of the mammoth and other tropical fauna; whence Leakey has concluded that the individual himself may have been of Chellean age (European chronology), or of its African equivalent, the Kamassian (First or Great) Pluvial period (which latter some hold to correspond with the Günz or Mindel Interglacials of Europe, 400,000 to 500,000 years ago; though others would probably prefer to say, the Riss-Würm Interglacial, only 50,000 years ago). Wright, (53) it may be noted, has declared that the mammoth "lingered far down into post-glacial times before becoming extinct."

Nakuru Man - Leakey and company later on rummaged for

old bones in the neighbouring Kenya Colony. At a place named Nakuru, (54) they exhumed an ancient sample, again lying on its side in contracted posture, with stones arranged about its head and obsidian (Moustierian) flakes near by: Burkitt(55) speaks of implements exactly corresponding with the Wilton Culture of South African Bushman. Further, among the Nakuru man's funerary furniture were decorated pottery, stone bowls, mortars and beads. The man's brain-capacity was 1450 c.c. (against the present Eastern Bantu average of 1520 c.c.), his nose fairly wide, but his jaws were not prognathous, although his palatal vault approximated to that of Rhodesian man. In general, he bore the greatest resemblance to the Oldoway man (above), and also to him of Springbok - all alike of Hamitic, or possibly Negro-Hamitic, affinities. The afore-mentioned decorated pottery, mortars, bowls and beads seem to give some clue to the Nakuru man's age; because pottery is generally regarded as a brandmark of the Neolithic period, that is, not more than 10,000-6,000 years ago.

Gamble's Cave Man - Passing on to another spot in Kenya Colony called Gamble's Cave, (56) Leakey lighted on a second sample of the same Oldoway type, and again associated with Moustierian culture. Here the ratio of lower to upper leg-length was precisely that of the present Negroes and Hamites (? Negro-Hamites) of the Upper Nile. These ancient East African men, says Keith, (57) "are certainly not negroes, but to my eye they are certainly negroids or Hamites."

As a necessity in this their work, Leakey, Solomon and Brooks have been endeavouring to discover some scheme that would bring African palaeontology into chronological harmony with that of Europe. It appears, as J.W. Gregory(58) long ago pointed out, that the high mountains of Kenya (some of them surpassing even the Alps) show that wet and cold periods once, in long past ages, regularly alternated with others dry and warm; and Leakey now suggests that the East African 'Pluvials' (wet periods) may have corresponded with the 'Glacials' of Europe. (59) Solomon and Brooks have accordingly worked out a system, which (so far as we can make out) would appear as follows:-

Europe

Günz-Mindel Interglacial	=	Kamasian Pluvial
Mindel-Riss Interglacial	=	?
Riss-Würm Interglacial	=	Gamblian Pluvial
Post-Würm Buhl (10,000-2,500 B.C.)	=	Makalian Age
Circa 850 B.C.	=	Nakuran Age

Noting, then, that the human occupation of Gamble's Cave started prior to the last Pluvial, Leakey concludes that his Gamble's Cave man must have been contemporary with the Riss-Würm Interglacial

of Europe, the most moderate dating of which is placed at about 40,000 years ago.

Victoria Nyanza Man - Still more recently (1932) Leakey has announced the discovery, on the eastern shore of Lake Victoria Nyanza, of a human jawbone, older, he believes, than that of Oldoway, and as old, perhaps, as that of Piltdown and Peking. But, as we write, we have not yet come across any detailed description of it.

With all these old bones of earliest African man thus arrayed before us, we may now ask, And what do we learn from the tale?

The lessons we learn are many. First of all, we are struck, in Africa no less than in Europe and Asia, by the many ever-varying physical types noticeable amongst these earliest of the human race. The conclusion we draw from this fact is, first, that, even in the comparatively recent era in which all these men lived, terrestrial conditions must have been altering themselves much more intensely and more frequently than now; and secondly, that the human constitution and structure (no less than that also of animals and plants) must then have been much more readily responsive and accommodating to those ever changing conditions, than they are in these present times, when all seems finally stabilized.

Surveying now the more impressive of those old African types. Rhodesian man appears to head the list in point of antiquity. The western portion (Europe and Africa) of the prehistoric Old World was, in the main, divided up between those two very dissimilar species of the human genus, the Neanderthal and the so-called Modern; and Keith has already informed us that "Rhodesian man nearly answers to the common source from which both Neanderthal and Modern man may have been evolved." Of Rhodesian man's Neanderthal descendants, none has so far been discovered in Africa, save (if we remember rightly) one of their molar teeth picked up somewhere in North Africa. But may-be the deficiency will be made good in course of time; for palaeontological exploration in Africa is still in its earliest infancy - a fact we often fail to take into account. With Rhodesian man's Modern descendants (if such, in part, they be) it is otherwise. Amongst the oldest types of African Modern man was he of Boskop (found lying in Southern Africa, near by the Rhodesian man himself), and he of Grimaldi (found lying, almost alongside the Aurignacian Cromagnon man, opposite Northern Africa, on the Riviera coast). Now, this "Boskop man and the negro man," Keith has already told us, "must be looked upon as divergent branches which have arisen from a common stock." (p.21). And, adds Haughton (p.21), the Boskop man may possibly be a "member of a race which ultimately developed into the Bantu type"; while Pycraft (p.21) considers him as of the same origin as Rhodesian, Neanderthal, Australo-Dravidian, Tasmanian, Cromagnon and Grimaldi man, indeed, the direct originator of all Negro strains.

Hence we have in Africa, or upon its outskirts, Boskop man, Negro

man, Grimaldi man, and Cromagnon man, all of the 'negroid' type, and therefore in some degree mutually related. For it were difficult to deny some close Negro-Cromagnon relationship after learning that, of all the living races of mankind, the Negro and Australian alone inherit that anatomical 'abnormality' (of having the lower limbs disproportionately longer than the upper) which, among the prehistoric races, characterized only the Cromagnon Aurignacians (p. 11). And it were equally difficult to doubt the Boskop-Negro relationship after being told by Keith (p. 20) that the gradual thickening of the parietal skull-bones, with the resultant groove between them, which characterized the Boskop man, is nowadays "to be found only in African Negroes". A little more of this kind of knowledge, and we may all come to see in Boskop man what Pycraft (p. 21) sees already, namely, "the direct originator of all Negro strains"; and among those 'Negro strains', we shall have to include also (at least in some part) Cromagnon man, whom Haughton describes as "of undoubted Negro affinities".

A still further lesson we learn from our survey of earliest African man is that, alongside all these 'negroid' types, and in the one same African continent, we meet with a number of men, equally ancient, and equally African, but now of the 'hamitoid' type. There are, for instance, the Oldoway man in East Africa, and away in South Africa the Springbok man; of which latter Keith has stated that he looks to him "as related, and not distantly so either, to such Bantu-speaking peoples (Negroes) as the Matebele and Zulus". Finally, in the South African Riet Valley man and in him of Whitcher's Cave, Wells and Gear think to discern a combination of mixed Rhodesian-Boskop-Bushman-Bantu features.

Do not all these things suffice to cause us to pause and think, and perhaps to revise our former views regarding Negro and Bantu origins? In view of the fact that 'negroid' and 'hamitoid' men were mingling indiscriminately together in Africa ages before the modern 'Negro' race and the modern 'Hamitic' race were born, progenitors perhaps of both; can we any longer credit the legend (still told by some) that Negro and Hamite alike, both came into Africa out of Asia? If the Hamites ever were in Asia, may it not have been that they migrated there out of Africa? Were not the ingredients already there in Africa 20,000 years ago out of which both the modern Negro and the modern Hamite races could have been built up? Mark you, we say, the 'modern Negro' race, not the Proto-Negroid parent-race, an entirely different thing.

And let us here finish up with another legend. There have been some, you know, (the Abbe Volroger⁽⁶⁰⁾ and Pere Monsabre⁽⁶¹⁾ among them), who, to evade certain difficulties, have seriously hinted at 'pre-Adamites' (whatever that may mean). The African Bantu, we may tell you, are of the same way of thinking (at least some of them). These

too tell us of certain 'pre-humans', who left behind them, not only bones and stones, but actual footprints (and what footprints!) on the sands of time (all African, of course). In 1892, we were shown by credulous Natives, in the hard flat rock by the left bank of the Ingwangwane river in Natal (somewhere about a mile, if we recollect aright, above its junction with the Mzimkulu), the imprint of an enormous foot, reputedly human. Nearly 40 years later, Dr. L. Cipriani, the distinguished anthropologist of Florence, met with similar huge 'footprints' on a rock by the Limpopo. What he thought of them, he has not revealed. We find, however, that the missionary, Moffat, (62) solved the mystery already 80 years ago: these footprints, his beChwana Natives informed him, marked the footsteps of none other than mōRimo himself. And this Chwana mōRimo and the Zulu Nkulunkulu, we may tell you, are one and the same very ancient personage, to wit, the First of Men, who made all things, including their respective tribes. Personally, we have a suspicion that this huge-footed 'First Man' was much more likely to have been some huge African anthropoid, so ancient as to have become already long extinct. For Gatti⁽⁶³⁾ tells us that he himself took plaster-casts of 'gorilla' footprints in the Congo territory, that measured $12\frac{1}{2}$ inches in length, 6 inches in width, and having a toe-spread of $7\frac{1}{2}$ inches!

1. Ency. Brit., art. 'Africa'.
2. Ency. Brit., art. 'Africa, Roman'.
3. T.D., 15
4. K.S.G.O., 66-69
5. "Handwoerterbuch über das alte Testament," fol. 20a
6. "Jewish Antiquities," bk. 1
7. P.S.P., 25
8. Keith, A.M. (2), 342 sq.
9. Johnston, "Jour. R. Anthropol. Inst.", 43 p. 376
10. Marett, A., 41; Fielden, "Jour. R. Anthropol. Inst." 8
11. "Jour. R. Anthropol. Inst." 36 p. 170
12. Nature, 1905
13. S.A.
14. A.S.A.M., 27
15. N.R.
16. S.I.; P.P.
17. "Jour. R. Anthropol. Inst." 8
18. "Jour. R. Anthropol. Inst." 8; 11
19. S.R.
20. P.S.P.
21. Burkit, P.S.P., 168
22. Goodwin & Lowe, A.S.A.M. 8 p.11, 21, 22, 33
23. A.S.A.M., 12. pt. 1
24. Johnson, P.P., 25
25. Goodwin & Lowe, A.S.A.M. 8 p.39

26. P.S.P., 24
 27. P.S.P., 168
 28. "Evening Standard," London, Apl. 14, 1931
 29. "Overseas Daily Mail," London, Feb. 7, 1925
 30. "Evening Standard," London, Apl. 14, 1931
 31. N.D., 46 and fn.
 32. A.M.(2), vol. 1. 382-417; N.D., 117
 33. Rhodesian Man, British Museum, London, 1928
 34. Leakey, S.A.C., 30
 35. A.M.(2), vol. 1
 36. "Jour. R. Anthropol. Inst." 55 p. 193
 37. "Trans. R. Soc. of S.A. Africa," VI pt. 1, 1917 pp. 1-14
 38. Keith, A.M.(2), vol. 1 253
 39. ib.
 40. "Trans. R. Soc. of S.A. Africa, VI pt. 1, pp. 1-14
 41. "Jour. R. Anthropol. Inst." 55 p. 193
 42. A.M.(2), vol. 1 253
 43. S.R.
 44. Keith, N.D. 141
 45. ib. 123, 131, 137
 46. Burkitt, P.S.P., 170
 47. Sth. African Jour. of Science, 1931, pp. 430-443
 48. ib. 446
 49. Keith, N.D., 152
 50. ib.
 51. "Sitzungsberichte der Gesellschaft Naturforschender Freunde," Berlin, 1914
 52. Keith, N.D., 169
 53. Wright, M.G.P. 283
 54. Keith, N.D.
 55. P.S.P. 172
 56. Keith, N.D.
 57. ib. 171
 58. Gregory, R.V.
 59. Leakey, S.A.C., 9, 245, 267
 60. Zahm, B.S.F.
 61. "Conferences de Notre Dame," 68-69
 62. M.L.
 63. H.A., 254.

Chapter 3

THE NEGRO-AUSTRALOID PARENT-RACE AND ITS MOTHERLAND IN LEMURIA

To the old Roman mind, Africa was the great purveyor of astonishing novelties - Always something new out of Africa! To the modern European mind, Asia is the one and only source of all human antiquities - All men out of Asia! But did they? Saving him of Rhodesia, all other specimens of Earliest African Man are of the negroid brand - even the Springbok-Oldoway type, Keith regards as 'Hamitically-negroid'. Did all these negroid ancients too come out of Asia?

We know what Darwin would have replied, for he has said so, namely, No; they were evolved right there in Africa. And we should have liked to agree with him. But what about those other negroids on the other side of the Indian Ocean, in Papua? How did they get there? Elliot Smith favours the Asiatic Theory: All Negroes came out of Asia; some going off to the east into Oceania, others off to the west into Africa. "There are suggestions," he says, (1) "in Southern Persia and India that in ancient times a movement of members of the negroid race traversed this part of the littoral of the Indian Ocean." The 'suggestions', we take it, are those to be read on the certainly 'Negro-like' faces of the older Dravidian aborigines of Southern India. According to this theory, those negroid (i.e. Negro-like) features are the 'Negro' stamp left imprinted by ancient Negro inhabitants of those parts upon the bodies of other black Asiatic peoples with whom they amalgamated by intermarriage. "The (present) absence of Negroes in those parts," writes the same Elliot Smith, (2) "is to be attributed to the fact that the latter people intermingled with people of other races to such a degree that their individuality has been lost." We know that, in the museum of the Royal College of Surgeons, London, there actually is a skull, which competent authorities have declared to be decidedly that of a 'Negro'. But here we would point out that Herodotus (VII. 670) explicitly states that, in the army of the Persian Xerxes, "two kinds of Ethiopians served", of which the one hailed from Africa, and had "hair more curly than that of any other nation". Such soldiers (obviously captives or slaves) were without any doubt taken by their masters or sent by them on campaigns far into the interior; where, not one only, but hundreds of their skulls must still lie buried, awaiting the coming of the European anthropologist to dig them up, as

evidence of the presence there in ancient times of a whole 'Negro race'!"

That those southern Dravidian Indians are in some respects facially 'Negro-like', cannot be denied; but they are still more 'Australian-like'. While the facial features resemble equally either Negro or Australian, the complete absence among them of the distinctively Negro 'woolly hair', and the universal presence of the 'long wavy tresses' typical of the Australians, determines at once that their affinities are obviously with the latter, and not with the former. These Dravidian Indians, therefore, should be classed as 'Australoid', (3) and not as 'negroid'. But if this contention be granted, then the Asiatic Theory of Negro origins has nothing left to stand upon, and must collapse.

Before passing on, it were opportune here to make a remark concerning the rather slipshod and confusing manner in which the terms, 'Negro' and 'negroids' are frequently employed. To us, the term, Negro, is definite, limited to one already specialized race; while that of negroid is less definite, signifying any or many peoples who are simply 'Negro-like'. The decisive factor marking off the 'Negro' from the others is his 'woolly hair'; but other races, without such hair (though, in other anatomical respects, e.g. facially, like him) might correctly be called 'negroid'. The Negroes, therefore, and all pertaining to them, are definitely 'Negro', not 'negroid'; though the Australians and Dravidians (as in some respects resembling him) might well be called 'negroid' or 'Negro-like'. Herodotus (4) we know, classed Africans and Indians together as 'Ethiopians'; but he was no ethnologist, and may be excused. No such excuse, however, can be made for Sir Harry Johnston, (5) who in his Views and Reviews, seems to class wavy-haired Blacks (Indians) and woolly-haired Blacks (Africans) all alike as 'Negroes', as well as 'negroids'. One may grant, of course, that all these peoples were, in most ancient times, one in origin; but the common ancestor could not have grown wavy hair and woolly hair both at the same time, nor have transmitted to his offspring what he himself did not possess. These two hair-types (or at any rate, one of them) must have been deviations from the parental norm; and by this deviation, and its subsequent stabilization, two fixed or permanent variants or 'races' were brought into being. We fail to see, therefore, how two or more peoples, all growing radically different types of hair, can all be bunched together as forming one same 'Negro' race; though each of them might well be called 'negroid'.

So far as we can see, the older orthodox Asiatic theory of Negro origins is a pure fancy, founded upon no factual evidence whatsoever: there is, indeed, not one single pure 'Negro' soul to point to in the whole of Asia. On the other hand, the rival Lemurian theory, which we shall now submit, as much more probable, is reasonably deducible from numerous, and all sorts of, plain and undeniable facts.

The fundamental idea was first broached by Prof. Seeley, in a lecture on Evolution delivered on October 19, 1877, in the Bloomsbury College for Men and Women. "Though the Negro," he said, "is now almost confined to Africa and is not migratory (?), yet formerly a ridge of land ran via Madagascar, the Seychelles and across to Borneo, and hence there was a path for the mixture of races. The submergence of the ridge, leaving now only the tops of hills above the water, had isolated the Negro and the Malay again." True, geology has not yet verified the existence of any such Indian Ocean land-bridge; any more than it has proven the existence of that other, Afro-American, land-bridge, both of them equally demanded by science. But this default of geological proof does not, of course, invalidate the argument; since all discoveries demand due time for their accomplishment. Anyway, this hypothetical land-bridge across the Indian Ocean has already been dubbed Lemuria (the Land of the Lemurs).

Our own Lemurian Theory, however, as we have worked it out here, is not that of Seeley; it does not (as with him) argue for any intermixture between Madagascan and Malaysian peoples. Its purpose is rather to offer some evidence for the probable existence, in the earlier days of man's infancy, of a central motherland, since become submerged beneath the Indian Ocean, wherein a Negro-Australoid parent-race was born, from which, in course of time (thousands of years long, may-be), both the Negro and the Dravido-Australian races of these present days were ultimately derived, as two separate branches of the one same original stem.

And here below are some of the more persuasive of those plain facts just referred to, which, we think, quite reasonable lead one to the Lemurian conclusion.

1. Geologists agree that it was during the Tertiary and Pleistocene periods that the great terrestrial upheavals (with their accompanying universal land-disturbances - breakages, up-risings and submergences) occurred; and anthropologists similarly agree that it was precisely during those selfsame world-periods that mankind was coming into being and evolving into its several various types, species and races. What some of those early types were like, we have already seen in the last two chapters on Earliest Man.

2. One of them, and among the most primitive of them, was Rhodesian man, living in Africa probably somewhat during the period just mentioned. And he, says Keith (p.19), shows the greatest anatomical resemblance, among all now living races, to Australian man at the opposite side of the Indian Ocean; while possessing also some likeness to the Java man.

3. That Javan man was he of Wadjak (7), who lived on the island of Java during that same early Pleistocene epoch. Of him says Keith: He "seems to bridge the gap which lies between Rhodesian man (in Africa) and the Australian aborigine ... presenting many resemblances to the older and more primitive Rhodesian man on the one hand and to

the Australian type on the other". How did these mutual resemblances between mankind on opposite sides of the Indian Ocean (but not present, you will note, in the Mongolian and Caucasian races) come about? And how did the Wadjak man come to be on a sea-girt island, unless he got there over some dryland causeway? Or are we asked to believe that this, and other, extremely ancient humans crossed the intervening seas and landed on their several islands during the short period (only a few thousand years) of the lifetime of the canoe?

4. The Talgai man (7) was dug up, also out of a Pleistocene stratum, but in a still more southerly island, to wit, in Queensland in Australia. This individual Keith regards as related both to the Wadjak man of Java and to the exceedingly ancient man of Peking, on the mainland of Asia; and further, he says, his skull, in point of width of muzzle and palate, is more anthropoid than that of any other human skull. Again, how, unless by his feet, did he reach his island home; and how obtain his peculiar physical resemblances to the men of Java and Peking, hundreds, aye! thousands, of miles away across an impassable ocean?

5. There is a race of pure Negroes in the island of Papua on the eastern side of the Indian Ocean, and another race of pure Negroes, thousands of miles away, on the western side of that same uncrossable ocean, in Africa; and there is a race of pure Australoids on the southern side of that selfsame Indian Ocean in Australia, and another race of pure Australoids, thousands of miles away, on the northern side of that ocean in Southern India. How did these Negro peoples manage to sever their race into two such distant sections, thousands of miles apart on the east and the west of a great ocean; and how did those Australoids come to be, some of them on the south, and others thousands of miles away on the north of that same ocean? Is it not most reasonable to suppose that all alike dispersed themselves abroad, across dry land, from some original central motherland? And where more reasonably can we expect that central spot to have been, than where the Indian Ocean now stands - the common motherland of a single proto-Negro-Australoid parent-race; or, if you will, of two closely related parent-races, a 'negroid' and an 'australoid'?

6. Grimaldi man (13) was picked up stranded on the Italian Riviera coast on the northern side of the Mediterranean. Yet he did not belong to any European race; for, says Verneau (and Keith concurs), in cephalic characters, in the structure of his pelvis, and in his limb-bone proportions, he was of the Negro type; and, strange to say, as Shrubsall tells, his anatomical affinities were with the Negroes of Papua, rather than with those of near-by Africa. Moreover, his teeth were not those of a Negro, but of an Australian. How came he there, with those distinctively Papuan and Australian marks, unless he had somewhere come into intimate contact with those very distant races?

7. Once more, peculiarly Australian characters, say Wells and Gear (21-2), are noticeable also in the Cape Flats and Whitcher's

Cave men. How did they too come by them, if they had never known an Australian man, or he them?

8. The Negro man possesses an anatomical abnormality which definitely marks him off from all the other races of mankind, namely, his lower limb-bones (leg and arm) are, as compared with those of all other races of greater proportionate length than the upper limb-bones. We said all other races; but there is one only exception, the Australian, which possesses identically the same abnormality.

Strange, is it not? Or is it not?

9. Finally, we are now no longer surprised to find Pycraft (21) stating that Rhodesian man, Australo-Dravidian, Tasmanian, Grimaldi, and all Negro strains, are all of them of one same origin, all merely branches issuing from the one same stem. Was that common stem perchance our hypothetical proto-Negro-Australoid parent-race, which we are envisaging here?

This dispersal of the Negro and Australoid peoples, and the confinement of their peculiar negroid and australoid physical characters, within a circle round the Indian Ocean, and nowhere else, will itself suffice to explain how the conception of a common central homeland, now submerged, was come by. If the reader will turn to the portrait of two Zulu men, of the more primitive type, shown in our book (O.T., p. 74), he will at once see how facially alike the Negro and the Australian can be. And how anatomically alike they are, the anthropologists have already shown us above. The main dividing-line between them lies in their hair; in the fact that, at some period in the evolutionary infancy of the common mother-race, one half of its members, for some inexplicable reason, came to change the cross-section of its hair, in such a manner that it assume a coiling or 'woolly' form, and so henceforth become the distinguishing mark of the Negro branch of the family.

But other sciences, besides that of ethnology, demand, in their own interest, a Lemurian, or some other such, Afro-Oceanic direct land-connection, as having of necessity in some age existed.

Geological Evidence:- Geology has already long ago proven the existence of a pre-Lemurian land-bridge across the Indian Ocean, popularly known as the lost continent of 'Gondwanaland'. According to J. Parkinson, (6) it joined up together "parts of South Africa, Australia, South America and Peninsular India." Alas! it disappeared a score of millions of years earlier than the date postulated for our Lemuria. "The breaking-up of Gondwanaland," writes A. L. du Toit (7), "dates from that (the early Jurassic) time, though not accomplished until late in the Cretaceous."

All that was in the days of the Secondary Period; but we here, as students of Man's origins, are concerned only with the Tertiary and Quaternary Periods. Some geologists, Sir A. Geikie, (8) for example, evince a general aversion to all these theories of lost cross-ocean causeways; but they do not, we take it discredit the belief in tremen-

dous and universal physical upheavals during the Miocene and Pliocene epochs, nor that similar land-risings and land-submergences occurred also in the later Early Pleistocene times. And it is precisely within these three geological epochs that anthropologists place the birthday of mankind. Writes Scott-Elliot:(9) "The end of this (Tertiary) period is marked at first by a deep depression of the land or transgression of the sea. The Atlantic entered the English Channel and German Ocean (hitherto dry land). The Mediterranean penetrated up the Rhone into the heart of France. Another branch of the Mediterranean submerged the low land about Vienna and extended up to and on both sides of the Carpathian Mountains. Then followed a period of elevation, during which the land rose again. At one period, according to Hall, (10) a general uplift of the whole Atlantic coastline, from the Arctic Ocean to the mouth of the Congo, and as far south as 6° S. Latitude, occurred. The whole of the shore-line rose 6,000 to 7,000 feet. A river wound in a serpentine way down a valley, which is now the Irish Channel. The mouth of the Adour was then 100 miles from the present coast-line, and is at a depth today of 1,200 fathoms. The whole Mediterranean basin was raised 1,200 to 1,500 feet."

Those things were happenings in the northern and western regions of the earth. That similar changes, and on an equally gigantic scale, took place also in the southern and eastern, is plain from the fact that "the latter part of the Tertiary Period (exactly there where the anthropologists place the first appearance of mankind) has been the great mountain-building epoch in the world's history": and, might we possibly add, also the great land-sinking epoch? (11) For then it was, as Sir A. Geikie(12) tells us, that the loftiest mountain-ranges, the Himalayas, the Atlas, the Rockies and the Andes, rose into being, or at least received their chief upheaval. In Australia, he says, even in the Pleistocene (mark the time; when man was already numerous all over the world, and Talgai man already at home actually in Australia), "the land appears to have been gradually rising", and, in the Middle Pliocene to have been exposed to great volcanic activity. Was all this without any accompanying 'land-sinkings' in the same Australian vicinity? Of such things Geikie tells us nothing.

But Darwin does. Writing in 1849 (in his *Voyage in H. M. S. Beagle*, chap. XX), before 'Lemuria' was so much as conceived of, he describes his observations on the Coral Formations in the Indian and Pacific Oceans; and, as a result thereof, abandoning all previous theories, he formed a new one of his own "a theory of (land) subsidence" (as he calls it). He had found that the coral organisms did not exist deeper than a few fathoms below the ocean level, and that the hundreds of atolls and reefs they had built up all rested upon broad foundations of solid rock, which he believed to be the summits of innumerable mountains now become submerged. He was "astonished by the vastness of the areas which have suffered changes in level, either downwards or upwards, within a period not geologic-

ally, remote", and he concluded that "throughout the spaces interspersed with atolls, where not a single peak of high-land has been left above the level of the sea, the sinking must have been immense in amount".

After which pontifical pronouncements by the highest authorities, when Wallace(13) proclaims to the world that "in no single case have we any direct evidence that the distribution of land and sea has been radically changed during the whole lapse of the Tertiary and Secondary periods", his fulmination, intended to blast this very Lemurian theory, loses much of its thunder - especially when he himself elsewhere allows some "comparatively slight modifications of our existing continents." If, as Wright and Geikie have both declared as facts, the West-American and the South-Asiatic littorals were elevated in Pliocene times by thousands of feet, were it really so unreasonable and unjustified, as Wallace believed, to infer therefrom a counterbalancing depression in the beds of the near-by Pacific and Indian Oceans? Unfortunately, geological works, so far as we have been able to discover, while telling us all about the rising of the mountain-chains, tell us nothing at all about the consequences thereof upon the lower lands and oceans around them. Wegener, (14) however, is the one exception; and he at any rate feels justified, by the evidence before him, in definitely describing Lemuria as "a bridge between Madagascar and India (he says nothing about Australia), which broke down at the beginning of the Tertiary."

Zoological Evidence:- The testimony of Zoology is more impressive; is, indeed, absolutely decisive in regard to the former existence, not of one only, but of several 'Lemurias'. To contend that animals and plants could have distributed themselves throughout the ocean-girt lands of the earth without any connecting causeways, must seem to the ordinary layman quite too incredible. Their very presence in those now disconnected islands or continents (like Australia, Papua, Borneo, America, and even Africa) seems to be proof-positive that dry land-bridges did once exist to carry them about. Sir A. Geikie(15) himself distinctly acknowledges this (that is, in the case of plants and animals). But if we grant the necessity in the case of animals, how can we deny it to earliest man? For this 'man' of Rhodesia, and Piltdown, and Peking, and Talgai, with his roughly chipped stones as the top-product of his intelligence, could have been no more capable of crossing the seas than were the brute beasts themselves. Yet Geikie will hear nothing of a Lemuria or an Atlantis, suggesting in their stead land-connections round the globe solely by way of the Arctic and Antarctic regions(16) - strange breeding grounds indeed for our black Torrid Zone man of Africa and Australia. True, the animals and plants were much earlier than man. Even so, even their land-bridges are unknown to geology; anyway, most of them. Yet, because they are unknown, it is not thereby demonstrated that they never were. So too with the causeways of man. Geology has simply still

much to learn.

Palaeontology has disclosed the fact that, at divers periods in ages past, even up to the late Pleistocene, tropical fauna, elephants, rhinoceroses and hippopotamuses, have somehow found their way into Europe. How did they do it? Quite obviously, as Wright(17) explains, "we must . . . suppose such an elevation of the region to the south as to afford land-connection between Europe and Africa. This would be furnished by only a moderate amount of elevation across the Strait of Gibraltar and from the south of Italy to the opposite shore of Africa; and there are many indications, in the distribution of species, of the existence in late geological times of such connection." But if the zoological problems of Europe justify the demand for land-bridges in the north, would not the same circumstances (e.g. the passage of Negro man across the Indian Ocean) logically demand the same solution also down south?

The crocodiles could hardly have been imported into Madagascar by man; though the serpents might. Nor was it probable that the aepyornis of Madagascar, the ostrich of Africa, the rhea of South America, the emu of Australia, the apteryx of New Zealand and the cassowary of Papua, could all have crossed from continent to continent on wing or on water; and yet all are scientifically related. The African leopard has its cousin, the jaguar, in Brazil, and monkeys colonize both sides of the Atlantic, just as Negroes do both sides of the Indian Ocean. And yet all or many of these birds and beasts, we are told, did not come into being until Tertiary times. Where, then, are the Tertiary land-bridges?

"Many similar forms of life", writes Stow, (18) "either fossil or recent, that are found scattered over the various parts of different countries now so widely separated by the Indian and Pacific Oceans, seem to indicate that in very remote periods they must have been more intimately connected with each other than they are at present. To those who believe that all the species of the same genus, and that in all probability all genera of the same family, have a common origin, it will appear almost self-evident that it must have been so."

In spite of some geological difficulties, writes Sir Harry Johnston, (19) "we must boldly insist on our Eocene land-bridge between Africa and South America, for the reason that its existence down to Miocene times is necessary in order to explain the relationships between African and South American fauna and flora." He then proceeds to support his claim by an impressive array of facts - closely related pygmy squirrels in Guiana, West Africa and Malaysia; lemurs, not only in Madagascar, but in tropical Africa and tropical Asia. The manatee and dugong are herbivorous aquatic mammals favouring, not the deep sea, but fresh-water river-estuaries, on whose river-side vegetation they browse. Yet, common in West Africa, they formerly existed in St. Helena island, and thrive still in eastern South America. The toxodonts of South America are akin to the

hyraxes of Africa; the octodont rodents range solely from Africa to the West Indies and Brazil; the solenodon insectivore of Cuba and Haiti has no other kindred on the globe save only the tenrecs of Madagascar; while extinct fossil animals of Patagonia are still burrowing as golden moles in South Africa. The tongue-less frogs are restricted to tropical Africa and Guiana in Brazil; and pelomedusid water-tortoises are confined to Madagascar, Africa and eastern South America. Further, we may add, pygmy hippopotamuses are flourishing even today in West Africa, while their remains are to be found both in Madagascar and Cyprus.

Wallace(20) was equally struck by African and American zoological similarities. "On the one side," he writes, "we have baboons, lions, elephants, buffaloes and giraffes, on the other, spider-monkeys, pumas, tapirs, ant-eaters and sloths; while among birds, the hornbills, turacos, orioles and honey-suckers of Africa contrast strongly with the toucans, macaws, chattering and humming-birds of America."

Mivart(21) too, noting the wide distribution of the struthious birds, and the fact that marsupial animals are confined to South America and Australia - to which Wallace (22) adds also New Guinea - concludes that "there are many reasons for thinking that a southern continent, rich in living forms, once existed." The presence, moreover, of fresh-water fishes of the same genus and species alike in Australia, East Indies, India, Madagascar, Upper Nile and West Africa, led him to believe that a direct land-connection once existed between Africa and India.

Du Toit, (23) then, seems to have been right when he declared that, "as noted by Blandford, the distribution and affinities of the existing faunas point to the former continental unity of these areas (Patagonia, Africa, Asia and Australia)."

Botanical Evidence:- Botany is no less clamant for 'Lemurias' than is zoology. The peculiar distribution of the Pacific flora led Wallace to formulate many arguments proving that an ancient land-connection must have existed between the many islands thereabouts.

Mivart(25) refers to the same plants being found in New Zealand and Fuego (South America). Johnston(26) also noted the presence of Raphia and Elais palms and Bombax trees on both sides of the Atlantic; and was convinced that their comparatively tender seeds could not live through the 3,000 miles of intervening sea-water and the prolonged immersion inevitable before they could be wafted across by wind or current.

Elsewhere Johnston(27) writes: "The interesting part about this narrow Equatorial forest-zone of Africa stretching from Mount Kenya on the east to Portuguese Guinea on the west, is that its affinities are distinctly Malayan and Miocene European. Fossil types discovered in India indicate that the forest-zone may have been continuous across the Tropics of the Old World from westernmost Guinea to easternmost Malaya - Java and Borneo."

"It is not only the fauna of the Dicynodont formation," writes Stow, (28) "but in the flora also that connecting links are found; thus a *Glossopteris* that has been frequently found in the Karroo and others from India and Australia are so nearly allied to each other, that a high authority has stated that he 'can find no specific distinction'." "The *Petunculus* and *Perna* of the *Zwartkop's* (Natal) Pliocene limestone, the *Cardium*, the large *Natica*, *Loripes*, *Panopaea* and *Akera* of the more recent formations, are found spread over the same extensive area as those previously mentioned (from South Africa to the Rajmahal Hills of India). Of the recent flora, the "Encyclopaedia Britannica" gives the following:- 'On the coast of Guinea and Congo the flora is intermediate between that of America and Asia. Species of *Sorghum*, *Sterculia acuminata*, the Kola nut and the Poison-bean of Calabar belong to this region'. 'In Chili there are many genera of Compositae which are also represented in Australia and the Cape of Good Hope'."

All this, however, is taking us rather far back into the past. Yet, so long as we do not get beyond the Pliocene times, we may still be well within the range of man.

Anthropological Evidence:- We have spoken above of the remarkable examples of obvious relationship between many animals, birds and plants of America, Africa, Asia and Australasia, and have deduced from that fact the plain and certain inference that connecting land-bridges must at one time have existed to carry these things about from place to place. But a similar phenomenon exists also in the case of man; and from it the same conclusion must be drawn.

We regard the Africans and the Papuans as both primordially evolved from one common parent race (namely, that of the Negro-Australoid torrid-zone man), whatever the manner, and wherever the place, of their special 'negroization' may have been; and whether they be considered as two separately specialized Negro sub-races, or as one single Negro sub-race in two separated sections - in both cases, the problem of their present strange separation, opposite each other, on the two sides of the Indian Ocean, and that of the location of their original common motherland, remain the same.

The actual present position is clearly and concisely summed up by Keane (Haddon and Quiggin). (29) This is their comparative statement of that position:-

"1. The two main sections of the *Ulotrichous* (woolly-haired) division of mankind, now separated by the intervening waters of the Indian Ocean, are fundamentally one.

2. To the Sudanese and Bantu sub-sections in Africa correspond, *mutatis mutandis*, the Papuan and Melanesian sub-sections in Oceania, the former (Sudanese-Papuan pair) by great linguistic uniformity, and both (i.e. all together) by a rather wide range of physical variety within certain well-marked limits.

3. In Africa the physical varieties are due mainly to Semitic and Hamitic grafts on the Negro stock (producing, presumably, their Bantu sub-race); in Oceania mainly by Mongoloid (Malay) and Caucasian (Indonesian) grafts on the Papuan stock (producing, presumably, their Melanesian sub-race).

4. The Negrillo element in Africa has its counterpart in an analogous Negrito element in Oceania (Andamanese, Semangs, Aetas, etc.).

5. In both regions (Africa and Oceania) the linguistic diversity apparently presents similar features - a large number of languages differing profoundly in their grammatical structure and vocabularies, but all belonging to the same agglutinative order of speech, and also more or less to the same phonetic system. (Just as, in Africa, the scores of Sudano-Guinea tongues are so radically unlike as to be incapable of mutual comparison, so likewise is it with the languages of Papua).

6. In both regions (Africa and Oceania) the linguistic uniformity is confined to one or two geographical areas, Bantuland in Africa, and Melanesia in Oceania, (the hundreds of Bantu tongues presenting a close and obvious relationship one with the other, and, similarly, the Melanesian among themselves).

7. In Bantuland the linguistic system shows but faint, if any, resemblances to any other known tongues, whereas the Melanesian group is but one branch, though the most archaic, of the vast Austronesian Family, diffused over the Indian and Pacific Oceans. The Papuan languages are entirely distinct from the Melanesian. They are in some respects similar to the Australian, but their exact positions are not yet proved."

You will remember our description (p. 15) of the Riviera Grimaldi man - negroid (according to Verneau and Keith), australoid (according to Elliot Smith) and the australoid and Javan features noticed by Keith in Rhodesian man (24), as well as other australoid marks found by Wells and Gear in the Cape Flats and Whitcher's Cave men (27, 28); and now again (above) australoid linguistic traits noted by Keane in the languages of the negroid Melanesians of the Pacific; while everybody already knows that the Dravidian aborigines of Southern India are universally recognized as close racial relatives of the aborigines of Australia. So is it, then, that we find negroid and australoid blood and speech blending together, and right back to the earliest of human times, all round the basin of the Indian Ocean, from the French Riviera coast down to southernmost Africa, from Southern Africa across to Papua and Melanesia, from Australia to Southern India. All which (coupled with the fact of the strong facial likeness between Australian and African man - see p. 39) will by no means surprise us; for, as Keith (30) observes, "we have to keep in mind that negroid and australoid types have a common ancestor", and that the "Negro and Australian are more primitive than any other

living peoples", as Elliot Smith (31) affirms.

This extreme primitiveness seems to be evidenced, among other things, also by the universal dispersal of this type throughout all the warmer tropical regions of the globe, and from the earliest of human times. "Most striking of all," writes Maret, (32) "is the diffusion of the Negro stocks with black skin and woolly hair. Their range is certainly suggestive of a breeding ground somewhere about Indonesia. To the extreme west are the Negroes of Africa, to the extreme east the Papuasians (Papuans and Melanesians), extending from New Guinea through the oceanic islands as far as Fiji. A series of connecting links is afforded by the small negroes of the pygmy type, the so called Negritos. It is not known how far they represent a distinct and perhaps an earlier experiment in negro-making, though that is the prevailing view; or whether the negro type, with its tendency to infantile characters, due to the early closing of the sutures, is apt to throw off dwarfed forms in an occasional way. At any rate, in Africa there are several groups of pygmies in the Congo region, as well as the Bushmen and allied stocks in South Africa. Then the Andaman Islanders, the Semang of the Malay Peninsula, the Aket of eastern Sumatra, the now extinct Kalangs of Java, said to have been in some respects the most ape-like of human beings, the Aetas of the Philippines, and the dwarfs, with a surprisingly high culture, recently reported from Dutch New Guinea, are like so many scattered pieces of human wreckage. Finally, if we turn our gaze southward, we find the Negritos until the other day inhabited Tasmania; whilst in Australia a strain of Negrito, or Negro (Papuan), blood is likewise to be detected. Are we here on the track of the original dispersal of man?" Certainly, to us, it looks very much as if we are on the trail of the ancient dispersal about the Old World of our hypothetical Negro-Australoid parent-race.

We have been constantly speaking above of a Negro race in Papua and another Negro race in Africa. Let us here throw in a few short comparisons of the two peoples, and see in how much they really are alike; and then wonder how they came to be so many thousands of miles apart, and how they have come to preserve their sociological (to say nothing of their physical) identities so intact throughout so many thousands of years in time. Of course, the force of our remarks will be felt only by such as are already familiar with the people and general life of African Negro-land.

Though some might prefer to believe them independently evolved, it seems most likely that the Africans and the Papuans are but two now separated sections of a single woolly-haired 'negroid' offshoot from a still remoter Negro-Australoid parent-race; the other offshoot being the 'australoid', with the Australians and the Dravidians as its two now separated sections. That negroids and australoids were fundamentally one, may be inferred from their similar facial features and

bodily structure. How many years may have elapsed since the various sections became thus separated, were to ask the date of the Lemurian submergence; which we cannot give, though it seems likely to have been well back in the Pleistocene age.

And yet how alike, in face and mind and life, these so anciently separated Negro brethren of Africa and Papua still remain. There is throughout the same frizzly woolly hair, the same sepia-black skin (with often yellowish facings), the same broadness of nose, fullness of lips, and massive powerfulness of jaw. Passing through an African tribe, one might easily bring together a very passable photographic group of 'Papuasians'. Da Gama found among the Bantu of Quillimane 'many who appeared to have Arab blood in them', and Capt. Webster finds today in the Melanesians of the Admiralty Islands 'strong Hebraic features very prominent'.

The description given by Wallace (33) of the Papuan as "impulsive and demonstrative in speech and action; his emotions and passions express themselves in shouts and laughter, in yells and frantic leaping; he is bold, impetuous, excitable and noisy, is joyous and laughter-loving," is a picture exact and life-like of the mental characteristics equally of the African Negro.

The system of clans reigns everywhere alike, in the Sudan as in Sawaiori, in Papua as in Bantuland. Though each clan has its chief, who figures as its head, important matters affecting the tribe are submitted to an assembly of its principal men.

The so-called 'Mosaic' precept is practised from top to bottom of Negroland, as throughout the Oceanic islands; for all alike are devotees of circumcision. Nor do they confine themselves to preputial clippings for utilitarian purposes. While the Tshopi of East Africa, in his pursuit of beauty, hacks lumps from out his cheeks (or raises them up thereon) and the Nigerian Nupe draws gashes down his face, the Melanesian carves in his flesh artistic designs from head to foot, and the Papuan raises cicatrices on his buttocks. In the Admiralty Islands, the Papuan woman burns 'round indentations into the flesh over her body in rows and designs'; in Zululand, the damsels burn scars on their arms and call them lovely little *Izi Mpimpiliza*.

In due course, however, both females come on to the market. Then a blushing Papuan comes along with a pig and some feathers, and purchases the one right off from her father's hands and takes her home. The other goes to a Bantu swain, in return for a parcel of cattle or goats. Once married, wheresoever she be, the lady-love discovers the lowliness of her social status, when, both in Bantuland and New Guinea, she must eat apart from her spouse, and not even mention the name of his relatives.

The gentleman of Papua loves to wear his hair always in a thick round frizzly mop, just as the young people of Zululand used to love to do until recent times (see illus. in our O. T., p. 122). The Papuan man, when not clothed in breech-cloth (loin-cloth passed between the

legs) after the manner of the Sutu Bantu, covers his person in full-dress Zulu style, with a pubic frontal of bark-cloth and a penis-case of a fashion all his own. The Zulu lady dresses herself in a one-piece leathern kilt; but her Papuan rival gowns herself after the Sutu mode, in a two-piece (fore and aft) confection made of bark-cloth; while the Papuan bride affects an imitation of the *isiDiya* of the Zulu bride (skin apron worn from breast to knee, but in Papua made of vegetable fringe). Powder and rouge are a weakness equally with all - the Bantu lady 'powdering' her face (upon occasion) with white clay, the Papuan with flour of sago, while both alike employ red clay as their rouge.

Needless to say, the Papuan and the African are in complete agreement that it is highly respectable for all irksome and menial work to be done by that breeding and labour-saving drudge, his wife. With a remarkable identity of generous feeling, both Papuan and African husband condescends to build the home, tend the stock, and, by way of agreeable 'divarshun', do a little hunting or necessary raiding and a good deal of courting. The Papuan fights his hostile brother by fixing pointed pieces of bamboo along the path by which he will travel; while the Zulu wages war against the wild beast by fixing sharpened stakes upright in a pit into which the animal will fall. Meanwhile, the wife cheerfully cultivates the fields, rears the family, moulds the pottery, and weaves the sleeping-mats of rushes. At the end of a leisurely, or laborious, day (according to sex), life becomes at length more cheerful in copious draughts of palm-wine or sorghum-beer (as the case may be); whereafter both Papuan and African pairs lay down their sleepy noddles on wooden head-rests (strongly reminiscent of those in vogue in Ancient Egypt), and so to bed.

At last, one or other of the pair succumbs to sickness. Everywhere alike the cause is one and the same - spirits or witchcraft; for death occurring at any time prior to senile decay is to these people clearly 'unnatural'. However, adequate measures are immediately available in the persons of diviners to smell out the evil-doer, be he spiritual or corporeal. Very often in New Guinea the medical man will 'extract' the disease, as does his Zulu confere, in the shape of particles of wood, or stone, or hair, for all the world as though they both had studied 'medicine' in the salfsame school.

And yet, in spite of medicine and magic, the party dies. But not as a dog: his spirit liveth still. In Zululand, the spirit hangs about the veld in the guise of a snake, till it be 'brought home' by an appropriate sacrifice. In New Guinea, a similar feast and a similar home-coming follows a demise; but there, instead of assuming the form of a snake, the Papuan spirit, if that of a father, enters straightway into the soul of a son, or, if that of a mother, into that of a daughter.

Should, however, a wife be destined to survive her husband, she stands an equal chance, on both sides of the ocean, of being 'entered into' by a brother of the deceased, who, vicariously, will continue to

discharge the latter's duty of propagating the species; the which is another of those 'Mosaic' precepts universally practised throughout Negroland probably thousands of years before Moses was born!

In prayer and propitiation of their departed spirits consists the religious system, the ancestor-worship, of Nigerian and Bantu, of Papuan and Melanesian alike. The Zulu Hades is located 'down underground'; that of the Papuan, up in the moon. Even among Africans, the moon is not wholly ignored; for the semi-religious observances (e.g. abstinence from pleasures and from work) are still enforced among the Zulu faithful whenever a new moon appears. Much of the 'fetishism' of the Guinea Negroes, and all the *uku Zila* (Z. religious abstention) of the Bantu, is but the *tabu* of the Pacific in other forms. (34)

As for language, the most striking resemblance still remaining between East and West, is the strange phenomenon, in Papuasia as in Africa, that, while one half of each family (e.g. the Papuans on the one side, and the Sudano-Guinea Negroes on the other) speaks a vast medley of (apparently) radically different and mutually unintelligible tongues with no discernible relationship whatever one with the other, the other half (e.g. the Melanesians on the one side, and the Bantu on the other) speaks an equally vast multitude of tongues, but now all displaying a close relationship in grammar and in word. Some more detailed resemblances between the Melanesian and the Bantu-Guinea speech are - a common tendency, on both sides, to classify their nouns, and to employ prefixal and suffixal devices in their construction; the presence of causative, reciprocal and frequentative verbal forms, and the habitual modification of the verbal tenses by the use of equivalents of 'already' and 'still'. Actual lexical resemblances seem to have been almost wholly worn away during the thousands of years since the family dispersal. Yet we note still in the Papuan speech *Nibaba* for 'father', against the Bantu *Baba*; *Mama*, also, in places, for 'father', against the Bantu *Mame* for 'mother'; *Nina* for 'mother', against the Zulu Bantu *Nina*, with the same meaning; *Wana* for 'child', against the Bantu *Mwana* and *Ntwana*, with the same meaning.

So, physically, mentally and sociologically, are the African and Papuasian Negroes markedly alike. We accordingly find ourselves in complete agreement with Rivers, (35) when he says, that "these (sociological) resemblances (between Melanesians and Bantu) are so numerous and so close as to leave little doubt that, in spite of the great distance which separates these two parts of the world, the features of their fraternities must have been determined by some common influence." Further, "geographical, zoological and ethnological considerations," as Wallace (36) opines, "render it almost certain that if these two races (Papuan and African) ever had a common origin, it could only have been at a period far more remote than any which has yet (1890) been assigned to the human race." Moreover,

that origin was not in "any existing continent, but from lands which exist, or have recently existed, in the Pacific Ocean." (37) In passing, we must confess that this last statement of Wallace's seems rather inconsistent and surprising, in that, while he persistently showed himself so averse to any suggestion of a lost Lemuria in the Indian Ocean, he should himself now actually suggest (and apparently for precisely the same reasons as were urged for the former) such a 'lost land' in the Pacific!

So much for Negro diffusion. But the diffusion of the Australoids, in exactly the same region of the globe, is equally as difficult to explain. Just as one portion of the Negro race is in Africa and the other scattered about the islands of the Pacific, so too do we find the Australoids everywhere dispersed, from the aborigines of Australia to the Dravidians of India and the Ainos of Japan. (38)

De Quatrefages (39) believed he had found an explanation that would perfectly fit the case. He accordingly writes: "Richard Owen has considered necessary to recur to the hypothesis, too often invoked, of an ancient continent, at present partly submerged, and which has left as traces of its existence plateaus and mountain-chains which alone project above the water. I believe it possible to account for these facts (the puzzling distribution of man) in a more simple manner." And his more simple manner was - by migration by canoe! This distribution of the human race, therefore (according to him), had occurred no earlier than the lifetime of the canoe, a period at most of not more than a few thousand years! And since the primitive peoples of the earliest ages, even though they may have possessed the canoe, had no knowledge of geography and no experience of navigation (to say nothing of food and drink supplies), it is plain that such happenings could have been only very rare and quite accidental occurrences. And sadly must some of those poor shipwrecked mariners have degenerated since then, seeing that, after having ages ago successfully navigated themselves to their several island-homes, they should now be stranded and unable to get away again, having no longer any knowledge at all of a canoe. True, instances of canoe-drifting do occur; (40) but they are so rare, even with water-craft nowadays as millions to 1 compared with those primeval times, as to be quite unworthy of consideration.

Canoe legends may sound plausible enough to those who take the shorter view of human origins, say, somewhere about 4004 B.C. But to those blessed with better sight and the longer vision, no amount of canoe-yarning will convincingly explain how it came about that both Rhodesian man in Africa and Wadjak man in Java should have inherited both of them australoid features, or how Sinanthropus got away from Peking to become the Talgai man in Queensland. Can there really be anybody who seriously believes that those earliest of humans, almost still in the brute stage, whose highest intellectual achieve-

ment was the rough chipping of stones, were actually already in possession of canoes, when, as every ethnologist knows, many modern primitive peoples, prior to their contact with foreign civilizations, had not yet succeeded, at the time of their discovery by the Whites (and even still), in inventing for themselves any water conveyance more advanced than a mere bundle of reeds (for instance, the South African Zulu and Suto Bantu)? Was not the Cave Man essentially a land-animal, a game-hunter? Whence, then, this early 'water-mindedness' and disposition for deep-sea travel?

In view of all these facts, one may well be satisfied that the puzzle of tropical man's distribution demands a solution that rests on more solid ground than water. In our opinion, the issue lies between the Asiatic and the Lemurian theories only; and of the two, we believe that the latter has more to commend it than has the former. Pre-palaeolithic artefacts make it pretty certain that man was a denizen of this planet already in Early Pleistocene times, may-be even in Pliocene, and earlier, notwithstanding that his bones have not yet actually been disinterred. And if that be so, it would seem by no means unscientific (that is, ungeologic) to suppose that the tremendous land-upheavals and land-sinkings constantly occurring throughout the periods just mentioned should have caused many portions of the earth, even whole continents, to disappear beneath the seas, or to become broken up into islands or disconnected countries, so that any human beings then living thereon became henceforth cut off from their race or species for thousands of years to come. Huxley (41) had all this in mind, when he wrote decades ago: "It is most important to remember that the discoveries of late years have proved that man inhabited Western Europe, at any rate, before the occurrence of those great physical changes which have given Europe its present aspect. And as the same evidence shows that man was the contemporary of animals which are now extinct, it is not too much to assume that his existence dates back at least as far as that of our present Fauna and Flora, or before the epoch of the drift."

But, if this be true, it is somewhat startling to reflect that "during that period the greater part of the British Islands, of Central Europe, of Northern Asia, have been submerged beneath the sea and raised up again. So has the great desert of Sahara, which occupies the major part of Northern Africa. The greater part of North America has been under water and emerged. It is highly probable that a large part of the Malayan Archipelago has sunk, and that its primitive continuity with Asia has been destroyed. Over the great Polynesian sea subsidence has taken place to the extent of many thousands of feet - subsidence of so vast a character, in fact, that, if a continent like Asia had once occupied the area of the Pacific, the peaks of its mountains would now show not more numerous than the islands of the Polynesian Archipelago.

"What lands may have been thickly populated for untold ages and

subsequently have disappeared and left no sign above the waters, it is, of course, impossible for us to say; but unless we are to make the wholly unjustifiable assumption that no dry land rose elsewhere when our present dry land sank, there must be half-a-dozen Atlantises beneath the waves of the various oceans of the world."

Even in these our own days Lilliputian Lemurias sink beneath the waves before our eyes. In the London "Daily Express" of 11th August, 1930, there appeared the following item of news:- "The island of Anak Krakatoa between Sumatra and Java, which yesterday was 170 feet above the sea, suddenly disappeared today (8th August) during a volcanic eruption."

Du Toit(42) was right: "The actuality of this former continent (of Gondwanaland) appears unquestionable." But that continent was not our Lemuria, the suggested birthplace of negro-australoid man. The significance for us of Du Toit's statement is, first, that such submerged continents are already a geologically recognized fact; and, secondly, that, from the multifarious evidence before us, it is certain that such ancient "Gondwanalands" must, in fact, have been many, although only one of them has so far been 'discovered' by geology. If it be true, as palaeontology teaches, that the anthropoid apes first came into being in the Late Miocene epoch of the Tertiary period, whereas Gondwanaland, as Du Toit avers, ceased to be in the Cretaceous epoch of the Secondary period, then it is clear that the anthropoids could not have reached both Africa and Malaysia by way of Gondwanaland. And if it be true that the felines appeared first in the Early Pliocene of the Tertiary, then there must have been some Early Pliocene bridge by which they passed both into Africa and into America. But the Pliocene epoch (and even earlier, as many think) marks too the age of the first appearance of Man; and our particular negro-australoid man represents one of the very earliest of human types. How, then, did he too get about the torrid zone from Africa to Papua, from Australia to India, unless by the same means as did the anthropoids and felines? Hence, if it be scientifically permissible (as it certainly is) to postulate submerged causeways, many will find it easier to believe that the negro-australoid parent-race evolved in some centrally situated area now submerged beneath the Indian Ocean and dispersed abroad from there, than to believe that it did so in present-day sea-girt Africa, Oceania or Asia. Then, when at last the cataclysm came, that parent-race passed away along with its motherland, and left only such stray bands of its offspring as were already outside the range of the catastrophe, who, during the succeeding thousands of years, still continued on with their development along two main lines and into two main strains, which finally became stabilized as the 'negroid' (in Africa and Papuasia) and the 'australoid' (in Australia and Southern India).

And whence that Negro-Australoid race itself? Dare we suggest, from its Rhodesian ancestors (or something like them)? Rhodesian

man, you know, was found buried cheek-by-jowl, so to say, with Negroid man in Southern Africa, within that selfsame earth-zone. And Rhodesian man, further (see p.24), was a composite being, combining anatomical likenesses both to anthropoids and to humans - to the chimpanzee and gorilla (both denizens of that same torrid-zone), and to the Neanderthal, the Javan and the Australian man. All which takes us back into a still older Old World, populated by races of mankind still older than anything we know today.

As an appendage, we may add that, in place of the idea (above entertained) of Submerged continents, a newer theory of Drifting continents has, in recent years, been propounded. By this theory, a single original central land-mass broke up, and the several now (partially or wholly) disconnected parts, floating, as it were, upon the more fluid earth-core, drifted apart to form new separate land-masses or continents. Thus, Africa became detached from Southern America, India from Africa, and Australia from Southern Asia. This theory of land-severance has, of course, its own supporting facts;(43) but we do not think they are more convincing than are those supporting the older theory of land-sinkings. And, anyway, our present argument, of a common descent of all negroid and australoid peoples from an original single mother-race (which we have dubbed the Negro-Australoid race of Torrid Zone man), remains entirely unaffected, whether the race's break-up was brought about by a process of land-submergence or of land-drifting.

With this, we conclude our consideration of Negro Origins on the pre-historic side. We shall now emerge from those Darker Ages into, at least, the candle-light of the earlier historic period.

1. E. M., 17
2. H.H., 145
3. Oppert, O.I.I., 11,12; Risley, T.B. vol. 1 pref. 32; E. Smith, H.H. 140
4. Polymnia, BK. VII 70
5. V.R., 203-209
6. "Jour. Afr. Soc.", 23 p. 96
7. "Ency. Brit." art. 'Gondwanaland'.
8. A. Geikie, G. 1365
9. P.M. 36; Bradley, E.H. 275
10. S.P.
11. Wright, M.G.P., 328; A. Geikie, G. 394
12. A. Geikie, G. 1272, 1297, 1299, 1304; G.F. Wright, O.A.M. 21
13. I.L. 422
14. A. Wegener, "Origin of Continents and Oceans," 1924, 2-3, 18, 64-5, 73-89, 191
15. A. Geikie, G. 391
16. ib. 1365

17. M.G.P. 291
18. J.G.S. 27 p.546
19. "Nineteenth Century," July, 1918 p.180
20. M.A. 7, 8, 9, 11, 13, 104
21. G.S. 166, 171
22. M.A.
23. "Ency. Brit." art. 'Gondwanaland'
24. M.A.
25. G.S. 170
26. "Nineteenth Century," July, 1918, p.182
27. G.G. 343; "Jour. Afr. Soc." 13 p.260
28. J.G.S. 27 p.546
29. M.P.P. 134
30. A.M. (2) vol. 1 453
31. H.H. 137
32. A. 116
33. M.A.
34. see A.F. Wollaston, P.P.: C.G. Seligman, M.; G. Brown, M.P.
35. S.O. 139
36. M.A. 454
37. Wallace, M.A. 15
38. Sollas, A.H. 285
39. P.47, 186
40. Gobineau, I.H.R., 143; Owen, N.V. vol 1 p.376; Strabo, II.c. 3.p.8
41. M.P.N. 121
42. "Ency. Brit." art 'Gondwanaland'.
43. Shand, E.L., 121-144; Croneis & Krumbein, D.E. 296.

Chapter 4

MODERN AFRICANS THE NEGRO RACE

The hitherto generally accepted view of African Negro origins, the so-called Asiatic theory, by which the present-day Black races of Africa all marched into it, already fully fledged, out of Asia, though still occasionally offered to students by some, so entirely fails to fit the facts as established by recent discoveries, that it must now be regarded as utterly out-of-date. It knows and tells nothing of those many pre-Negro races of mankind that were inhabiting Africa unnumbered ages before the present race of African Negroes (as we know them) was, probably, so much as born.

According to this theory, the first to arrive were, thinks Haddon, (1) Pygmy race, "who later specialized into Bushmen and Negrillos," and of these latter the Kattea or Vaalpens in the northern Transvaal are the southernmost extension(2) - though others prefer to believe them but a Chwana-Bushman cross. (3) On Negrillo's heels, according to Haddon's account came Negro. Logan's scheme was contrariwise; for, after creating Negro man in Africa (out of what material, we know not), he transported some of him, through Asia, into Papua and Melanesia. Flower, like Haddon, originated the pygmy folk in southern India, then took them east and west into Oceania and Africa, where they subsequently developed respectively into the Papuan and African Negroes.

Sir Harry Johnston(4) conceived an original view of his own. The Forest Negro (from whom degenerated the Congo pygmy) represents the oldest type of modern Negro and nearest to the original Negro invaders (out of Asia). These original Negro invaders, furthermore, specialized in time into the Nilotc Negroes (the tall, long-legged breed, with comelier features and better brains) along the Nile, and into the Sudan Negroes (tall folk, with thin shanks, sometimes more prognathous, and with the everted lips of the Forest Negro and the projecting cheek-bones of the Bushman race). "The fusion of these three varieties (the Forest, Nilotc and Sudan Negroes), dashed here and there with Pygmy and Bushman blood", gave us that type of Negro now peopling both Guinea and Bantuland.

And now let us take the story still further back beyond all this, into

the region of more recent palaeontological discoveries and of much earlier African man.

That Africa is overstrewn, from Mediterranean to Cape, with palaeoliths (old stone implements) of every known culture and beyond number, has already been learned (p.20). That a goodly portion of those artefacts were the handiwork of men of the present Negro race in pre-Iron-Age times, may be regarded as certain; nevertheless, the geological evidence accompanying many of the finds appears to place them far back in the Pleistocene epoch, 100,000 years, or more, ago. "In Tunis, Algeria and Tripoli," says Johnston, (5) "and above all in Southern Morocco and across the Sahara Desert . . . we see depicted (on engraved rocks) . . . an extinct type of buffalo, elephants and giraffes (which have long since vanished from the North African fauna). In the few examples which show man associated with these beasts, the human type is rather that of the Caucasian (may it have been that of the Aurignacian?) than the Negro." And yet "the skulls of greatest antiquity - judged from the depth at which they were embedded - which have so far been obtained in Northern Africa . . . indicate a negroid type as being the most primitive Algerian people."

And so, from these old stones, we pass to the old bones of them that fashioned them. With many of these we have already made some acquaintance (p.24-31); and the most intriguing point about them is, first, that they are of precisely the same two, negroid and hamitoid, types as go today to make up the Black population of Africa; and secondly, that many of them (e.g. the Rhodesian, Cape Flats and Whitcher's Cave men) combine australoid with their negroid traits. Can it really have been that all those earliest of African races died absolutely out, leaving no seed whatever behind them? Or may it have been that they gradually commingled together ultimately to develop into those two main races, Negro and Hamite, now populating the continent?

That we have included Rhodesian man in our list of potential African ancestors, need not surprise, because Keith has already definitely declared that "Rhodesian man nearly answers to the common source from which both Neanderthal and Modern man (including the Negro-Australoids) evolved; secondly, that, despite his gorilline and Neanderthal features, "his similarities to Modern man predominate, and, of all the living races of mankind, he resembles most the Australian;" and, thirdly, that "the earliest of known specimens of the true Modern man is the Australian man of Talgai."

And all those negroid and australoid characters present, in some degree, in many of those earliest specimens of African man, how did they get there, where did they come from? We have already given our own suggestion, namely, from a common primordial parent, the Negro-Australoid mother-race. Indeed, everyone with eyes must see that no very great and impassable gulf exists, either facially or in bodily structure (limb-bone proportions), between the Negro and the

Australian man.

But even when groping one's way through problems like this, one must always be expectant of snags. And we find ourselves up against one here. If, as we have suggested, the African Negro evolved, from his negroid ancestors, right here in Africa, how came it about that an exact replica of himself should exist thousands of miles away across the Indian Ocean, in Papua? One cannot believe that an African couple conceived the idea of tramping across the whole breadth of unknown Asia, and of crossing (we know not how) the intervening seas, for the purpose of setting up house in the island of Papua, or vice versa. But one can reasonably surmise that two brother negroids of the same mother might, from the common central homeland, travel abroad in opposite directions, and there in their new countries, both having the same tropical conditions, gradually evolve into two separated, though physically similar, races.

What exactly it was that caused early mankind to break up into so many diverse species and genera, was the question Darwin(6) essayed to answer, and made himself immortal. Since then chemistry and physics have progressed apace, and we now hear of solar gamma rays producing new varieties of insect and plant, or marvellous physical and psychological transformations wrought by glandular secretions, and other such weird discoveries, all of which no doubt shed some light upon the subject. Keith(7) notes, as principal causes of human modification, (a) a physiological, mainly endocrine in nature; (b) a psychological; (c) a selective, based on environment. We are not sure but that all these might ultimately resolve themselves into simply 'environment.' By environment, we understand, not locality alone, but all that that word entails - foodstuffs, climate, sun-rays, and other known and unknown natural forces dependent on locality, and which, differing according to place, differently affect, through blood, secretions, skin and what-not, the subject's constitution and physique, in such a way that they better accommodate themselves to the local conditions.

The tendency to change, so inherent in all nature especially in the earlier ages of this planet, did not absolutely cease in human nature with the disappearance of the earlier species and genera. It was simply that its intensity gradually became diminished and the results more restrained, as nature in general quietened down and became stabilized. For 'modern' man, just like all those other 'men' who had gone before him, and for precisely the same reasons, still continued to break up and specialize in a smaller way within itself, not indeed into new species, but into variant 'races'.

Among the earliest of such newly specialized races was that of the Negroes. These Negroes constitute a 'race' simply because they became differentiated from the rest of mankind by the acquisition of

certain deep-rooted physical and mental characteristics (racial characters) peculiar to themselves and common to all (or most of) their members. Then, later on, the Negro race itself, by an inherited predisposition, carried on the ancient habit, and started differentiating, on a still smaller scale, within itself. In this way it became divided up into numerous sections, called sub-races, or tribes, or clans, each, once more, marked off from its relatives by other special physical distinctions, superimposed upon the preceding (tribal or clan characters). Finally, each family within the tribe, aye! each individual within the family, became clearly recognizable from the rest by still other features entirely his own (family, or individual, characters). The scientist, of course, probes deeper down, seeking the seat and source of all these things, in bone and tissue and brain, but to the mere layman these several physical specializations lie largely on the surface (especially about the head), where all who see may read them; so that anyone, who through long residence among them, is really familiar with a clan or tribal group, will find little difficulty in picking out its members from among a mixed multitude. The Papuan Negro, with his heavy concave nose, will be readily distinguishable from the African Negro, with a nose flatter and lower-bridged; the everted lip of some of the Sudanese sub-race will at once mark them off from the normal Bantu; while we have personally often found it possible to recognize Zulus, Sutus and Tongas amidst the cosmopolitan crowd assembled in a Johannesburg compound. We have noticed, furthermore, that these family and tribal and sub-racial distinctions are commonly absent from the very young, emerging gradually with the individual growth, and maturing only in the adult. Consequently all African Negro children look very much alike and approach a uniform type throughout; so that a photographic group of Guinea Negro boys and girls is practically indistinguishable from another showing a number of Zulu or Nyasa Bantu children. Of course, over and above all these family and tribal physical modifications, always worked out along strictly fixed 'racial' lines, there may be also others occasionally and sporadically met with, which are 'foreign' to the race, having been introduced by intermarriage from without, as, for instance, Semitic characters among the Eastern Bantu, Bushman among the Southern, Hamitic among the Northern, and Libyan among the Sudanese.

The principal differentiations between the several races of mankind are found in skin-colour, hair, ratio of leg-length to that of the trunk, of lower limb-bone length to that of upper, of arm-length to body-height, difference in leg-muscles, shape and texture of bones, form of nose and lips, shape of jaws and palate, and other such. The Negro race is therefore easily recognizable to expert anatomists by peculiarities in several of these respects. The following are said to be some of the most characteristic.

The easiest visual determinant of Negro man (as of all negroids)

is his hair, which is unlike that of any other living race. That of the Mongolian is circular in cross-section; hence perfectly straight. That of the European and Australian is elliptical, and so wavy or curly. That of the Negro is flattened, or even concave, on one side, and consequently is not straight or wavy, but rolls itself up into tiny spiral coils, which later intertwine into little tufts, and finally mat together like coarse wool. We may say, however, that we have personally come across a small percentage of (apparently) pure Bantu babies, whose glossy jet-black hair, during the first few weeks after birth, lay seemingly straight and long upon the head (presumably elliptical in section, and wavy). Were these cases of atavism (back to the aboriginal pre-Negro, that is, the Negro-Australoid, form), or signs of Hamitic or Semitic intermixture in the past, or simply meaningless? It may be humiliating too to some of us hear that the human hair most like that of the apes (chimpanzee and gorilla) is our own and that of the Australian, while that which is least simian is that of the Negro. (8) Further, we are a much hairier race than the Negro, whose face and body, as a rule, remain much smoother than ours. So strong is the Negro's tendency to retain his peculiar type of hair, that Negro-Hamitic crosses (as exemplified among the Himbas and other east-central African peoples), though always showing a retention of the Hamitic face and nose shape, always also (so it is said) keep true to the Negro hair, although it is apt to grow longer in the cross-breeds. (9)

Once again, though, to us, the Negro looks more ape-like than ourselves, his eye-ridges (so prominent a feature in the anthropoids and in Neanderthal man) are less developed even than they are with us. Those of Australian man are more pronounced even than ours, though still much less so than in Neanderthal man. (10)

The flat nose of the Negro and Australian is said to be a sure sign of their primitiveness; for it is manifest in the human foetus of every race. Its retention by the Negroes and Australians is part and parcel of their general tendency to retain 'infant' characteristics, mental as well as physical, of the human species. (11)

Their thick lips, on the contrary, are not a primitive trait, but a pure 'Negro' specialization, anthropoid apes having thin lips. (12)

The dark skin-pigment, thinks Elliot Smith, was probably a heritage of the whole human race, the only present difference being that, whereas in the Negro and other tropical races the norm has been preserved, in those peoples which have long inhabited the colder latitudes, colour development has been hindered. (13) If this be so, it would seem to argue for a tropical birthplace for mankind. On the other hand, it must be noted that Negro (Bantu) babies, when born, are never black, but a pinky-yellow or yellowish pink, the colour gradually and perceptibly darkening within the first few weeks after exposure to light: the which, again, would seem to argue that, not black, but yellow was the original colour of mankind. This might ex-

plain that otherwise so inexplicable phenomenon, the light colour of the equally 'negroid', Bushmen; it is simply a case of retention of 'infantile' characters.

The Negro limb-bone is slenderer than is that of other races; but it is none the less as strong, its strength lying in the extra ivory-like density of its texture. (14)

These Negro limb-bones are not only slenderer, but they are comparatively longer. The lower leg-bone (tibia) in Negroes (as in Grimaldi and Cromagnon - and, we understand, also in Australian - man) measures usually between 81 and 84 per cent of the length of the upper leg or thigh-bone (femur). In Europeans, the ratio is less than 80 per cent. Similarly with the radius of the fore-arm, it being proportionately longer than the upper arm-bone, as compared with the ratio in Europeans. No modern race of Europeans can show these Negro proportions; (15) so that, supposing an Englishman were altered to the build of a Negro, he would need (so 'tis said) two inches more in the arm and one inch more in the leg. (16) In this particular trait, once again, the European, along with Neanderthal man, appears to be nearer the anthropoids than are the Negroes, the anthropoids being relatively shorter in the lower limbs.

Certain muscles too in the European occasionally assume a distinctly ape-like arrangement. This, though sometimes occurring also with Negroes and Australians, is not more frequent with them than with the former. (17) Nevertheless, thinks Elliot Smith, (18) "anatomical peculiarities suggesting affinities with the apes are commoner (among the Negroes) than they are in most other people." One of these so-called ape-like affinities seems to be that the face-muscles of the Negro (as well as of the Australian) are less fashioned to express delicate shades of emotion than are those of other races. The suppleness of the Negro face is less varied and less subtle, and his manifestations of strong feeling, as of sorrow or mirth, are wont to be more extreme and unrestrained. (19)

Among Negroes and Negroids the right and left eminences of the forehead (of the frontal bones) tend to fuse together in the middle line so as to form a single eminence, giving to the forehead a roundness which that of the European does not possess. (20)

Negroes, moreover, often show a bony elevation (torus palatinus) on the palate, absent in other races, but present in Grimaldi and Cromagnon man. (21)

The Negro nasal bones, too, differ from those of Europeans, though resembling those of the Mongolian, and, curious to relate, also those of the very ancient Piltdown man. (22)

The shape of the Negro skull, African as well as Papuan, is of the long-and-narrow (dolichocephalic) variety, like that of the Caucasie Mediterranean race. On the other hand, whereas the negroid Pygmies (or Negritos) of the East are, without exception, short-and-broad (brachycephalic) headed, (23) the corresponding Forest Pygmies (or

Negrillos) of Central Africa are said by Haddon (24) to be dolichocephalic (like the Negroes), but by Quatrefages (25) and Seligman (26) to tend to brachycephaly (like the Negritos).

The craniological comparisons of the principal Bantu (Negro) and Bushmanic peoples of Africa made by F. C. Shrubsall, (27) at the Cape Town Museum, in 1907, are as valuable and as pertinent today as they were then. He carefully measured 79 skulls of the Strandlooper-Bushman-Hottentot type, 73 Eastern Bantu (Zulu-Xosa and Nyasa) and 77 Western Bantu (Rio Del Rey and Congo). The following table will show some of the results.

	All Males	Strandl.	Bush.	Hott.	E. Bantu	W. Bantu
dolichocephalic	25 p.c.	45 p.c.	60 p.c.	75 p.c.	32 p.c.	
mesaticephalic	60 p.c.	50 p.c.	40 p.c.	23 p.c.	55 p.c.	
brachycephalic	15 p.c.	4 p.c.	-	1 p.c.	11 p.c.	
cephalic index	77 *	75	73	72.6	72.5	
cranial capacity	1500 c.c.	1260 c.c. [†]	1380 c.c.	1520 c.c.	1420 c.c.	

* Some Strandloopers were over this, and decidedly brachycephalic.

+ A Kalahari Bushwoman had 950 c.c., which is below the norm for human intelligence, and about the same figure as that of Pithecanthropus. But a Bushman had as high a figure as 1,570 c.c.

We now come to one of the crucial tests regarding Bantu Origins, namely, do they, or do they not, exhibit those (abovementioned) Negro-distinguishing physical marks? The answer is, They do; they are Pure Negroes. They are not a separate race (as some have taught), nor even a separate sub-race. Johnston had rejected such ideas long ago; and now Keith, on grounds of actual decisive anatomical investigation, has come to the same conclusion. In a letter to this writer, he definitely states that "he does not think one could find physical marks which would separate Bantu-speakers from other African Negroes"; that "he is sure that any differences, if such there be, between Bantu-speaking and non-Bantu-speaking Negroes, will lie upon the surface (in face, head, stature, colour, etc.) and not be deep in the anatomy of the body or the brain"; and, finally, that he recognizes such secondary, intra-racial tribal and family distinctions (such as we have referred to above), saying that "he would say that the difference between Zulus and Congo people is as great as, or greater than, that between Congo people and Sudanese". With all this, Dr. C. G. Seligman, professor of Ethnology in the University of London, writes us that "he agrees, in a general way," but with the qualification that, among some of the Bantu people (he mentions the Zulus and Kikuyus, as examples) he accepts an infusion of Hamitic blood. To that reservation (which, of course, leaves our thesis entirely untouched) nobody need demur: the Bantu, as such, were al-

ready in existence for thousands of years before such racial inter-mixture occurred.

Especially in the eastern half of Bantuland is it that one may meet with signs of Bantu-Hamitic and Bantu-Semitic interbreeding, displaying itself generally in a toning down of the coarser facial features of the more primitive Negro type to the finer features of the Hamite and Semite. But this is strictly local and exceptional, and does not rule throughout the whole of Bantuland. And yet, quite apart from this or any other foreign intermixture, a certain amount of refinement of feature may and does everywhere occur, due to perfectly spontaneous natural causes. Between the cruder Sudanese, for instance, and the usually more delicately featured Bantu, a comparison exists which may be likened to that existent between the Teutonic Germans and the Mediterranean Italians, though both belong to the same Caucasie race. That many Europeans have been forgetful or unaware of this fact is the reason that has led them to imagine that the Bantu are not pure Negroes, but some kind of hybrid race. Encountering in certain families, clans or tribes Natives possessing thinner lips, slenderer noses, or a lighter skin-colour, they have immediately concluded that only an infusion of foreign, non-Negro, blood could have wrought the change. They have not remembered that individual, family and tribal variations are still possible within a race (note the white-skinned, sallow-skinned and red-faced Englishman), brought about by the same influences (on a much larger and more intensive scale) as originally produced the characteristic racial differences; for, after all, the family is but the individual multiplied, the tribe but a magnified family, and the race but a magnified tribe. Racial characters, of course, are very ancient, fundamental, permanent and universal; whereas individual, family or tribal variations are more recent, superficial, restricted and not stabilized. The case is complicated too by the fact that the newer tribal variations develop themselves along exactly the same physical lines as did the older racial, and reveal themselves in the same organs or manner (in nose, lips, colour, hairlessness, stature, and so on). It is only when they happen to be 'improvements' or 'refinements' (as we think them) of the older racial type, that they strike the European's attention, and mislead him into assuming an infusion of 'foreign' blood.

All this, we take it, is in accord with the teaching of Keith. Take the nose, he says;(28) "one can understand how the wide and flat negro nose could, if such a tendency (of always eating well-prepared food, which tends to narrow the palate) be at work, become a more prominent and narrower structure; it may assume such a character (wide and flat, or prominent and narrow) independently in different races as a result of prolonged survival in a state of African civilization. At least, the races living in a primitive manner are those with flat noses. I am not inclined to agree with those who account for all anthropological characters by assuming that such a character as the

Dinka nose betokens an infusion of Mediterranean blood; we have no reason to suppose that this character is not as truly a character of the Dinka as his black colour." If this be so, then the same argument will hold equally for other physical features; and so the Bantu, at least so far as their special bodily characters are concerned, might just as easily have been self developed right there in Bantuland without any alien blood-mixture whatsoever, as were the Sudanese themselves in the Sudan.

The Bantu, then, must be held to represent nothing more than a special 'linguistic group' within the Negro field, and not in any sense a separate Negro sub-race. "The dividing line between the Sudan Negroes and the Bantu," observes Meinhof(29) rightly "cannot be determined on anthropological grounds", and for the simple reason which Keane(30) supplies, namely, that "the great mass of the Bantu populations are essentially Negroes," the non-Negro 'Bantu' (i. e. Bantu-speakers) consisting wholly of a few intruding Hamites (Himas, Tosis and the like).

The Ancient Egyptians were already making their presence felt along the Nile some 5,000 to 6,000 years before Christ, and there ushering in that epoch-making art of history writing. And in those writings is it that we have the earliest historial record of the African Negroes. For the Nile was not a wilderness when first they came there. It is remarkable, says Sir Flinders Petrie, (31) "that in the earliest graves which we know, probably 9,000 years ago or more in age, many figures may be found with the Bushman and Koranna type of steatopygy .. The steatopygous type in the French caves is shown, even in females, as being hairy over the body; and the Egyptian female figures of the same type have long hair along the lower jaw. It seems that this earlier race was the same as that known in France, in Malta even in the time of temple-building, later in Somaliland, and now in the extreme south of Africa." (Parenthetically one may remark that the South African Bushmen are by no means a 'hairy' race, just the contrary; on the other hand, the Central African Forest Pygmies do even today display an abnormal hairiness of body). "And", continues Petrie, "it may not be unreasonable to see in this the last remains of the palaeolithic man of Egypt, whom we can restore to view as a steatopygous and hairy Bushman." Continuing the story of these ancient Egyptian negroids, Shrubsall, (32) after examining skulls in the South African Museum in Cape Town, remarks: "It is interesting to note that in any large collection of early Egyptian skulls, a certain number can be picked out by the eye as distinctly resembling the former (Hottentots)." Indeed, "if the Negroid type in Egypt be admitted to be real, in characters it would seem to approach the Strandlooper-Bushman-Hottentots rather than the Bantu Negroes." Writes Haddon:(33) "Amongst the earlier known of pre-dynastic remains from Upper Egypt, a certain number of skulls present variable Negro characters. Negro influence has al-

ways affected Egypt; but it becomes slighter the further one goes north. Most of the Negroes who first mixed with the archaic Egyptians were small, and were doubtless related to the Bushmen or an allied stock." Of the pre-dynastic inhabitants of Egypt, says Keith, (34) "about 2 per cent are definitely negroid, and perhaps another 3 or 4 per cent display features which suggest the influence of negro admixture."

It has thus been proven that a short and negroid people was already in Nileland 9,000 years ago; and that 1,000 years earlier than the first of the Egyptian dynasties (i.e. prior to 4,700 B.C.), or say about 6,000 B.C., there was actually, as Petrie (35) affirms, 'a civilization' in existence there. Was it a 'Negro' civilization? Certainly written Egyptian history has recorded that, soon after the time just mentioned (i.e. about 4,000 B.C.), Negroes of normal size were in the neighbourhood in great numbers and wealthy in cattle. Already during the third Dynasty, 4,000 years B.C., the two races, Egyptian and Negro, came into conflict, with the expected result, that 7,000 Negro prisoners were captured, as well as 200,000 head of cattle (at least, so the Egyptians say). (36) Ere long, in the sixth Dynasty (c. 3,500 B.C.) regiments of Negroes formed part of the Egyptian army. (37) Several further Negro conquests followed later, and in one of them the Egyptian pharaoh, Usertesen III (c. 2,700 B.C.), summed up the Negro character as follows. They are cowards, he, perhaps unfairly, says; then adds, with greater truth, "for the Negro obeys as soon as the lips are opened; an answer makes him draw back; he turns his back on the impetuous. They are not valiant men; they are miserable, both tails and bodies" - the reference being, it is supposed, to their tail-like hinder coverings. (38) And yet, despite such proud contempt, only 350 years later, a Negro pharaoh, Nehesi by name, ruled on the Egyptian throne! (39)

In 1910, the Henry S. Welcome explorers dug up at Gebel Moya (between the White and Blue Niles) ancient skeletons of a tall, long-limbed Negro people, who wore lip-ornaments and extracted the lower incisor teeth, proving that, three or four thousand years ago (as they reckoned), there lived in those parts a race apparently identical with that living there today, and leading the same life. (40)

At this period (that just mentioned), the pygmy people who, in earlier ages, were resident in Egypt, had already moved away or been driven to the south; for there it was that Aristotle (41) heard of them. With surprising accuracy, he speaks of "the lakes beyond Egypt, where the Nile has its source. There dwell the pygmies ... Both men and horses, so says report, are small in size and live in caves." Rather than to the Bushmen or even the Congo pygmies, the reference here may have been to the ancestors of the Akkas and other Sudan pygmy folk; while the 'horses' were certainly donkeys, there indigenous.

1. W. P. 54
2. W. P. 61
3. Meinhof, I.A.L. 164
4. "Jour. R. Anthrop. Inst." 43 p. 381
5. H. Johnston, ib. 375-6; G.G. MacCurdy, H.O. vol. 1 407
6. Darwin, O.S.
7. Keith, "Jour. R. Anthrop. Inst." 58 p. 316
8. E. Smith, H.H. 137; also Keith, "Nature" vol. 84 1910 p. 54
9. H. Johnston, G.G.C. 579
10. E. Smith, H.H. 137
11. ib. 138
12. ib. 138
13. ib. 137
14. ib. ib.
15. Keith, A.M. (2) 99
16. Tylor, A. 59
17. Huxley, M.P.N. 94
18. E. Smith, H.H. 136
19. ib. 138
20. Keith, A.M. (2) vol. 1. 66
21. ib. ib. 66-7
22. ib. ib. 487
23. Haddon, S.M. 72
24. ib. 75
25. Quatrefages, P. 167, 185
26. Seligman, R.A. 50
27. Shrubsall, A.S.A.M. V. 235
28. Keith, "Jour. R. Anthrop. Inst." 41 p. 45
29. Meinhof, I.A.L. 126
30. Keane, M.P.P. 93
31. Petrie, "Jour. R. Anthrop. Inst." 36 p. 199; Keith, A.M. (2) vol. 1. 14
32. Shrubsall, A.S.A.M. V. 245
33. Haddon, W.P. 57
34. Keith, A.M. (2) vol. 1. 253
35. Petrie, H.E. vol. 1.3
36. ib. 34
37. ib. 94
38. ib. 179
39. ib. 221
40. Keith, A.M. (2) 1.
41. Aristotle, "Hist. Animal," VIII. 2

MODERN AFRICANS THE NEGROID PYGMIES, NEGRILLOS & BUSHMEN

Besides the pure Negro race (dealt with in the last chapter), there are in Africa certain other types of indigenous mankind, which, though not Negroes, are clearly so closely related to them as to be properly termed at least Negroids. And they are all of them of the pygmy type, the Negrillos of the Congo forests and the Bushmen of the great South African plains. We have already said how Haddon (p.55) regarded both Negrillos and Bushmen as but divergent offspring of a common pygmy ancestral race, while Flower considered the Negrillos and Negritos (of Oceania) as progenitors of the Negroes, of west and east respectively. Others, again, believe the Negrillos and Negritos to be but degenerated Negroes, and the Bushmen to be distinct from all. Says Maret, (1) of the Negritos of the East, "It is not known how far they represent a distinct and perhaps an earlier experiment in negro-making, though this is the prevailing view; or whether the Negro type, with its tendency to infantile characters, due to the early closing of the cranial sutures, is apt to throw off dwarfed forms in an occasional way." Keith(2) is satisfied that "all these (dwarf) forms we can explain, if we accept the theory that growth is regulated by hormones" (certain glandular secretions); so that, with him, the race, so to say, makes itself. But what makes the hormones? Presumably the feeding, or rather the nature of the foodstuffs; which themselves are the results of locality or 'environment'.

Whether the African Negro developed out of the Negrillo, or vice versa, we think it reasonable to hold that at any rate the Bush-Hottentot people were not responsible for Negro origins. And yet, in so far as the South-eastern Bantu are concerned, they did have some little finger in the pie of their making. Wherefore we shall make no apology for introducing into this chapter a cursory glance at those Bushman and Hottentot folk, whose blood and language, customs and beliefs, have in some small degree affected South African ethnological history; as well as relating what little we know about those Negrillos, who have probably not been without some similar influence (if it were only known) upon the Bantu of the Congo. Many facts in Zulu life, religion and speech, could never be properly understood or evaluated,

were the student's mind an absolute blank regarding these neighbouring races.

Between the more ancient Rhodesian-Boskop series of African man (dealt with in chap. 2) and the more modern Negro-Negrillo and Strandlooper-Bushman races, a gap, covering many thousands of years, certainly intervenes. That gap cannot at present, with our lack of knowledge, be spanned; though it may be in course of time, and a single continuous series of African man, ancient to modern, become complete. The Rhodesian and Boskop skulls are only two amongst probable hundreds still lying buried, awaiting discovery, and representing perhaps several intermediate types at present unknown. Though the couple found are unable of themselves to answer all the riddles, they nevertheless serve as straws pointing out quite definitely which way the wind is veering; and it is veering plainly towards the certainty that the very earliest types of African man were composites of negroid and australoid characters; and secondly, that at a somewhat later period in African man's development, races of a purely negroid type had already come into being; and, thirdly, that, from those early negroid races, the present-day Negro and Negrillo types may have been evolved.

Negrillos (or Congo Pygmies) - Since the ancients called all African dwarfish peoples indiscriminately by the same name of 'pygmies', it is impossible to disentangle the earliest history of the Bushmen from that of the Congo Forest Dwarfs. Both races seem to appear together on the stage of Ancient Egyptian history; from which we may surmise that both were, at that period, somewhere within the North African region.

We have just said (above) that some regard the Bushmen and the Congo pygmies as fundamentally one. (3) Others regard the Bushmen as an entirely different race; and the Negrillos, either as a degenerated type of Negro, or, conversely, as the progenitors of the taller Negro race.

To us it seems possible that the position may have been analogous to a family, in which one child, owing to innate physiological peculiarities, grew tall, while another remained short; with this difference, that, in those earliest ages when nature's living creations had not yet become finally stabilized, the aforesaid physiological peculiarities were still transmissible from parent to son. So it may have been, in those times when man was still in the making, that one of them chanced to be produced with (as Keith might put it) an endocrine tendency to shortness, as well as with the ability to transmit that peculiarity to his offspring; which latter continued to do the same all along the line, till finally the family peculiarity became firmly established within the resultant 'race'.

The earliest proof of any presence in the Mediterranean or North African region of a short negroid people is found in the Grimaldi

skeletons discovered on the Italian Riviera, and calculated to be from 12,000 to 15,000 years old (p. 15). On the opposite or south side of the Mediterranean, Petrie(4) tells us that, 'in the earliest graves of which we know (in Ancient Egypt), probably 9,000 years or more in age, many figures may be found with the Bushman or Koranna type of steatopyggy. The steatopygous type in the French caves is shown, even in the females, as being hairy over the body; and the Egyptian female figures of the same type have long hair along the lower jaw. It seems that this earlier race was the same as that known in France, in Malta . . . later in Somaliland, and now in the extreme south of Africa.' This hairiness of the Egyptian figurines suggests to us the hairy Congo pygmies, rather than the Bushmen, whose bodies are almost hairless; though the steatopyggy does suggest rather the Bushmen. Continuing with the same theme, Johnston(5) proceeds: 'In the prehistoric graves of Lower Egypt, small figures of carved stone have been found (as other similar figurines were found also in the Aurignacian caves in France) which show some resemblance to the Bushman type in their marked steatopyggy; but the resemblance is not reinforced by the face, which so far is missing or too roughly limned to serve as evidence.'

Johnston says, furthermore, that 'the earliest pictures (not figurines) given to us by the dynastic Egyptians of the wild aborigines of the Nile Delta are engraved on slate palettes, and depict a dwarfish Negro-like race not unlike the Congo pygmies of today -differing from them only in possessing rather bigger, though flattish, 'Papuan' noses - with bushy heads of closely curled hair (compare with Mecklenburg's Sudanic pygmies, next page) The males are circumcised (after the Masai fashion 'in which the prepuce is not entirely severed, but is allowed to hang down from the penis'); they are bearded like the modern Pygmies, and in some of the other representations the women (like the Congo pygmies and Tasmanians) grow slight whiskers.' Haddon(6) informs us that 'among the earliest known predynastic remains from Upper Egypt a certain number of skulls present variable Negro characters. Most of the Negroes who first mixed with the archaic Egyptians were small, and were doubtless related to the Bushman or an allied stock.'

In the 6th dynasty, one Harkhuf brought to the court of Pharaoh Pepi II (c. 4000 B.C.) a dancing dwarf from the south, 'like the dwarf which the treasurer of the god, Burded, brought from Punt in the time of Isesi.'(7)

African dwarfs are mentioned by Homer(8) and Aristotle, (9) and are frequently depicted on Greek vases.

Away on the west coast of Africa, two different records relate their discovery there. Sataspes was despatched by Xerxes (d. 465 B.C.) to sail round Africa by way of Gibraltar; and 'at the farthest point to which he reached, the coast was occupied by a dwarfish race, who wore a dress made from the palm-tree.'(10) From the land side,

there came a party of Nasamonians (a North African Libyan tribe), who, travelling across the Sahara from east to west, finally arrived in a country of black dwarfish men, through whose town a great river flowed from west to east (presumably the upper Niger). (11)

Thus, already from 9,000 B.C. up to 500 B.C. a dwarfish black people stretched across widest Africa from Punt to Senegambia; and the weight of evidence tends to show that they were of the Negrillo, rather than the Bushman, type.

In these our own days, 11,000 years later than the earliest records above, the North African pygmies are still going strong. Schweinfurth, (12) in the middle decades of last century, encountered elephant hunting dwarfs of a pale-yellow colour in the central Sudan; du Chaillu found them further west; and Meinhof (13) declares that a tribe of dwarfs has recently been brought to light behind the Ivory Coast of Guinea. Johnston (14) met with yellow-skinned pygmies, "sometimes of quite refined features and comely appearance", among the Northern Bantu and Sudanese Negroes (these may be the same as those of Schweinfurth, above). The Duke of Mecklenburg (15) also came across yellow-skinned pygmies somewhere in the same region; but they appear to have been of an inferior brand. For these, though their lips were thin, had protruding mouths, large wideset eyes, big fleshy noses, very long arms, and some of them were unusually hairy, having a great mane and a long beard, very like Australians: hardly a 'refined and comely' people. It is difficult to make much of these reports. The yellow skin throughout points to the Bushman type; but the facial features given by the Duke of Mecklenburg suggest rather the Congo pygmies. Unfortunately we have come across nothing describing the language of these Bushman-like Sudanese dwarfs.

The Congo Forest Pygmies (or Negrillos), as far as their skin is concerned, seem to be a variegated crowd. Red, yellow and black are their colours - red-skinned, says Johnston, (16) on the eastern side of Lake Ntomba (Congo); sickly yellow to very black, says Harrison (17) of those of his acquaintance. Johnston considers the yellow-skinned to be the originals; and yet the yellows are those least like the Bushmen about the buttocks, leaving the exaggerated posterior development entirely to their black brothers. Some have their noses flat and their lips thick, while others possess quite agreeable faces, despite the convex curl in the upper lips of all of them, in which they resemble their brothers across the sea, the Negritos. (18) And like these latter again, their heads are short and broad (brachycephalic, or nearly so) (19) - the Bushmen being mainly mesaticephalic, but with a strong bias towards dolichocephaly. Some of the Congo pygmies are furnished with hairy skins, others with smooth. All in all, they are structurally more akin to the lower Negroes than to the Bushmen, except in head-shape. Their life-time is like their stature, very short; indeed, they are, in all senses, the dwarfest humans known, their height anything between 3ft. 10 ins.

and 4ft. 5 ins. and their age, males up to 40 years, females up to 35. (20)

The language of the African Negrillos is nowadays everywhere but an adaptation of the local Bantu speech, though the aBongo or aKwa of the Gaboon are reported to have lost their original tongue only recently. (21) On the contrary, on the other side of the Indian Ocean, the Negrito pygmies still retain their own forms of speech; but no clicks are present, though "curious throat sounds (perhaps some form of gutturals) which I was not able to spell, much less to imitate, are heard among the Tapiro Pygmies of Papua." (22) Similarly, "peculiar (African) Pygmy pronunciation, by which consonants are sometimes replaced by a kind of faecal gasp", has been noted by Grenfell, Verner and Johnston. (23)

The pygmies of the Congo forest zone seem to be largely mixed with the local Bantu, and vice versa, which may account in part for the black skin of some of them. The Bantu tribes, too, which surround the great forest, suffer from a bad attack of Pygmy prognathism, that is to say, as compared with Bantu of respectable lineage. (24)

Summing up his comparison of the Negrillo and Bushman races, Shrubsall (25) states that "the great feature distinguishing the Central African Pygmies from the Bushmen is their (the former's) prognathism. This characteristic suffices to say that, at present, they are not of the same race; it does not show that they may not have a common ancestor." Thus, our Bushmen stand alone, with no racial brethren either on the African side of the Indian Ocean or on the Eastern; unique among mankind. Shall we say the last of the Boskopoids? True, there are those who profess to see Bushman features in Eskimo and Mongolian faces; (26) which we too have noticed. If that be really so, the linkage must be far back in prehistoric, perhaps pre-Boskopian, ages; or it might be explained by Keith (27) who says, "under the aberrant action of the thyroid gland, we find men and women assuming a resemblance to the Mongolian type."

Strandloopers - Though ancient enough (as are also the Bushmen), we did not include the Strandloopers in our list of Earliest African races (chap. 2); but we do place them here at the head of the more recent South African race-series, as possibly the oldest, derived from one or other, or a combination of, those more ancient races. They have now long been extinct, the Bushmen following them into extinction well within our own time and memory. We have it from Keith (28) that "it has been demonstrated that the Boskop type merges into a later people - the Strandloopers, and these in turn into the smaller-headed Bushman and Hottentot types." Though the Fish Hoek man had not yet been discovered when those words were written, Keith nevertheless cautiously took care to add that "the Boskop type may not be the direct ancestor of the Bushman, yet it stands near the

line which evolved into that type."

The Strandloopers, it is believed, preceded the Bushmen in South Africa; although it were quite possible that the two races overlapped for quite a considerable period. They were apparently a fish-eating, rather than a game-hunting people, who, though occasionally occupying cliff-shelters, were responsible for the shell-mounds (or kitchen-middens) scattered all round the South African coast from Walfish Bay to Delagoa Bay. If it be true that these shell mounds do not occur anywhere in Africa northwards of the points mentioned - for they do occur in many other parts of the world, from Japan to Scandinavia - then it would seem that South Africa may have been the birthplace of this race. We have an idea, however, that we have heard of such shell-heaps also further to the north. Indeed, Keith and others, judging from the Boskop and Fish Hoek men (whom they take to be their ancestors), surmise that they must have originated in South Africa. But if, as Peringuey believes they were the authors of many of the South African cave-paintings, it would almost look as though they must have come down from the north, where they had at some time and place come into contact with the Aurignacian man of Europe, or vice versa.

What the stature of the Boskop man may have been, we do not know; for, although his leg and thigh bones were found, we have not come across any calculation of his height. Judging from the enormous size of his head (variously given as from 1630 to 1900 c.c. against the English average of 1480 c.c.) one can hardly believe him to have been a pygmy. The Strandloopers, likewise, were no pygmies, though they were short, 4ft. 9 ins. to 5ft. 2 ins. being their height. Their faces, less negroid than those of Bushman and Hottentot, were extraordinarily small, when compared with the large size of his head, which had an average capacity of m. 1500 c.c. and f. 1350 c.c., the male sometimes reaching even more than 1600 c.c. The frontal region (or forehead) was developed to an equality with that of the Negro. There was practically no brow-prominence; the face was orthognathous; the nose sharp-cut, in which they approximated to the Hamite (? Springbok admixture), rather than to Bushman, Hottentot or Negro. The skull was middle-shaped (mesaticephalic), neither long nor broad.

Culturally, they are said by Peringuey (29) to have been artistically gifted, with a penchant for cave-painting and possibly also rock-carving - though we are inclined to think this statement, along with much else attributed to the Strandloopers, should be accepted with reserve, their culture and that of the Bushmen having been so alike and liable to be confused. That they manufactured tools of bone, used perforated stones as make-weights for their digging-sticks, decorated themselves with sea-shells and ostrich-shell beads, and knew how to make pottery, seems to be certain. Their pottery, as shown in the Cape Town Museum, was generally ovoid in shape, commonly with

a more or less pointed base (probably for standing in the sand), a small perforated projection on the vase shoulder at each side (for insertion of carrying-string) and a slightly concave neck with simple incisions or entirely plan (see plate XXIV in Peringuey's S.A.). Pottery found by ourselves in shell-mounds along the North Coast of Natal, though showing the same concave neck, was far in advance of the Museum specimens in point of decoration. There were a dozen different patterns of ornamentation around or below the concavity of the neck, consisting of rude scratches or incisions forming oblique lines, criss-cross, diamond, herring-bone and other such designs. In this ornamental work the pots were to all appearances identical with pottery found in the Zimbabwe ruins (also displayed in the Cape Town Museum). Some pottery of the balla Bantu in Northern Rhodesia was also very similar; but, so far as we know, there has never been anything like it manufactured by any of the present Bantu tribes in Natal or the Cape.

The Strandlooper buried his dead (as his skeletons attest, notably those exhumed by F. W. Fitzsimmons at the Tsitsikama Caves) in a contracted posture, and laid them sometimes on the right, sometimes on the left side.

We have not come across any statement by a competent authority as to a Strandlooper chronology. Johnston's guess at '30,000-50,000 years ago' must, we think, be far too remote. One might suggest that they may have continued in Southern Africa up to 1,000 years ago, and have endured for 10,000 years prior to that. We may mention that, over the shell-mound (abovementioned) on the Natal coast, fully four feet of hard dark soil had already accumulated; but it must be added, the mound stood in an exposed position at the bottom of a somewhat marshy meadow and only a dozen feet from the margin of the sandy sea-shore. Such a depth of soil, we imagine, could hardly represent more than 1,500-2,000 years in time.

Bushmen - Closely related to the Strandloopers were the Bushmen. And they too are now probably, or practically, gone. In the London "Daily Express" of 16th November, 1933, it was reported that "a pure-bred Cape Bushman, said to be 107 years of age, and probably the last of his race, was taken to Port Elizabeth Hospital today from a farm at Graaff-Reinet. He is 4 feet 6 inches in height." Now, inasmuch as the 'last surviving Bushman', had already been 'buried' by Peringuey (30) 20 years before (in 1909), we conclude that the 'last' Tasmanian may after all be still going strong, and even the dodo be not yet extinct! Anyway, the real Bushman was till recently with us, because we personally saw a couple of him towards the end of last century, and it were quite possible that a few stray specimens may still be lurking around somewhere (say, in the Ovamboland region). The so-called 'Bushmen' still plentiful up north (the Sarwas, Tamahas, Lalas and Narons, for instance) are merely Bushman-Hottentot-Bantu half-castes.

Keith derives the Bushmen (as well as the Strandloopers) from the ancient South African Boskop man (may it have been via his Fish Hoek children?). If that be so, and if Boskop man himself was of normal stature (which, from the enormous size of his head, seems likely), then Marett's surmise may be correct, viz. that the ancestral negroid race had a habit of throwing off occasional bantam sub-breeds.

The Bushmen called themselves 'Khuai' - or some of them did; for Bushman forms of speech seem to have been legion, radically different one from the other and mutually unintelligible "even when nothing but a range of hills or a river intervenes between the tribes", as Moffat(32) tells us. This word, 'Khuai', does not appear to have been any personal or founder's name (though it may have been), but the Bushman appellation (according to Stow) for their distinguishing physical feature, namely, the extraordinarily elongated *labia minora* common among their females (and also frequently met with among the Bantu). Hence we take it that the race-name 'Khuai', may have signified the 'Longi-nymphal People'. The "Ency. Brit." however, offers us a further meaning of 'The Little Men'.

The Bantu name for them is *baTwá*, *maRwa*, *baSwa*, or some other form of that root. What it originally implied, nobody now can tell - perhaps it was derived from the Old Bantu root whence the Zulus obtained their expression, *ukuTí twá*, signifying 'to be light-coloured'; which, compared with the Bantu, the Bushmen certainly are. Or it may have been derived from another old Bantu root, preserved in the Zulu *inTwala* (louse) and *inTwakumba* (flea), and have been a contemptuous reflection on the Bushman's insignificant size. Arbousset fancied the name, *baTwá* indicated 'Men of the Bushes'; while other equally 'reliable' authorities in Central Africa say it means 'They of the South'. The Akka pygmies of the southern Sudan are said to call themselves *Betshwa* (which seems to be merely a form of the Bantu term). Rather strangely, we are told(33) that the Kamba Bantu of Kenya Colony apply the term, *muTwá*, pl. *aTwá*, to the neighbouring Hamitic Galas! Seeing that in Galaland there exists at least one 'Bushman-like' tribe living amidst the Hamitic mass, it seems possible that here a mistake may have been made in the collecting of information. Mary Kingsley(34) says that the pygmies living near the Fans of the Gaboon are called '*maTimba*' (more suggestive of the Bantu word, *maZimba*, for 'cannibals'), '*waTwá*', or *aKwa*'. From this we note that *t* and *k* appear to be interchangeable in this root; of which consequently the Sudanese 'Akka' may also possibly be a form.

The Bushman stature, smallest in the south and increasing as one proceeds northwards, may be anything up to 4ft. 9 ins. for males and 4ft. 4 ins. for females. Their colour, which is yellowish, resembles a pat of gamboge paint or the glossy film of linseed-oil overlaying dried putty. Facial traits are straightness of the profile; small, sharp, wary, brown eyes; high cheek-bones; and a very narrow chin, giving

a triangular appearance to the face.

Some craniological data have already been given in Shrubsall's Table (p.61). The Bushman and Strandlooper crania are said to differ from the Bantu, among other things, in "a marked prominence of the parietal eminences". (35) But such prominences are found also on some Bantu, and the Zulus have a special name (*amaHlawa*) for them. Nor do they occur only among the 'Bushmanized' Zulu clans (see 74), but also among the so-called 'Hamiticized'. Perhaps they are an original 'negroid' trait.

There are several physical features, besides those mentioned, distinctive of the Bushman race. The extraordinary development of the buttocks (steatopygy), mostly among the women (see illus. Schulz, N.A., 183), decreases with their height. In a less pronounced degree it occurs also among the Negrillos and Bantu. Small figures, carved in stone and found in prehistoric graves in Egypt, resemble Bush-women in their steatopygy, (36) as do also the figurines left by Aurignacian man in France. (37)

The so-called *tablier égyptien* or 'Hottentot apron' (the abnormal elongation of the *labia minora* and the clitoridal prepuce) is apparently a universal negroid trait, though nowhere so extreme as among the Bush-Hottentot people (see illus. Peringuery, S.A. also Le Vaillant Travels).

The male Bushman, on the other hand, carries his distinction in his penis, which stands normally, not in a pendulous, but in a more horizontal fashion, as seen depicted on ancient Etruscan vases; of which people it may also have been a peculiarity.

A habit with the Bushmen is said, when running, to have tucked away the testicles in some recess they had about the root of the penis, where they remained firmly fixed and conveniently out of the way. (38) Greek geographers relate that this practice was customary also among the Hamites of the Red Sea littoral. (39)

It has been stated that the Bushmen are in a degree 'thumb-footed'. that is to say, that they can use the big-toe as a thumb. Long practice might no doubt enable this to be done; for it is said to exist also in Nyasaland and East Africa; indeed, to a small extent it may be found amongst all Bantu. By-the-way, it was in Nyasaland that Shrubsall had noticed a particular craniological resemblance to the Hottentots, who are of course, half-Bushmen.

A craniological anomaly among the Bushmen has been noted by Keith. (40) Poising a human skull on its basi-cranial axis, he says, that axis has two parts, a hinder (or basilar) and an anterior (or ethmoidal). In a Bushman skull, so poised, the front part bends down below the zero line, causing the upper part of the forehead to bulge forward. In apes and in other primitive races of men it is the reverse, the front axis with them rising above the zero line. But in embryonic stages, both of ape and man, the front axis is always bent down, rising gradually as development proceeds. With the Bushman this does not

happen, and he retains the embryonic condition throughout life. A similar remark may be made about his yellowish skin: he simply retains that shade of colour which all negroid babies have in the womb.

Bushman Distribution throughout Africa - Within our own more recent historic period, the Bushmen have been known only in Southern Africa; but there is abundant evidence that in earlier ages they were much further north, indeed in North Africa itself.

About the year 900 A.D. the Arab historian, Masudi, (41) tells us of "the country of Sofala (in Portuguese East Africa) and of the Wak Wak, a country that produces gold ... It is there that the Zenjs (i.e. Bantu) have built their capital." S.S. Dornan(42) says: "In some parts of Southern Rhodesia, more especially in Mashonaland, the Bushmen are called Wak Wak by the Makaranga." We do not know quite how to price this statement of Dornan's, first, because the occurrence of a K in Eastern Bantu names for 'Bushman' is new to us (the universal East Bantu term being Twa, Rwa, Swa, and suchlike; though a k does appear in the West African Gaboon name), and, secondly, because 'Wak Wak' (as it stands) is quite definitely not a Bantu word - certainly no self-respecting Karanga would call anyone, not even an insignificant Bushman, a Wak Wak. However, evidence does exist that Bushmen really have been in occupation of parts of East and Central Africa in late medieval times. In 1505 A.D., the Italian, Ludovico di Varthema, reported people of dwarfish stature, yellow skin, and speaking a click-using language as still then existent about Mozambique, (43) which is precisely the Sofala neighbourhood. And this statement seems to be corroborated by the presence of cave-paintings both in Portuguese East Africa and in Rhodesia (eastern(44) and southern(45)). Personally we prefer to believe that the Wak Wak of the maKaranga were the maKaranga themselves (Zanzibar pronunciation, waKaaka - see our chapter, on 'Zimbabwe').

But the Bushmen were much further north than Sofala along the East African coast. The Zulus will tell you how the Bushmen hated to be thought small. The first question they always put to one upon meeting him was, "Where was I, when you first caught sight of me?" To which, if one were wise, he would reply, "Oh, I saw you ever so far away". This would please the Bushman and make him friendly. But were one to reply, "Oh, I first saw you right here", then would the Bushman feel mortally offended, and liable to prove dangerous. Now, among the Giryama Bantu, far away beyond Mombasa (on the Kenya coast), exactly the same tale is told; though there, Bushmen being no longer known in those regions, the question is put (as Fitzgerald(46) tells us) by a malevolent little demon, named Katsumbakazi, but takes precisely the same form, and expects the same answer: patently a survival of ancient Bushman contact.

To find that point of ancient Bushman contact, we have not far to travel. In 1930, Miss D. F. Bleek(47) visited the strange Hadza-pi tribe (the -pi being a plural suffix) dwelling not far away in the adja-

cent Tanganyika Colony, and she has drawn for us the following picture of them and their ways. Physically, they are indistinguishable from Bantu, save for their enormously protruding bellies and their enormously projecting buttocks, both of which are Bushman points. Their faces remind one of the Congo Pygmies; their feet remind one of ducks, for they are splayed; and their colour reminds one of coal, they being very black. In stature, they could look down upon a Bushman with contempt. But like the Bushman, they use bows and arrows, always appropriately poisoned; while their women affect 'gowns' of the orthodox Southern Bushman mode. All alike worship the sun; have no time for Chiefs, living independently in family-groups; and in general they subscribe to most other Bushman customs, though they prefer to dance like the Bantu. Their language is decidedly Bushman (or Hottentot), approaching the Naron-Nama type, having, like them, 4 click-sounds; but of these the lateral click (Zulu x) is sometimes replaced by the Zulu hl. While the language contains a masculine and a feminine gender, it excludes a neuter. (Does not this fact imply a Hottentot, rather than a Bushman, origin?) It employs suffixes, which change in the plural; yet some of its grammatical forms (e.g. its genitive construction) are obviously Bantu. It has a concordal relationship between the noun and its adjective. The word-roots resemble Bushman rather than Hottentot; and tone-accentuation is slight. Verbal tenses and moods are formed with auxiliaries, placed either before or after the verb. Prepositions here become post-positions. Bushman speech is accompanied in the land by Bushman engravings and Bushman paintings, the latter after the Rhodesian school (monochromes in red or black). But the Hadzas know nothing whatever about these pictures, or who put them there, despite the fact that Pycraft (48) declares them modern.

Bushman Paintings - Bushman paintings, like those just mentioned, practically identical in subject, technique and design with those left by the prehistoric Aurignacian man in the caves of Spain and France, and artistically quite as advanced, are common all over Southern Africa, (49) in Southern Rhodesia, (50) in Eastern Rhodesia, in Portuguese East Africa, (51) and have recently been discovered so far north as the southern Sahara; (52) while petroglyphs (rock-peckings, representing game footprints or spoor) extend from South Africa to the Bambusi ruins in the Zambezi valley, (53) and pictographs even as far as Katanga in south-eastern Congo. (54)

It need not surprise us to find cave-paintings so far north as the Sahara, because one can hardly avoid the belief that the South African cave-painters and the cave-painters of Spain and southern France somewhere had a point of mutual contact; and that point of contact could hardly have been elsewhere than in Northern Africa. The two cultures, Bushman and Aurignacian, may have had a common source; (55) and that common source Burkitt(56) finds in a common hypothetical birthplace for Modern Man, in the Late Pleistocene times, in the

Sahara region, then a rainy and fertile garden.

The paintings of Rhodesia, attributed to the Wilton Bushmen, evidence an art-standard less advanced than that of South Africa, the latter being presumably later. Polychrome pictures (unknown in Rhodesia, save for a single unsuccessful effort on the Matopos), in technique quite equal to, and in design practically identical with, the best of Eastern Spain, are frequent about the Drakensberg mountains, inland of Natal; but they are not found further south. On the other hand, ordinary composite pictures showing men and animals acting together in one scene, though not occurring in the Aurignacian art of Southern Europe, nor in that of Rhodesia, are met with everywhere in South Africa. The western limit of Bushman paintins is said to be about Ladismith in the Little Karroo. (57)

The Wilton Bushmen are responsible for a few rock-shelter paintings also in South Africa; but the most and the best of the work there was done by the Smithfielders.

The Bushmen obtained their colours from natural oxides and iron carbonates, giving various shades of red and yellow; from charcoal, giving black, and kaolin, giving white; and probably from powdered phosphate nodules, giving blue. (58)

Many of the South African pictures are plainly of quite recent date, that is, they were executed subsequently to the arrival of the Bantu and even of the European. The figure of a Bantu man bearing a long lance or assegai (which the Bushmen did not use) is depicted alongside samples of the Wilton industry in a cave near Grahamstown, and near Moltenco other Bantu may be seen associated with Smithfield ware. Near Moltenco, again, we actually come across mounted Dutchmen with broad-brimmed hats complete, (59) and in the Eastern Province even British soldiers in mid-Victorian helmets!

Rock engravings are mostly found in the central Orange Free State and in the adjoining parts of the Cape Province. Some of them apparently represent animal footprints or spoor, like those at the Bambusi ruins on the Zambezi, (60) or on the flat rocks near the Congo border of Northern Rhodesia. The human hand is a common feature in the engraving work of the Southern Bushman in South Africa; but it is absent from that of Rhodesia. These engravings are sometimes pecked into the rock, at other times lineally chipped. Those found in the Gaub district of South West Africa mark the western limit of the art. (61).

Among the pure-blooded Bushmen, those of the Southern group, extending up as far as the Molopo river, are said to have practised the painting and engraving art until quite recent times. But being at last pressed out, by Bantu and European intrusion, into the sandy and rockless regions, the habit and the art became lost. Rather strange is it that no artistic disposition seems to have been passed on to the Hottentots along with their Bushman blood.

A feature, rather inexplicable to Europeans, sometimes met with

in these Aurignacian and Bushman paintings, is that the figures, upon upright walls, are occasionally upside down. (62) May this have been due to a kink in the primitive mind? We have personally noticed that some of our 'greenest' Bantu have a similar habit, when looking at a picture, of turning it upside down, and seem able to 'read' it in that position, though hardly, we think, so easily as when properly held. In earlier races and older times, may this tendency have been commoner, or more strongly developed?

Another peculiar mental kink, but now in ourselves - or is it equally natural? - is the tendency with many, even highly intelligent, Europeans to imagine some 'mystery' in unfamiliar or inexplicable productions of ancient primitive art. Thus, H. Balfour (see preface to H. Tongue's work on Bushman Paintings) thinks to discern in these latter a 'certain magical significance'; Hall and Stow see 'totemism'; Neville Jones favours 'imitative magic'; and W. A. Squire(63) believes the intention to have been to denote the localities in which the particular animals were found. The fact is, it is impossible to interpret the mind of any primitive people until that mind, and character, and habits and abilities of that people have first been thoroughly studied and understood. Ourselves we always prefer to seek for a 'practical', rather than for a 'mysterious' purpose in these things. We entirely agree with S. S. Dornan, (64) who declares that he fails to find any mystic or symbolical meaning attached to their paintings by the maSarwa 'Bushmen' themselves (with whom alone the art still survives); and we agree too with Sollas, (65) who attributes the paintings to no other impulse than a simple, natural, artistic instinct. There were no cabalistic arcana ever dreamed of by the simpleminded Bushmen; but there was a deal of passion for 'art' - art for art's sake. Wherever they chanced to camp, there in their leisure hours they were always liable to start 'drawing things'. When cave-walls or painting materials were not at hand, they set about scratching or pecking on the rocks: they were well familiar, you will remember, with the art of stone boring. Then, centuries later, the simple Blackman or Whiteman hopped along, and was astonished to find himself constantly brought up, Crusoe-like, by puzzling footprints, handmarks, animal spoor, concentric circles (probably suggested by the Bantu kraal), wheels (probably representing the 'feet' of Dutch veld-schooners) and other such fanciful conceits, imprinted, painted or engraved 'by some unknown agency' upon walls and rocks and immediately found them mightily 'mysterious'. Some such engravings have been recently reported at Solwezi in Northern Rhodesia (Dart, in S. Afr. Jour. of Sc. 1931, p. 480), in the Lydenburg district of the Northern Transvaal and elsewhere, and practically always some religious or mystical motive, or symbolic meaning, has been foisted upon them.

After thus dilating on Bushman paintings and engravings, it may come somewhat as an anti-climax, when we end up with the question: But are they 'Bushman' after all? Certainly it has been hitherto uni-

versally 'taken for granted' that they are. Yet S. P. Impey ("Origin of the Bushman and Rock Paintings of South Africa," Juta, Cape Town, 1926 p. 87, 98, 101) asserts that "no Bushman has ever been seen painting a picture within historic times" - the maSarwa of Rhodesia, who still paint, not being, of course, pure Bushmen - nor "is any cave-painting actually known to have been the product of Bushman hands". Lichtenstein is said to have made a close study of Bushman life 150 years ago, and yet he makes not even mention of any habit or ability among them of painting. Indeed, not one of the earlier European travellers cites the Bushmen as authors of the cave-paintings they must frequently have met with.

But did they ever really come across them?; for, within those mighty spaces, they are very few, and far between. One may travel many thousands of miles about South Africa, and spend many years in doing it, and yet never actually meet with a Bushman painting. We ourselves have spent 50 years travelling about and sojourning in many parts of southern Africa, and yet can recollect no more than one single occasion in which we chanced to have one of these paintings in our vicinity and even then by no means near. Had those earlier travellers really come across such startling curiosities out in the uninhabited wilds, can we believe they would have failed to make mention of the unusual fact? Or did they simply accept, without further question, the traditional assumption as to their authorship? Indeed, who else but the Bushmen, and their relatives the Strandloopers (who, however, seem to have favoured rather the sea-shore than the Drakensberg mountains) could possibly have been answerable for the paintings? Nobody else was there. That some of the cave-paintings must have been the work of Bushmen (namely, those representing Bantu and Dutchmen and British soldiers) is clear, because no other cave-dwellers have existed in South Africa during this historic period. Why not, then, also the others? And whence came the semi-Bushman maSarwa people to inherit their peculiar mental disposition, knowledge and ability in this cave-painting art?

Bushman Social Life - The Bushmen had neither clans nor fixed settlements. They roamed the country in small family groups, without Chiefs, following the game (their main food) whithersoever it took them, sleeping in caves or behind branch or matting shelters, possessing no domesticated animal save the dog, cultivating no fields, practising no industry save pottery-making.

The bow and arrow was their weapon, supplemented by the knob-kerry. The arrow-points were made of bone or stone, and were regularly smeared with a gummy poison, compounded of serpent venom, (66) poisonous caterpillars (67) and spiders, the exudation of euphorbia, amaryllis and other bulbs. (68) The Congo pygmy, with a like habit, extracted his poison from the strophanthus and other plants. (69) The Bushmen of the Northern and Central groups constructed game-traps (perhaps learned from the Bantu) with ropes of the sansevieria fibre-

plant.

Among the more notable of Bushman customs, we find an initiation rite at puberty recorded as in vogue for girls among the Southern Bushmen (i.e. those of the Cape, Griqualand and the Transvaal), but no mention of any for boys. (70) Contrariwise, while we hear of no such rites for girls among the Northern (i.e. Ngami and Angola) and Central Bushmen (i.e. maSarwa of S. Rhodesia and Naron of Bechuanaland; both these strongly tainted with Bantu or Hottentot blood and habits), a big fuss is made there with the boys, who (in correct Bantu style) are kept under instruction and in seclusion for a month, and finally emerge (so it is said) with their 'eyebrows cut'! That more normal form of bodily mutilation, called circumcision, is practised by the maSarwa only; who, being of semi-Bantu parentage, do not surprise us.

Cicatrisation (another Bantu importation) is accordingly unknown among the Southern Bushmen, but appears as one progresses north into the Bantu domain.

The practice (71) of amputating a child's little finger (or a joint thereof) - right hand with males, left with females - appears to be an original and general Bushmen institution; for, while customary among the Southern Bushmen, it tends to disappear as one proceeds northwards into Bantuland. Among the prehistoric Aurignacians of Spain and southern France (c. 12,000 to 15,000 years ago), this habit also prevailed, as their cave-paintings disclose. Its presence among the Bushmen, alongside the presence also of cave-painting, would seem to put it beyond doubt that these two races were either partly related, or had at some period (in North Africa) lived in close association. It was due also to slight intermarriage, that the practice of finger-amputation (Z. iNdiki) became customary also among certain Eastern Nguni-Bantu clans, e.g. the Tembus, Neamus, Bomvini and Bomvanas.

On the other hand, so-called bone-divination (the Bushman 'dice' being, not bones, but bits of hide or wood) seems to have been an importation from Bantuland. Unknown among the Southern Bushmen, it gradually appears as one approaches the Bantu field.

Medicine-men (healers) and sorcerers (rain-makers, magic-workers and the like) are as indigenous to the Bushmen, as to the rest of mankind.

Singing and dancing were a daily pastime in the Bushman home, the women forming a chorus with clapping and song, while the men trooped round stamping in a ring. In the more archaic and arcadian days of ox-wagon transport in South Africa, before railways were, Hottentots (Zulu a m a L a w u), real and half-caste, mainly supplied the drivers. When outspanned for the night, their happy moonlight dances, accompanied by a concertina, were of a somewhat similar style; though more frequently consisting of a straight-forward stamping in double file. Gradually Native youths from the mission-stations

were attracted to the wagon-transport 'profession', cultivated there the Hottentot habit of concertina and dance and took it home with them to their kraals, where it soon displaced the much more picturesque and dignified performances of the Bantu, and ere long became the universally recognized form of Christian 'wedding-dance' on the missions (Z. uku Tam b a, to-dance, prob. fr. Eng. 'to-stamp').

Rough pottery, supplied with holed projections at the sides for carrying with string, and much resembling some of the pots of pre-dynastic Egypt, 3,000 B. C., was manufactured by the Southern Bushmen, but not by the Central and Northern groups. Owing to its similarity to the Strandlooper pottery, the art may have been learned from them.

A Bushman usually found one wife enough to deal with; though an occasional man succumbed to the temptation for more.

The Bushman character was as negroid as his blood. As Stow (72) has noted, faithfulness to trust, loyalty to family heads, attachment to land of birth, hospitality to strangers, unselfishness in sharing food, unflinching bravery and love of freedom, were among his more conspicuous virtues. In a word, a natural gentleman: like most 'savages'.

Bushman Religion - Copious and varied are the accounts of Bushman religion left us in the writings of Arbousset, (73) Hahn, (74) and Stow; (75) and the cream of it all seems to consist in a mixture of fear and trust in divers superior, very anthropomorphic, spirits or 'gods', possessing divers names and divers attributes, malevolent or benign. Curiously, one renews acquaintance once more in the Bushman religious system (though not all of them together on the spot) with the old Hindu Trimurti - thus, Uwu (like Brahma), a creator; Huwe (like Vishnu), a good spirit; and //gaua (like Siva), an evil.

Among the Northern (Ngami) Bushmen, //gaua became a dream, as well as a spirit; and with the Central (Naron) Bushmen he became at one a spirit and the wind. The Nama Hottentots made this same //gaua a decidedly wicked spirit, in brief, a good Christian 'devil'. Which makes the Missionaries look rather suspect.

The Central (Bantuized) Naron had His he, a woodland spirit, who had apparently annexed many of the attributes of Huwe aforesaid. Bleek opines that this individual is really He itsi Eibib of the Hottentots in a new dress (the Narons being supposedly of half-Hottentot parentage; and, incidentally, therefore not 'Bushmen' at all). The maSarwa (likewise semi-Bantu) had, besides a genuine Bushman Thora (who dealt in lightning and rain for the most part), also a Bantu Zimo, who is plainly but a 'reincarnation' of the Chwana Bantu m o D i m o , who, in turn, is the Zulu u m Z i m u , or ancestral-spirit.

To this already extensive thearchy we may add still further 'gods' of whom we hear - the 'male god, Goha, who lives above', and the

'female god, Ko, who lives below', as well as Kaang, 'a chief in the heavens'. (76) Nor must we omit the distinctly bad god, Ganna; and, in passing, wonder whether by any chance this Ganna, or this Ko, or both together, are perchance related to the u G o v a n a , the 'evil principle' of Zulu philosophy. (77)

All Bushmen and Hottentots are moon-worshippers (of a sort), connecting that luminary with their particular life after death. The Southern Bushmen are sun-worshippers (of a kind) as well, offering prayers to him, as also to certain stars. All these beings, now celestial and very super-human, were once, 'tis said, near 'people'; as also were all animals. So that the long and short of it all seems to be that Bushman religion is but an incipient, infantile form of ancestor-worship. By-the-way, the fearsome looking little mantis, though possessing certain magic properties, is not prayed to, and therefore is not a 'Hottentot god'.

Apart from the above, the fact that a dead Bushman is buried with his accoutrements is alone fair proof that he expected something more than extinction in the grave.

The corpse duly stowed away, a heap of stones (cp. Zulu i s i V i - vane) is raised above the grave (obviously a simple protection against grubbing hyenas; yarns to the contrary notwithstanding); whereafter the family moved away to newer hunting-grounds. Though a heap of stones sufficed against wild-beasts, only tearsome yarns could protect the graves against vile man. So he was solemnly told that awful spirits lurked beneath the stones, and that, unless propitiated by an offering of another stone, they would assuredly follow after and destroy him - a beautiful and effective device for keeping the heaps intact and the graves preserved.

Bushman Language - Bushman speech-sounds enter into the composition of several South African Bantu tongues; and that is why it is of some little special interest here.

Of all the world's languages that of the Bushmen is probably the most uncouth and difficult to European ears and tongues. The extreme weirdness of the click-sounds and their uninterrupted abundance - one being shot out after the other in a rapid and continuous fire - is an experience in lingual acrobatics not to be met with in any other part of the globe, clicks not only preceding vowels, but also preceding consonants, and even one click preceding another. The Bleek family seem almost to hold a monopoly in this linguistic field, and have produced many valuable works. But we have not personally come across a text-book of Bushman grammar; and now that the language is moribund, or more, there is probably no longer hope. We said Bushman 'language', whereas, as a matter of fact, there was a large number of them, each radically different from all the others; which may explain the absence of any general grammar-book.

The Bushman language, we surmise, must stand unique amongst the languages of the world. Dr. Alice Werner, (78), however, thought

to discern in it some affinities with the Sudanic Negro speech.

Click-sounds are said by Sweet(79) to exist also in the Californian Indian languages. But much depends upon what Sweet's informants understood by a 'click', many strange sounds being called by that name, which have no relationship whatever with those contained in the Bushman speech. Sir Harry Johnston(80) has described the South African click-sounds as barbarous noises that ought to be eliminated from human speech. And yet (though he does not seem to have been aware of it!) he himself occasionally made use of them in his own speech; for there are at least two of the four major Bushman click-sounds even in the daily speech of many English people, namely, the dental click (expressive of vexation, disappointment or regret) and the lateral click (made when urging on a carthorse). As a matter of fact, when in moderate quantity (as, for example, in Zulu), clicks are perfectly soft and agreeable sounds, adding a by no means unwelcome spice of novelty to a tongue.

The few comparisons hereunder between the Bushman and Hottentot grammars may be of interest:-(81)

Bushman	Hottentot
Southern Bushman, 5 clicks	4 clicks (against the Zulu-Xosa 3, and Southern Sutu 1)
Northern Bushman, 4 clicks	Has special forms for the accusative; but no second nominative.
No special forms for the accusative case, except in a few of the personal pronouns (as in Bantu). But a second (emphatic) nominative form exists.	Suffixal system with both nouns and verbs.
Has nounal and verbal suffixes (not prefixes as in Bantu). By these suffixes plurals are distinguished from singulars; except among the the Southern Bushmen, where the archaic method of reduplicating the singular root prevailed.	Same as Bushman.
Verbal auxiliaries precede principal verb.	Has dual number.
No dual number; except among the Naron (Central) Bushmen of Bechuanaland (supposedly related both to Hottentots and to Bantu).	No double plural.
Has a double pronominal plural (among Southern Bushmen only) by which the idea of 'I-and-you' (=we) is distinguished from that of 'I-and-they' (=we) - rather suggestive of a 'dual number' in embryo (see p.157).	

No grammatical gender; except among Naron.

Sequences:- subject, predicate, object; dative before accusative; adjective 'close to' noun; possessive adjective before object (as in English).

Has grammatical gender.

Same as Bush.; except that Hottentot, having a special form for the accusative, may vary the word-order (to accus. before the verb, or nom. after it) without causing confusion.

Judged by the criterion of language, the Central Bushmen are nearest to the Name Hottentots, and furthest removed both from the Southern (Cape, Griqualand, Transvaal) and the Northern (Ngami, Angola) group. This Central Bushman group, you know, consist of the Naron (in Bechuanaland) and the maSarwa (in Southern Rhodesia); and the fact just mentioned has suggested to D. F. Bleek that the Hottentots, possibly along with the Central Bushmen, may have migrated from a north-easterly direction, through the Kalahari, so dividing the Northern from the Southern Bushmen.

(Incidentally, we may remark that, from what we read, it does not appear perfectly clear whether these so-called Central 'Bushmen' are really Bushmen at all, and not rather simply Bushman half-castes; and equally unclear whether they are a Bushman-Hottentot, a Bushman-Bantu, or a Bantu-Hottentot blend. We think the Naron must be a Bushman-Hottentot, and the maSarwa a Bushman-Bantu blend).

Seeing that the Bushman languages were so many and so radically unalike, and that the Zulu-Xosa Bushman expressions were probably picked up at random all over the field from Bushman speaking different languages, and, further, that Bushman dictionaries are non-existent - it were obviously futile for us to attempt any search for derivations. The following samples will serve merely to give some idea of what the Bushman words were like; though, naturally, we do not assume any responsibility for their orthographical accuracy.

The c = Zulu dental click; q = Zulu Palatal click; x = retroflex fricative click of Bushmen, made by spreading the tip of the tongue across the palate and withdrawing it gently backwards with a sucking sound. From this description, it looks as if this Bushman x click was produced like the c click of Zulu, but in a different place. Old women in Zululand used to pronounce the Zulu x click somewhat in this fashion, as we have ourselves observed. It seems, however, that the present normal male rendering of the Zulu x click was also sometimes used by Bushmen, being interchangeable with the preceding sound. Qh = alveolar plosive click (rare); gh, like German ch; kh, between K and gh; r, rolled.

And, cna, Southern Bushman (comp. Zulu n a, and).
Arm, xhu, S.B. (cp. Z. umKóno, arm).

Arrive, *xkaxka*, S.B. (Z. *qatá*, *nke*, arrive)
 Arrowhead, (Metal), *qgwara*: also = iron, knife, S.B. (Z. *gwáza*, stab)
 Arrowhead (bone), *sabe*, S.B. (Z. *umSebe*, arrow)
 Bark (Tree), *xho*, S.B. (Z. *iXolo*, bark)
 Cow, *cgai*, S.B. (Z. *inKabi*, ox; *inKomo*, cow)
 Cry, *v. K̄a*, S.B. (Z. *kála*, cry)
 Eat, *ha*, S.B. (Z. *haha*, eat ravenously)
 Feel, *v.t. ta*, S.B. (Z. *tínta*, touch, v.)
 Five, *slxano*, S.B. (east Transvaal), *mtano*, Northern B. (Angola) (Z. *hlanu*, five) - these Bushman words are plainly from Bantu the Bushmen having numerals only up to 2 incl.
 Foot, *qnoa*, S.B. (Z. *ūNyawo*, foot)
 Fowl, *xkwi*, *kukuro* (onomat.) S.B. (Z. *inkuku*, fowl).
 Frog, *qqa*, S.B. (Z. *xaxa*, hop, as a frog)
 Give, *cka*, S.B. (Z. *nika*, give)
 Grow, *qkui*, S.B. (Z. *kúla*, grow)
 Kudu, *qghau*, S.B. (Z. *umGánkla*, kudu)
 Little, *qheni*, S.B. (Z. *ncane*, little)
 Loin, *ckoei*, S.B. (Z. *iQolo*, loins)
 Look, *v. qhka*, S.B. (Z. *qa*, see)
 Love, *v. ckanga*, S.B. (Z. *tánda*, love, v.)
 I, pr. *ñg*, S.B. (Z. *ngi*, I, pr.)
 Night, *cgu*, S.B. (Z. *ubuSuku*, night)
 On, *Ki*, S.B. (Z. *ku*, on)
 One, *qkwai*, S.B. (Z. *qwaba*, *qwi*, one)
 Python, *cgoma*, (Z. *umNgoma*, pythoness, diviner) - only among Central Bushmen; prob. fr. Bantu.
 Say, *kui*, S.B. (Z. *kúluma*, speak)
 Shake, *qkuqku*, S.B. (Z. *xukuza*, shake)
 Thing, *ti*, S.B. (Z. *inTo*, thing)
 Touch, *v. tātā*, S.B. (Z. *tínta*, touch, v.)

Hottentots - It looks as though the Hottentots were more responsible than were the Bushmen for the 'clicking' mutilation of the Zulu-Xosa speech. Hence a glance at them here.

The Hottentots are, in part, a mystery, their 'racial formula' being, supposedly, $\frac{1}{2}$ Bushman + 1/4Negro + 1/4x. One may accordingly expect to find them in most respects most like Bushmen; which one does - at any rate as far as their speech goes. But behind that final symbol lies an elusive mystery, an unsolvable puzzle.

Reference to Shrubsall's Table (p.61) shows that craniologically the Hottentots are a type intermediate between Bushman and Bantu, of which two races they are thought by many to be a cross; (82) the affinities being rather with the Central African (Nyasaland) Bantu than with the Southern. (83) Says Quatrefages, (84) detailed examination of skulls has fully confirmed "the theory of a Bushman-Negro

cross". Johnston(85) regarded them as a mixture of Bushman and Nilotc Negroes.

On the other hand, in former times the tendency always was to believe them, on linguistic grounds, a Bushman-Hamitic cross. This was Von Luschan's view. Haddon(86) also considers them an inter-mixture of Bushman and proto-Hamitic invaders from Asia. After the intruding Hamites had met and mixed with the aboriginal Negroes in the Sudan or the Great Lakes region and so produced the Bantu, they next pressed still further south, and lighting on the Bushmen in east-central Africa, mingled also with them and produced the Hottentots. Certainly, there are "still slight traces", says Haddon, (87) "of an early occupation by the Bushmen of the hunting-grounds of tropical east Africa" (as witness the recent evidence of Miss D. F. Bleek, p. 77) and probably of the country further north.

Lepsius(88) thought to detect in Hottentot speech a relationship with the language of Ancient Egypt. In this connection, it is noteworthy that Shrubsall(89) was moved, by craniological evidence, to declare that, "in any large collection of early Egyptian skulls, a certain number can be picked out by the eye as distinctly resembling" the Hottentots; notwithstanding which, "there is not sufficient evidence as yet to establish a connection" between the two races. (90) Some have suggested a Bushman intermarriage with the Phoenician mariners of the Egyptian Pharaoh Necho's expedition round Africa, 610 B.C.

Broom(91) sees some affinity with the Boskop type, and thinks the Hottentots are perhaps a mixture of some northern dolichocephalic people with a southern race such as that represented by the Boskop man. In the Korana-Hottentots, he detects also australoid traits.

Others, again, have noted in the Hottentots certain Mongolian or Chinese resemblances; (92) but this, so far as we know, has not yet been confirmed by the anatomists - though personally we too have sometimes been struck by these 'Mongolian' facial similarities.

To sum up, then -

1. The Bushman element in the Hottentot make-up is so obvious as to be indisputable. Any affinity with the Boskop man might possibly have been through the Bushman's ancestor.

2. The Negro (Bantu) affinity, based on anatomical evidence, may also be regarded as possible.

3. But what of the elusive third element? Here the guide is, the presence in the Hottentot speech of a 'dual number' (i.e. nounal forms expressing the singular, others expressing a dual number, and others expressing an undefined plural, more than two). This sign-post cannot be ignored, and it points infallibly to a dual-using speaker, thus clearly defining and limiting the search.

Von Luschan's theory of a Hamitic cross, and Haddon's of a proto-Hamitic, will only fit the case if they fall into line with that of Lepsius, viz. that the particular 'Mediterranean' people concerned must

have been of the Ancient Egyptian stock; because (unless we be mistaken), of all the Mediterranean (including Hamitic) languages, the Ancient Egyptian was the only one possessing a 'dual number'.

Anatomical evidence, furthermore, confirms an Ancient Egyptian relationship.

Historically, one may remember that the long-horned cattle peculiar to the Hottentots (and entirely distinct from the Bantu strain), were aboriginally an Ancient Egyptian breed.

Further, Herodotus has informed us of the invasion of Negro Niled-land by the thousands of rebel-soldiers of the Egyptian pharaoh, Psammeticus; and these, by intermarriage with some local Negroes, might have produced a type of 'Negro-Egyptian' mulatto. This latter, mulatto, type, by a later union with the local Bushmen, could have supplied all the Egyptian and Negro elements necessary to build up the Hottentot quadroon.

But just here we strike another snag. The Ancient Egyptians were a Mediterranean Libyan race, speaking a 'Semiticized' language, and therefore themselves probably somewhat 'Semiticized'. The Semitic languages possess this grammatical feature of a dual number; so that the dual number in the Egyptian speech was probably one of that language's Semitic traits. Now, what we do not know just here, is, whether those 'Egyptian' traits discerned by Shrubsall in Hottentot skulls may have been simply the 'Semitic' traits in the general Egyptian make-up. If it could be shown they were, then, dual number being also a Semitic (as well as an Egyptian) linguistic feature, our elusive 3rd element might itself also have been of Semitic stock (not Egyptian or Hamitic), with its home, not in northern, but in eastern Africa.

It has been our wont to place Hottentot origins in almost prehistoric times; but perhaps they are 'not so old as they look'. There have recently been discovered in a cave-shelter near the Kanshansi Mine in Southern Rhodesia certain rock-engravings, associated with quartz arrowheads and other stone implements. The engravings are said to represent human figures in a processional arrangement, and the stone implements to be beautifully worked in clearest crystal-quartz. When treating of the Bushmen, we presented some evidence of a Bushman occupation of Portuguese East Africa and Southern Rhodesia in or before the 16th century. Might the Kanshansi engravings have been the work of those Bushmen? Anyway, the Bushmen were there.

Now, if you would turn to our chapter on 'Zimbabwe' you would find that foreign adventurers (mainly Semitic, but possibly also some Mediterranean folk) had been sojourning in precisely those same regions ever since early medieval times, and perhaps long before that. Are faint signs already beginning to point to those 'East African' foreigners as the elusive 3rd element in the Hottentot make-up? Is there any unsuspected meaning, pointing that way, underlying Shrubs-

sall's(93) remark that "in many characters they (the Hottentots) approach the Negroes of British Central Africa more closely (craniologically) than the Kaffir tribes"? Is there any value in the suggestion of Elliot Smith(94) that "they (the Hottentots) may even have intermingled slightly with members of the Mediterranean race, who spread down the east coast of Africa in early times"? Is there any significance in the remark of Meinhof(95) about the presence in Tanganyika Colony of "strange Hamitic languages possessing click-sounds"? And in that of Miss D. F. Bleek(96) that the Hottentots may have come down, along with the Central (maSarwa-Naron) Bushman group, from a North-easterly direction, passing through the Kalahari desert, and settling themselves in between the thus separated Northern and Southern Bushman groups? Is our conclusion perchance to be, first, that the Hottentot birthplace is to be sought, not in North, but in East, Africa; secondly, that the Hottentot birthday was, not in very ancient prehistoric times, but rather well within the Christian era; and, thirdly, that the Hottentots are a by-product of the abovementioned East African foreign intruders (be they Semites or Mediterraneans), that is, the offspring of intermarriage between a few Semitic (or Mediterranean) males and a larger number of local African females, captives or slaves, either of pure Bushman blood, or preferably of mixed Bush-Bantu blood (for instance, Natives resembling the modern maSarwa Bush-Bantu half-castes of Southern Rhodesia)?

Hottentot Social Life - The Hottentots call themselves *Khoikhoi-n* (sing. *Khoi-khoi-i*), which is a reduplicated plural signifying 'the-people' (fr. the root, *Khoi*, human-being, person); just in the same way as the southern Negroes call themselves *baNtu*, people, and the Eskimo call themselves *Inuit*, people.

Physically, the Hottentots differ from the Bushmen mainly in their taller stature; but 'in colour of skin, in form of ear, in texture of hair, in facial features and in shape of skull, they bear a close resemblance' to them(97) - to which one may add, as well as in those other specifically Bushman abnormalities, the horizontal penis, the elongated *labia minora* and clitoridal prepuce, and in the tremendous steatopygy, all which are physical characters also with them. Then there is the language, their customs and beliefs, all moulded on the Bushman model. All this loudly proclaims that, whatever the other ingredients may be, they certainly are largely 'Bushman'.

While the pure Bushmen are now extinct, the Nama-qua of (Namaqualand) are the only surviving Hottentots preserving any racial purity.

Unlike the roaming Bushmen, the Hottentots, though essentially a pastoral, not an agricultural, race, are not nomadic, but possess fixed settlements, and a simple social organization under hereditary chiefs and kraal-heads. Their bee-hive huts, consisting of a framework of sticks covered with matting or hides, are arranged in a circle reminiscent of the Zulu style. The fire is made, as with the

latter, in a depression in the centre of the hut, while sleeping-mats, rough pottery and wooden bowls constitute the furniture. Their dress is a kaross, with ivory rings on the arms and sometimes sandals on the feet, the whole body being smeared with a pomatum of fat, soot and buchu leaves. The Bantu system of labour-division prevails in their kraals, all the home-work being done by the females, except the tending of the cattle and the woodwork of the kraal-structure, which is the men's job. Their food is milk (drunk fresh, the sour clotted *a masi* of the Bantu being unknown), game-flesh, and edible roots and fruits. Was it from them - or was it vice versa - that the Zulus learned the art of training the horns of their cattle into many fantastic shapes; for the Hottentots certainly followed the same practice? But so did (and perhaps still do) the Nilotc Negroes; and it is said to have been a custom also with the Ancient Egyptians. Singing and dancing, for which the Hottentots display a strong natural penchant, being an element of art and joy into the otherwise rather dull existence. The Zulu musical instrument known as the *úGwála* or *úNkwindi* may have been obtained either from the Bushmen or the Hottentots; for both had it and called it a *gorah*. The latter have also reed-flutes and rude drums.

They do not practice circumcision; but at puberty incisions are cut in the body with a knife of quartz (Zulu, *in Tsengetscha*). Finger amputation is common, as with the Bushmen, one or two joints being removed from the little finger (*Z. inDiki*).

Lobola or bride-price exists in a simple form, the bridegroom presenting the bride's father with a number of cattle wherewith to provide the wedding-feast. Polygyny is permissible when cattle allow.

However much else the Hottentots derived from the Bushmen, they inherited not one atom of their artistic disposition.

Hottentot Religion - In the Hottentot pantheon, *Tsui-goam*, (98) alias *Tsu-goab*, alias *Tik-guo* (which name supplied the early Missionaries in the Cape with their name, *u Tíxo*, for the Christian God) reigned supreme as the Grand Panjandrum. His principal avatar seems to have been in the guise of *Heitsi Eibib*, the Grand National Hero, who, it is suspected, was the same individual under another name. *Heitsi*'s spirit is thought still to haunt old burial-places (comp. those spirits lurking beneath the stone-heap on a Bushman's grave); and to appease him and obtain his blessing a stone is cast on such burial-places by every passer-by. It is thus plain that ancestor-worship lies also at the bottom of the Hottentot religion. Besides *Heitsi*, the god of all the virtues, there stands *Ganna*, (99) alias *Gauna*, alias *//gaua*, his malevolent counterpart or devil; and *Tusib*, who rules the rain. Moon and star-worship form an important element on the practical side of their religion; but we hear nothing of sun-worship. The new moon provided an excuse for great and prolonged festivity and dancing.

Hottentot Language - "I have no doubt", says Meinhof, (100)

"that the speech of the Hottentots has some affinity, though only a remote one, with the Hamitic languages." Though no similarities have been so far detected between Hottentot and Hamitic word-forms, the Hottentot does possess an important resemblance to Hamitic in that it possesses grammatical gender (that is, not only persons, but inanimate objects also are classed as male, female and neuter, according to special suffixes attached to the nounal roots). But we must not forget that both grammatical gender and dual number were equally features in both the Ancient Egyptian and the Semitic tongues; so that our previous suggestion of possible Hottentot relationship with either the one or the other of these races still stands.

A few grammatical resemblances could be pointed to also between Hottentot and Bantu; but they are of no importance here. With similarities of word-forms and meanings, however, it is otherwise; wherefore we shall append below a list of such as we have come across. Some of the entires may even be more than similarities; they may indicate the actual origin of the Zulu words. Such instances are marked with an asterisk.* In the Zulu nouns, it is the noun-root (beginning with a capital) alone that is to be compared with the Hottentot word.

In both languages, the *c* = dental click; *q* = palatal click; *qh* = cerebral click (? women's *x* of old Zululand); *x* = lateral click (men's click of modern Zululand); *gh*, like Dutch guttural; *kh*, another harsh guttural; *r*, rolled.

- aba, to carry on back (Zulu, *beba*, sit on back, as infant)
- abop, father (*Z. u Baba*, father)
- anis, bird (*Z. i Nyoni*, bird)
- beris, goat, (*Z. i mBuzi*, goat)
- boro, redder oneself (*Z. bomvu*, red)
- ca, be wet (*Z. cacaza*, drip; *cí*, wet)
- cabi, to rain (*Z. cabáza*, splash about in rain)
- caub, blood (*Z. qaka*, have menses)
- cga, small (*Z. ncane*, small)
- cga, poor (*Z. isiCaka*, a-menial)
- cgab, grass (*Z. inCa*, grass)
- cham, conceal (*Z. casha*, *báca*, hide, v.i.)
- ckham, pass urine (*Z. cama*, pass urine)
- ckwe, beg (*Z. cela*, beg)
- cnorab, baboon (*Z. u Noha*, baboon)
- cua, full (*Z. gcwala*, be full)
- cub, hair (*Z. i Qubu*, downy hair)
- dabi, to geld (*Z. inKabi*, a gelding)
- dadab, father (*Z. u Baba*, father)
- danás, a chief (*Z. inDuna*, a headman)
- di, to do (Lala *Z. enta*, do)
- egha, beautiful (*Z. hle*, beautiful)

etsi, beautiful (Z. hle, beautiful)
 gausap, king (Z. inKosi, king)
 gha, of (Z. ka, of)
 ghaib, kudu (Z. umGánkla, kudu)
 ghawu, to wound (Z. klawu, cut an incision)
 ghora, to scratch (Z. klwebá, to scratch)
 ghu, from (Z. ku, from)
 goab, sword (Z. umKonto, assegai)
 gorab, a crow (Z. iGwábaba, crow)
 gumap, ox (Z. inKomo, head of cattle)
 ha, come (Z. za, come)
 hagup, pig (Z. inGúlube, pig)
 hara, to swallow (Z. haha, eat ravenously)
 iqam, surpass (Z. qáma, be conspicuous)
 kara, cool (Z. amakáza, cold)
 khoib, a friend (Z. umHlobo, friend)
 khop, skin (Z. isikúmba, skin)
 khora, to spread out (Z. kúla, grow)
 khum, speak (Z. kúluma, speak)
 ma, stand (Z. ma, stand)
 ma, give (Z. pá, give)
 mamas, mother (Z. uMame, mother)
 mari, money (Z. iMali, money)
 mi, say (Z. tí, say)
 mu, see (Herero, muna, see; Ndonga, mona, see; Z. bona, see)
 na, to bite, nami, tongue (Z. nambitá, chew)
 on, and (Z. na, and)
 qan, know (Z. qonda, understand)
 qas, to dance (Z. gcagca, to dance)
 qei, think (Z. cabanga, think)
 qgai, to smoke tobacco (Z. uGwayi, tobacco)
 qgana, hard-headed (Z. inKani, obstinacy)
 qkawis, pillow (Z. isicamelo, pillow)
 qna, dry (Z. qa, dry)
 qqai, to spring (Z. eqa, jump over)
 qqaup, neck (Z. umQala, neck)
 qqga, obey (Z. qapéla, listen attentively)
 qqum, push (Z. qúba, push)
 qqnabi, beckon (Z. qwéba, beckon)
 qquri, white (Z. qwa, white)
 qqami, feather (Z. umQuumu, root of feather)
 qqaris, steinbuck (Z. iQína, steinbuck)
 tanas, a head (Z. iKánda, head)
 tani, carry (Z. twála, carry)
 taras, woman (Z. umFazi, woman)
 toa, cease (Z. túla, be quiet)
 tsamra, soft (Z. támaba, became soft)

tsu, be pained (Z. tshutshumba, ache)
 xa, wash (Z. xaxaza, splash)
 xa, full (Z. cáca, gcwala, be full)
 xab, door (Z. isicabá, door)
 xab, to love (Z. isigxebe, sweetheart)
 xa-xa, fatten (Z. cácamba, become sleek)
 xgoa, become light (Z. kwí, rise very early)
 xgoab, frog (Z. iXoxo, frog)
 xgu, to force (Z. quiba, drive)
 xgub, tooth (Z. xubá, rinse the teeth)
 xgubi, to stir (Z. xuba, mix together)
 xho, pour, (Z. klo, flow noisily)
 xhoas, corner (Z. inQubu, corner).

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THE BANTU LANGUAGE THE ZULU

We have already made it certain and clear that the only 'problem' affecting the Bantu Negroes is the problem (if such it be) of their language: that and nothing else. But before proceeding to consider the details of the Bantu speech in particular, let us first offer a few remarks on the fundamentals of human speech in general.

Even the dog can think. Why, then, does it not also speak? Certainly it is not without a language, audible and, even to us, intelligible - its bark, at one end, is evidence enough of vocal expression; its tail-wag, at the other, an equally intelligible example of gesture-speech.

Articulate speech is thought to have been made possible in man by the development, in him alone, of certain special muscles (in some degree, perhaps, connected with the development of chin - the earliest 'humans', you will remember, carried but rudimentary chins), and these muscles have enabled him to diversify and pronounce sounds at his mind's behest, and so arrive at speech.

This ability in earliest man to diversify vocal sound was not, however, without its limitations, both in time and in range; and at last he came to discover that he had reached the end of his tether, so far as the coinage of new consonants and vowels was concerned. Then other devices, of tone, and pitch, and quantity were contrived to supply the deficiency. At this present time it looks very much as though the last trick has been played and stagnation reached; for it must be many thousands of years now since the last new language-sound was invented. Yet, limited though it was phonetically, language has served its purpose well; for it seems to us more than likely that man's rapid and remarkable mental progress has been due most of all to the assistance rendered by his power of speech. One of the specially interesting features about *Pithecanthropus* was, says Scott-Elliott, (1) that "that particular lobe which deals with the power of speech is well developed, being twice as large as the corresponding part in certain apes, though only about half the usual size of this lobe in man." Thus did speech extend at once the range of thought and the size and form of brain.

The power of speech, once acquired, soon became heritable, and

as the universal babbling of infants proves, is now instinctive. And even from this babbling of babes may we gather wisdom; some of it even philological.

Several scholars have already made these babbling babes their special study. So far as our own slight observation of Bantu (Zulu) infants goes, of all the alphabetic sounds the vowel, a (continental pronunciation) is that first produced. Then follow sundry silent smackings of the lips, ultimately resolving themselves into a weak (or 'closed') b, which, combining with the preceding vowel, becomes the child's first syllable, ba! ba! ba! ba! Many children arrive at the weak (or 'closed') dental sound of t, united with the vowel a in the syllable, ta! ta! ta!, even before they reach the ba stage. The whole process is very slow, and months may elapse between the production of one new sound and another. Eventually the ma sound is acquired; then the vowel, e (continental pronunciation), and subsequently the consonant, d, the two being frequently united together in one word, eda!

All which may help us to understand some remarkable linguistic facts. We notice that ba ba ba! and ta ta ta! constitute the very first syllables uttered in human speech. Then we discover that it is precisely these selfsame vocables that supply the term for 'father' almost all the world over; while the third infant syllable, ma, similarly provides the term for 'mother'; thus, Hottentot, Dada-b (father) and Mama-s (mother); Anct. Egyptian, Tef and Mut; Sanskrit, Pitri and Matri; Kamilaroy Australian, Buba and Numba; Chinese, Fu and Mu; Herero (Bantu) Tate and Mama; Zulu (Bantu), Baba and Mame; English, Father and Mother - the transmutation of the labial B into the labial F may have been a more recent development, since the sound, f, does not seem to appear in the earliest forms of infant speech. The actual application of these infant cries to the persons of their parents could hardly, we think, have been made by the infants themselves, but been merely suggested by them to their elders, who applied the terms to the only other two major members of the family, the father and the mother. Which suggests another riddle, namely, did each race happen to select precisely the same two terms and distribute them in precisely the same manner independently, or did they all of them receive them from one single original source? It is here, too, worthy of note that, while almost the whole of the Old World unites in one great ba-ma group (exceptions are the Papuans and Georgians who have Mama and the Manchus who have A ma, for 'father'), this uniformity of choice and application comes to an end immediately we cross over to the American Indians of the New World.

One of the earliest habits of the new-born babe, even while still in the crawling stage, is to stretch out the hand to 'take hold of' any object within its reach. Ta ta ta! is a customary ejaculation (though probably only coincidentally) as it does so. The Zulu, not having adopted

(as did his relative, the Herero) this dental form, Tate, as his term for 'father', he having preferred the commoner Baba, one may wonder whether the baby's cry of ta ta ta! may have led him to coin the verb, Tata, for 'to take'.

A further noteworthy fact is that the earliest consonantal sounds, b, t, d, uttered by the Zulu (Bantu) infant are all of them of the weak, soft or 'closed' variety (unknown to European speech); and we should not be surprised if that were the case also right through the Bantu field.

Is all human speech derived from one original source? Was there a single mother-tongue? Or was speech developed independently by different peoples, in different places, in different ways? Schleicher (2) lays down the law: "To assume one original universal language is impossible; there are rather many original languages: this is a certain result obtained by the comparative treatment of the languages of the world which have lived till now. Since languages are continually dying out, whilst no new ones practically arise, there must have been originally many more languages than at present. The number of original languages was therefore far larger than has been supposed from still-existing languages." Migeod(3) thinks the same: "All members of the human race at the earliest stage had equally the power of uttering sounds. New sounds, therefore, varying in their nature, would be called forth for the same idea, or as an expression of an occurrence, according as the environment had influenced the physique of the race." Against this view, however, we have the patent fact of the universal distribution throughout mankind of several identical terms (which could hardly have been independently lighted upon) for many primary ideas. Can it be mere chance that, to express the 1st. pers. sing. pronoun, the Sanskrit should have Mi, the American Dakota Indian Ma, the English Me, the Finnish Mina, and the Zulu Mina? Or, that an identical Causative Voice suffix should occur in Sumerian (with a suffix, -sa), in Ancient Egyptian (with -s), in Syriac (with -sh), in Hamitic Gala (with -isu), and in Bantu Zulu (with -isa)? The truth, to us, seems to be that both factors operated; in other words, that, while each race or language-family has mainly invented its own vocabulary (African peoples included), there are at the same time certain elements of the single primordial mother-tongue still everywhere persisting.

Tylor(4) thought (and he was probably right) that human speech started with mere interjectional sounds and picture-gestures. "As soon as the Pliocene precursor began to form a language," writes Scott-Elliott, (5) "he would no doubt begin with a few shrieks, croons, wails, growls and roars. There is no reason to suppose that he was less gifted than the domestic hen, which has a vocabulary of twenty sounds. It is impossible for us to realize how exactly he developed his language. Children begin to speak in an interjectional manner, and are very anxious to learn new words". (6) A. C. Madan(7) regarded

the rudimentary germ of speech, its ultimate basis, as a monosyllabic, that is, any vowel, semi-vowel or consonant (with or without an attached vowel). These he too believed were used first as interjections, not only imitative of other sounds, but also describing action, quality and so forth.

There is probably no existent language that would confirm and exemplify better than the Bantu what has been said in the last paragraph; for we doubt whether any single body of human speech possesses so many interjectional expressions in daily use; any that makes a wider and more dramatic use of gesture. In English we are wont to say, 'It went pop', 'It came down bang'. 'Pop' and 'bang' are such interjections as we are referring to here as so common in Bantu - grammatically, we personally term them interjectional adverbs'. In English such expressions are rare, and mainly imitate sounds. In Zulu, on the contrary, they may be counted by hundreds, and be found to convey all sorts of ideas. In this author's "Zulu-English Dictionary", the letter B alone will be found to contain well over a hundred of them, and in the whole language they can hardly be less than five or six hundred; which may be taken as strong evidence of the language's extreme primitiveness.

In the Cave period, "the leading feature in a community," opines Migeod, (8) "was its small size". That is no doubt right; as is also that other surmise of Rivers (9) that "the earlier history of mankind seems to have been one in which different parts of the earth were subject to long periods of isolation, relative or complete, in which progress stagnated or turned to degeneration." Mutual isolation throughout a very long period is the only reason one can think of that might explain the extreme diversity of tongues and the arrest of language development reigning in Bushmanland, in Sudano-Guinea, and in Papua, where neighbouring peoples, all obviously of the same race, speak languages so radically different, that they are as English and Turkish to each other. While solitude, on the one hand, can hardly stimulate to any amplification of speech, the remote dispersal of the several communities can hardly conduce to its unification.

The Negro speech, like the Mongolian and Aryan, is constructed on a monosyllabic basis. "It is an invariable rule," says Schleicher, (10) "that Indo-European roots are monosyllabic". Migeod, (11) who made a special study of Negro languages, disparages this view, "that tries to reduce all human speech to original roots, and to find a minimum of roots that they can point to as the first beginnings of human speech. One hears monosyllabic utterances, if such they can be called, proceeding from animals, it is true. Much more commonly it is a complex or polysyllabic sound, largely influenced by tones. Such monosyllables are interjections or commands, and are entirely non-descriptive, such as may be the multiple utterances of which so many living things are capable. The unit of predicative speech is therefore a compound or multiple utterance, or, in other words, a

complete phrase".

Our own idea is that earliest human speech must have been, in the main, monosyllabic and interjectional, and from that basis proceeded to polysyllables; though, naturally, a few of the primary expressions might very well have been many-syllabled. In the Negro languages this certainly seems to have been the case, including the Bantu; for in such elementary polysyllabic Bantu (Zulu) words as *Mina* (me), *umFazi* (woman), *iNgálo* (arm), *Hambo* (walk), *Biza* (call), *Kúla* (grow), *Paśa* (support and rest), the final syllables are manifestly later suffixes, subsidiary to the primary monosyllabic root or idea. In many of the Sudano-Guinea languages, these monosyllabic roots still remain linguistically stagnant at their most primitive starting-point, extended since in thought alone, but not yet in form. In the Dinka (on the Nile) and in the Wolof (West Africa), as well as in Papuan, nounal and verbal thought may be undistinguished; thus, in Wolof, *Far* is at once 'protect' and 'protector', just as in Papuan *Frur* is 'work' as well as 'do', and *Pau* 'know' as well as 'knowledge'. In some of the Negro languages, again, (in the Bongo, for instance), no distinction is made in number, singular and plural nouns having the same form.

From this first step, of predicative monosyllabic roots, primitive Negro man proceeded to the second, in which he extended his thought-expression by joining together two monosyllabic roots in order to qualify or extend in some way the original thought. The Ibo (Nigeria) man, for example, takes his independent root, *Tso* (seek), and his independent root, *Ga* (go), joins them together as one word and so produces *Tsogá* (fetch). Even the Sudanic Dinka does sometimes venture on a plural, tacking on a second root, *De* (many), to a monosyllabic noun - this *de* finally, by continued usage, becoming a solitary nounal suffix. The Bulom man (Sierra Leone), at the other end of the field, had a similar inspiration, and by tacking on a second (prefixal) particle to his verb, *Ten* (think), makes it *iTen*, meaning 'thought', or by prefixing *n* to *Fo* (speak), makes it *nFo*, meaning 'speech'.

But words or thought-expressions are built up not solely by the union of alphabetic sounds (consonants and vowels). Stress-accents also often form an important constituent in thought-expression; for by them alone can we sometimes distinguish between two meanings that have become attached to a single body of alphabetic sounds, for instance, between *recórd*, n. and *recórd*, v. But when this contingency occurs with a monosyllabic word, we are at a loss how to convey such distinction in meaning; for instance, the 'form' of a school-house may be either its shape or a bench. In languages like those of Negroland and China, where most roots or words are monosyllabic, one might expect the position to become rather puzzling. But it does not.

The Negro language-builders, it would seem, were cuter than our

own, and they met the dilemma with imagination and success. Strange to say - or was it but another proof of the universal sameness of the human mind? - the Negro's obtuse noddle struck exactly the same idea as did that of the more cunning Chinee, equally monosyllabic. They both found that meanings could be conveyed, not only by alphabetical sounds, but also by voice-tones. These tone-accents, as they are called, are a dominant feature in Negro speech. Indeed, they are with them just as much an essential part of the word (notwithstanding their omission by Europeans when writing those words) as are the consonants and vowels themselves. To us, the Ibo (Guinea) printed words, Ákwá (a cry), Ákwà (cloth), Ákwà (an egg), and Ákwà (a bridge), look very much alike, and suggest confusion. Not so at all, when the Ibo speaks them - somewhat like this, akwá (cry), akwá (cloth), akwá (an egg), akwá (bridge), raising or lowering his tone as needed, and sometimes also the voice-pitch to high, middle or lower level. In the Ewe (Guinea), we are informed, (12) the word, Do, according to tone or pitch, may have as many as eleven different significations, viz. to put, let go, tell, kick, be sad, join, change, grow big, sleep, pick or grind!

The Bantu Language - But our main consideration in this book is the Bantu language. From the one half of the African Negro race dwelling in the Sudan and Guinea, with its hundreds of (apparently) intrinsically different tongues, let us now cross the Equator southwards into the country of the other half of the race, that is, into Bantuland, and become immediately struck by the fact that there, throughout the whole southern half of the continent, the language is everywhere essentially one - albeit with hundreds of dialectical differences.

Philologists describe the Bantu speech as agglutinative, polysynthetic, slightly incorporating, and concordal.

It is agglutinative, because its words are mostly composed of two or more parts, of which the one, usually the last (though suffixes are occasionally superadded), as an unchanging, independent root or stem conveying the main idea, while the others are divers ever-changing and dependent particles, mostly prefixed to that root, in order to modify its meaning in some way; thus, Zulu (Bantu) i - Nja (a dog), i - Bona (it sees).

It is polysynthetic, because such affixes may be many; thus, Z. ka - ng i - sa - y i k u - Ya (Not-I-now-shall-go = Eng. I shall not now go).

It is slightly incorporating, because, although it does incorporate extra ideas which in our speech (or rather writing) are represented by (with us) independent pronominal words ('me', 'can', etc.), that which is incorporated in Bantu is, not an independent word-root capable of standing alone in speech, but simply an affix representing such an independent word; thus, Zulu i - Nkosi (the Chief) i - ngi - Bona (he-me-sees), where the prefix, i-, in the verbal word is

but a repetition of the i- prefix of the noun word, which subject-word it represents in the verbal form (translated, by us, as 'he'). Similarly, the -ngi- infix in personal pronoun, but simply a verbal prefix standing for the really independent personal pronoun, Mi a (I or me), understood. The Bantu is even less incorporating than the Italian, with its io - glié - lo - do (I - you - it - give), and its two pronominal infixes against the Bantu limit of one. But for incorporation proper (wherein a normally self-standing word may be bodily incorporated within another word) we must go to 'the continent that licks creation', where we find such forms as the Mexican Nahautl ni - kak - tsi - wa (kak, root, from kak - tlí, boots), I - boots - make - am; or ni - no - ma - popo - wa (ma, root, fr. ma - itl, hand), I - my - hand - wash - am; or the gigantic example mentioned by Keane, (13) viz. nicuca catgaturum atinií, I - draw - tight - the - cord - round - thy - waist, (fr. ni, I; cuaca, draw-tight; tca, cord; túruma, waist; tini, verbal suffix; i, thy).

Finally, the Bantu is concordal, which signifies that a certain euphonious harmony runs throughout the sentence in all its parts, the key to which is the prefix of the subject-noun; thus, to take the English sentence, 'Where is that maize bread of mine? It is nice. I want it' -

si - pi' isi - Nkwa sa - mi le - so so - Mbila? Si - Mnandi. Ngi - ya - si - Funa.

it where the bread of me that of maize? It nice. I - do - it - want.

Here you will note how the subject-noun, 'bread' (isi - Nkwa), dominates, through its prefix, isi, the whole sentence or sentences, pronouns, adjectives and verbs.

It is sometimes imagined that the Bantu practice of building words by the agglutination of a root and modifying affixes is something new, and that its habit of attaching those affixes to the front of the root, is something strange in human speech. As a matter of fact, there is nothing commoner than agglutination (in a lesser degree, may-be) in all the continents; and, as for the practice of prefixion, there is nothing mysterious about that. It is simply the case of the noun and its attribute over again; a matter of arbitrary choice or taste. We say 'The south pole', but the Frenchman says 'The pôle south' (le pôle sud). We prefix; he suffixes; each as his mind moves him. The only difference between the African Bantu and the American Indian, the Ugro-Altaic and the Aryan languages, in so far as their affixal systems go, is solely one of method; the principle is the same throughout. Whereas the latter group tacks on its modifying particles behind its roots (as suffixes), the former tacks them on in front (as prefixes). There are manifestly only two places whereon to tack them; and if the one does not appeal to our taste, the other must. There is only an external difference in form, none in thought, between -

Eng. kow - z (cow - s) and Lat. ulul - at (howls - she), and
Zulu. i zi - Nkomo (cows) Zulu. u - Lila (she wails)

The Englishman says 'a-person'; the Roman preferred 'Person-a', the Eskimo 'Inu-k', the Zulu 'umu-Ntu'. Where we say 'the cow', the Arab says 'eg-Gamus', the Hottentot 'Gamu-p', the Zulu 'in-Komo'; where we have 'a-house', the Basque has 'Etse-a', the Mexican 'se-Kali', the Zulu 'in-Dlu'.

The Zulu Language - The Bantu (or s i Ntu, to use their own term) is, as already said, not one language, but a whole multitude of very similar, closely related tongues. We are therefore unable to explain ourselves by examples from 'Bantu', and can do so only by selecting one or other of the best-known Bantu languages as our sample. We select the Zulu, as intelligible or spoken throughout a great portion of southern Africa.

The Zulu (and Bantu in general) knows nothing of 'grammatical gender', that is, it does not (as do the Classics) divide its nouns into 'Male', 'Female' and 'Neuter'. It divides them, first of all, into 'Groups', a 'Personal' and an 'Impersonal', and then, secondly, subdivides those Groups into several 'Classes'. The Classes are differentiated one from the other by their prefixes, each class having a separate pair. Originally, each such pair carried a certain significance peculiar to itself. This can still be noticed, notwithstanding that since then the allocation of prefixes has become considerably disordered; thus, the u - o and umu - aba prefix-classes are of a Personal nature, the remaining classes being Impersonal, e.g. the umu - imi class, suggesting objects in nature, body-parts, trees, rivers, etc.; the isi - izi, national ways of doing, speaking, living, etc.; the ubu class, qualities, conditions; the uku class, actions. So we get umu - Ntu, a human-being, isi - Ntu, human-speech, ubu - Ntu, human-nature.

The number of Noun Classes varies slightly in the different Bantu tongues. In the Zulu they are nine, as follows:-

Groups. Classes.	sing.	- Examples - plur.
Personal	1. uBaba, father oBaba, fathers
	2. umuNtu, person, man abaNtu, persons, men
	3. umuTí, tree imiTí, trees
	4. iliZwi, * word amazwi, words
	5. uluTi, * stick izinTi, sticks
	6. iNja, dog iziNja, dogs
	7. isiLevú, beard iziLevú, beards
	8. ubuKúlu, greatness none
	9. ukuFá, to die, death none

* For special reasons, in these two Classes the full prefix (formerly employed in Zululand) is used, not the modern abbreviated forms.

An important fact (not usually dealt with, or even mentioned, in Bantu grammars) is that every Bantu noun (and pronoun and adjective too) is systematically and elaborately declined (in the true Classical manner, though here prefixes replace the suffixes), with a series

of 'Cases' more numerous than in the Classics, though less numerous than in many of the modern Caucasus languages. The Bantu term, Class, thus becomes practically identical with the term, Declension, customarily employed in the Classics.

As in Latin, so in Bantu, each Declension possesses its own distinguishing basic affix, which is that of its Nominative Case, e.g. in Lat. Person-a, a person; Verb-um, a word; Man-us, a hand; in Zulu (Bantu), umu - Ntu, a person; ili - Zwi, a word; is a - Ndla, a hand; or in Swahili (Bantu), m-Tu, a person; ji-cho, an eye; ki-Tu, a thing. But this Nominative Affix (prefix or suffix) changes its form (in various ways) according to each change of Case, the altered affix indicating the altered difference of the noun's meaning, e.g. L. Person-æ, person-s; Verb-i, of a word; Man-u, by a hand; and Zulu ku-umu - Ntu, to a person; sa-ili - Zwi, of a word; nga-isa - Ndla, by a hand. But in those Bantu languages (like the Zulu) where the nominative prefix begins with a vowel, and the new additional affix ends in one, the two adjacent vowels always coalesce; so that in actual Zulu speech we get, not ku - umu - Ntu (to a person), but ku - mu - Ntu; not sa - ili - Zwi (of a word), but se - li - Zwi; not ng a - is a - Ndla (by a hand), but nge - sa - Ndla. Naturally, this vowel coalescence does not occur in those Bantu languages (like the Swahili) where the nominative prefix begins with a consonant; there the full form runs in actual speech, e.g. Swah. kwa - m - Tu (to a person); cha - ji - cho (of an eye); na - ki - Tu (with a thing).

These composite noun-forms in Bantu have not yet (most of them) been generally recognized as 'Cases' of the particular noun. But they have always been recognized in the Classics; as this Table will show.

Latin	Bantu		
	Zulu	Nyanja	Swahili
Nom. Hom-o(n), a man	u-mu - Ntu	mu - Ntu	m - Tu
Gen. Hom-in-is, of a man	so-mu - Ntu	cha-mu - Ntu	cha-m - Tu
Dat. Hom-in-i, to a man	ku-mu - Ntu	kwa-mu - Ntu	kua-m - Tu
Abl. Hom-in-e, by a man	ngo-mu - Ntu	ndi-mu - Ntu	kwa-M - Tu

If, then, these Bantu noun-forms are not Cases, what, in the terms of common grammar, are they? And if the whole series of a noun's such affixal changes does not constitute that noun's 'Declension', what, in terms of grammar, does it constitute?

Bantu words may seem weird concoctions, to us; but we are not possessed of the Bantu mind that conceived them. As an analysis of a Bantu word, one might suggest something as follows. Taking the Zulu example, ngo - mu - Ntu (by a person), one might call the whole a Composite Word; mu - Ntu, a Simple Word, or a Stem; Ntu, a root; mu, a Numerical Prefix; and ngo, a Prepositional Prefix.

From these preliminary remarks, let us now pass on to an examina-

tion of some of the main features of the Bantu language-structure. Those not familiar with any of the Bantu tongues, must carefully note the peculiar methods of construction, so as the better to be able later on to compare them with those of the other several 'foreign' languages, which have been cited by various writers as possible sources of Bantu speech; though why the Bantu should not have been just as capable of forming their own language as were those other foreigners, we fail to understand.

The Bantu nouns, as we said above, are divided into several Classes, and each Class is subject to Declension into several Cases. Below we give a Table showing the declension of a sample noun (*u-muNtu*, a man) into its simple cases. The grammatical names of these latter are of no consequence here. Many might prefer to call them simply after the manner shown here in brackets. The Cases, therefore, are:- 1. Vocative (or Call Case); 2. Nominative (Subject C.); 3. Accusative (Object C.); 4. Genitive ('Of' C.); 5. Substantive ('It-is' C.); 6. Agential ('By' C.); 7. Locative ('To-from-in-at-on' C.); 8. Sociative ('With' C.); 9. Referential ('About' C.); 10. Instrumental ('By-means-of' C.); 11. Causal ('On-account-of' C.); 12. Prepositional ('In-relation-to' C. - after Preps.); 13. Comparative ('Than' C.); 14. Quantitative ('As-much-as' C.); 15. Similitive ('Like' C.); 16. Genitive-Locative ('Of-in' C.); 17. Sociative-Locative ('Also-in' C.); 18. Approximative-Locative ('Near-to' C.); 19. Comparative-Locative ('Than-in' C.); 20. Similitive-Locative ('As-in' C.)

Zulu

	Sing.	Plur.
Voc.	muNtu! man!	baNtu! men!
Nom.	<i>u-muNtu</i> , a man	<i>a-baNtu</i> , men
Acc.	<i>u-muNtu</i> , a man	<i>a-baNtu</i> , men
Gen.	<i>so-muNtu</i> , of a man	<i>sa-baNtu</i> , of men
Subs.	<i>ngu-muNtu</i> , it is a man	<i>nga-baNtu</i> , it is men
Agen.	<i>ngu-muNtu</i> , by a man	<i>nga-baNtu</i> , by men
Loc.	<i>ku-muNtu</i> , or <i>e-muNtw-ini</i> , to, from, in, on a man	<i>ku-baNtu</i> , <i>e-baNtw-ini</i> , to, from, in, on men
Soc.	<i>no-muNtu</i> , with a man	<i>na-baNtu</i> , with men
Ref.	<i>ngo-muNtu</i> , about a man	<i>nga-baNtu</i> , about men
Inst.	<i>ngo-muNtu</i> , by means of a man	<i>nga-baNtu</i> , by means of men
Caus.	<i>ngo-muNtu</i> , on acct. of a man	<i>nga-baNtu</i> , on acct. of men
Prep.	<i>k (w) o-muNtu</i> , in relation to a man	<i>kwa-baNtu</i> , in rel. to men
Comp.	<i>kuno-muNtu</i> , than a man	<i>kuna-baNtu</i> , than men
Quant.	<i>ngango-muNtu</i> , as big as a man	<i>nganga-baNtu</i> , as big as men
Sim.	<i>njengo-muNtu</i> , like a man	<i>njenga-baNtu</i> , like men
Gen-Loc.	<i>sa-ku-muNtu</i> , of in a man	<i>sa-ku-baNtu</i> , of in men

Soc-Loc. na-ku-muNtu, also in a man na-ku-baNtu, also in men
 Appr-Loc. nga-ku-muNtu, near to a man nga-ku-baNtu, near to men
 Comp. Loc. kuna-ku-muNtu, than in a man kuna-ku-baNtu, than in men
 Sim-Loc. njenga-ku-muNtu, as in a man njenga-ku-baNtu, as in men

Nyanga *

Sing.

Voc.	muNtu! man!
Nom.	muNtu, a man
Acc.	muNtu, a man
Gen.	cha-muNtu, of a man
Subs.	ngwa-muNtu, it is a man
Agen.	ndi-muNtu, by a man
Loc.	kwa-muNtu, to-, from a man ku-Nyumba, to-, from a hut
Soc.	na-muNtu, with a man
Ref.	za-muNtu, about a man
Inst.	ndi-muNtu, by means of a man
Prep.	kwa-muNtu, in relation to man
Sim.	monga-muNtu, like a man

Swahili *

Sing.

Voc.	muNtu! man!
Nom.	muNtu, a man
Acc.	muNtu, a man
Gen.	cha-muNtu, of a man
Subs.	ni-muNtu, it is a man
Agen.	ni-muNtu, by a man
Loc.	kwa-muNtu, to-, from a man Nyumba-ni, to-, from a hut
Soc.	na-muNtu, with a man
Ref.	kwa-muNtu, (as regards a man)
Inst.	kwa-muNtu, by means of a man
Caus.	kwa-muNtu, on account of a man
Prep.	ya-muNtu, (in relation to a man)
Gen-Loc.	cha-Nyumba-ni, of in the hut

* These Nyanga and Swahili Case-forms have been casually picked up, scattered about here and there in the respective Grammars; neither of which had devoted any special attention to this subject of Case-formation.

A Case-system of such extraordinary length may well appear extravagant and unnecessary to us, who (unfamiliar with the languages of the Caucasus, where some languages have more than 40 such Case-forms)

are accustomed to 'muddle through' with almost no Cases at all. But our sentiments are wasted; the Cases are already there, part and parcel of the daily Bantu speech. Further, those sentiments are unwarranted; for so comprehensive and well-ordered a Case-system, by presenting in a nutshell, so to say, all those noun-cum-prepositional relationships which occur in almost every Bantu sentence, actually simplifies the learning, renders easy and immediate an understanding of the peculiar Bantu mode of thought, expression and construction, and, finally, hastens the learner's ability to converse, by transferring here to 'Nouns', right at the commencement of the course, matter of first importance, which in most Grammars is relegated to the chapter on 'Prepositions', at the very end of the book.

Zulu Adjectives may be used in three ways:- (a) predicatively (e.g. the boy is black); (b) epithetically (e.g. the black boy); and (c) independently, as nouns (usually expressed in English by the addition of 'one', e.g. a black one). When used predicatively, the adjective stands simply as an unchanged root (without any prefix) after the Substantive verb (e.g. u - m F a n a w a - B a M n y a m a, the boy he was black). When used epithetically, the adjective agrees with its governing noun in Class-prefix and number (e.g. u - m F a n a o - m K u l u, a boy big). But when used independently (as a noun), the adjective is declinable, exactly as with nouns (above) and with all the same Cases (e.g. n g i - K u l u m a n g o - m K u l u, I speak about a big one).

Below we give, as an example of the declension in Zulu of an independent or nounal adjective, the various Case-forms assumed by the Zulu word, o - m K u l u (a big one; from the root, K u l u, large, great).

Nom.	o - m K u l u, a big one
Acc.	o - m K u l u, a big one
Gen.	so - m K u l u, of a big one
Subs.	n g o - m K u l u, it is a big one
Agen.	n g o - m K u l u, by a big one
Loc.	k o - m K u l u, to-, from-, in a big one
Soc.	n o - m K u l u, with a big one
Ref.	n g o - m K u l u, about a big one
Inst.	n g o - m K u l u, by means of a big
Prep.	k (w) o - m K u l u, (in rel. to a big) etc. as above
 Nom.	 a - b a K u l u, big ones
Acc:	a - b a K u l u, big ones
Gen.	s a - b e K u l u, of big ones
Subs.	n g a - b a K u l u, it is big ones
Agen.	n g a - b a K u l u, by big ones
Loc.	k u - b a K u l u, to-, from, in big ones
Soc.	n a - b a K u l u, with big ones

Ref.	n g a - b a K u l u, about big ones
Inst.	n g a - b a K u l u, by means of big ones
Prep.	k w a - b a K u l u, (in rel. to big ones) etc. as above.

Each Noun-Class, singular and plural, has its own corresponding Pronoun, in two kinds:- (a) Self-standing; and (b) Prefixal, always and only attachable to verbs, adjectives, etc.

Both kinds agree with their nouns in prefix-concord and in number; and the Self-standing pronouns are declinable throughout, like the nouns they stand for.

The Personal Pronouns, self-standing (used when emphasizing the pronominal idea) and prefixal (when attached, as 'personal' modifiers, to verbs and adjectives), are as follows, for the several Persons and Classes of nouns:-

	Self-standing	Prefixal
Per. 1	Mi-na, I: me	n g i -
" 2	We-na, thou; thee	u -
" 3 Class 1	Ye-na, he, him; she, her	u -
" 2	Ye-na, he, him; she, her	u -
" 3	Wo-na, it	u -
" 4	Lo-na, it	li -
" 5	Lo-na, it	lu -
" 6	Yo-na, it	i -
" 7	So-na, it	si -
" 8	Bo-na, it	bu -
" 9	K ó n a, it	ku -

	Self-standing	Prefixal
	T í - n a, we; us	si -
	Ni-na, you; you	ni -
	Bona, they; them	ba -
	Bona, they; them	ba -
	Yona, they; them	i -
	Wona, they; them	a -
	Zona, they; them	zi -
	Zona, they; them	zi -
	Zona, they; them	zi -
	none	
	none	

Each Self-standing pronoun is then declinable, just as a noun, as follows:-

Sing.

Nom.	Mina, I.
Acc.	Mina, me
Gen.	sa-Mi, of me
Subs.	ngu-Mina, yi-Mi, it is I
Agen.	ngu-Mina, yi-Mi, by me
Loc.	Ku-Mina, ki-Mi, to, from, in me
Soc.	na-Mi, with me
Ref.	nga-Mi, about me
Inst.	nga-Mi, by means of me
Caus.	nga-Mi, on acct. of me
Prep.	kwa-Mi, (in relation to me) etc. as with nouns.

Plur.

Tína, we
Tína, us
se-Tú, of us
yi-Tína, yi-Tí, it is we
yi-Tína, yi-Tí, by us
ku-Tína, ki-Tí, to, from, in us
na-Tí, with us
nga-Tí, about us
nga-Tí, by means of us
nga-Tí, on acct. of us
kwe-Tú, (in relation to us) etc. as with nouns.

The Zulu verb is designed as logically and as perfectly as that of any language in the world, ancient or modern. The same may no doubt be said equally of any other of the Bantu tongues. In Zulu, for instance, the Indicative Mood alone contains at least 25 distinct and separate major Tenses, each of the tenses having an Indefinite, a Definite and an Adverbial form, making, say, 50 different tense-forms in this Mood alone. Thus, in Present Time only, we have 1. a Present Indefinite (e.g. Zulu *ngi-Lala*, I sleep); 2. Pres. Indef. Adverbial (e.g. *se-ngi-Lala*, now I sleep, and *ngi-sa-Lala*, I still sleep); 3. Present Definite (or Progressive) (e.g. *ngi-ya-Lala*, I am sleeping); 4. Pres. Def. Adv. (e.g. *se-ngi-ya-Lala*, now I am sleeping); 5. Present Stative (e.g. *ngi-Lele*, I am asleep); 6. Pres. Stat. Adv. (e.g. *se-ngi-Lele*, now I am asleep); 7. Present Contingent (e.g. *ngi-Ba Ngi-Lala*, I be I sleep = Eng. I sleep, customarily); 8. Pres. Cont. Adv. (e.g. *ngi-Ba se-ngi-Lala*, I be I then sleep, and *ngi-Ba ngi-sa-Lala*, I be I still sleeping); 9. Pres. Cont. Stat. (e.g. *ngi-Ba ngi-Lele*,

I be (I) asleep); 10. Pres. Cont. Stat. Adv. (e.g. *ngi-Ba ngi-sa-Lele*, I be (I) still asleep). And so these tenses repeat themselves throughout the Past, Perfect and Future Times.

For our present purpose, however, we shall confine ourselves (but in more detail) to the 6 tense-forms in commonest daily use, the Present, Past, Perfect and Future. They will suffice to give an idea how the Bantu verb is built up. The main point to remember is that each and every Bantu verb-form, whatever be its Tense or Mood (the Imperative being the only exception), must consist (like every noun) of a root or stem (giving the verbal thought) and a prefix (giving the pronominal thought), the latter being always in concord with the prefix of the subject-noun; thus, *iNja iGijima* (the dog it runs), but *isiLwane siGijima* (the wild beast it runs).

In the first example (Pres. Indef.) we shall show the verb-forms in full, that is with a verb-stem together with the prefical attachments as they vary according to the Person or the Class of the subject-noun. These same prefixes are used again with the other Tenses, and can be supplied from Example 1; save that the prefixes of the Past Tenses become slightly changed, through their combining with a past-time indicator, *á*.

Present Indefinite

Per. 1	<i>ngi-Hamba</i> , I walk	<i>si-Hamba</i> , we walk
" 2	<i>u-Hamba</i> , thou walkest	<i>ni-Hamba</i> , you walk
" 3 Class 1	<i>u-Hamba</i> , he-, she walks	<i>ba-Hamba</i> , they walk
2	<i>u-Hamba</i> , he-, she walks	<i>ba-Hamba</i> , they walk
3	<i>u-Hamba</i> , it walks	<i>i-Hamba</i> , they walk
4	<i>li-Hamba</i> , it walks	<i>a-Hamba</i> , they walk
5	<i>lu-Hamba</i> , it walks	<i>zi-Hamba</i> , they walk
6	<i>i-Hamba</i> , it walks	<i>zi-Hamba</i> , they walk
7	<i>si-Hamba</i> , it walks	<i>zi-Hamba</i> , they walk
8	<i>bu-Hamba</i> , it walks	none
9	<i>ku-Hamba</i> , it walks	none

Present Definite

Per. 1	<i>ngi-ya-Hamba</i> , I am	<i>si-ya-Hamba</i> , we are
	walking	walking
" 2	<i>u-ya-Hamba</i> , thou art	<i>ni-ya-Hamba</i> , you are
	walking	walking
" 3 Class 1	<i>u-ya-Hamba</i> , he is	<i>ba-ya-Hamba</i> , they are
	walking	walking
	etc.	etc.

Past Indefinite

Per. 1	ngā-Hamba, I walked	sā-Hamba, we walked
" 2	wā-Hamba, thou walkest	nā-Hamba, you walked
" 3 Class 1	wā-Hamba, he walked	bā-Hamba, they walked
2	wā-Hamba, he walked	bā-Hamba, they walked
3	wā-Hamba, it walked	yā-Hamba, they walked
4	lā-Hamba, it walked	ā-Hamba, they walked
5	lwā-Hamba, it walked	zā-Hamba, they walked
6	yā-Hamba, it walked	zā-Hamba, they walked
7	sā-Hamba, it walked	zā-Hamba, they walked
8	bā-Hamba, it walked	none
9	kwā-Hamba, it walked	none

Past Definite

Per. 1	ngā-ngi-Hamba, I was walking	sā-sa-Hamba, we were walking
" 2	wā-(w)ū-Hamba, thou wast walking	nā-ni-Hamba, you were walking
" 3 Cl. 1	wā-(y)e-Hamba, he was walking	bā-be-Hamba, they were walking
	etc.	etc.

Present Perfect

Per. 1	ngi-Hambi-ile, I walked have	si-Hamb-ile, we walked have
" 2	u-Hamb-ile, thou walked hast	ni-Hamb-ile, you walked have
" 3 Cl. 1	u-Hamb-ile, he walked has	ba-Hamb-ile, they walked have
	etc.	etc.

Future Indefinite

Per. 1	ngi-yaku-Hamba, I shall walk	si-yaku-Hamba, we shall walk
" 2	u-yaku-Hamba, Thou wilt walk	ni-yaku-Hamba, you will walk
" 3 Cl. 1	u-yaku-Hamba, He will walk	ba-yaku-Hamba, they will walk
	etc.	etc.

The reader will now find himself fairly primed for the work ahead, of comparing the Fula, the Egyptian, the Caucasian and the other languages with the Bantu, of which (it is variously asserted) they were

the source; and also of comparing the Bantu with those Sudano-Guinea tongues of Negroland, which, we prefer to believe, were, not indeed the parent, but the brother-offspring from the same ancestor, the ancient Ur-Negro, the common mother-tongue.

Chapter 7

MEDITERRANEAN THEORIES OF BANTU LANGUAGE ORIGINS THE FULA & EGYPTIAN THEORIES

The so-called "Mediterranean" Race (so named by the Italian anthropologist, Sergi), of reddish-yellow skinned Caucasians, is supposed to have entered North Africa, out of western Asia, somewhere about 10,000 to 15,000 years ago, (according to Sergi) in three main bodies and types:- 1. the Libyan branch, which pushed furthest west into Africa (fairer-skinned, curly-haired, agricultural people, comprising the modern Berbers, the extinct Guanches and the modern partly-negroid Tedas and Fulas); 2. the Hamitic (alias Kushite or Ethiopian branch, which populated the north-eastern portion of Africa about and beyond the Upper Nile region (a browner-skinned, curly-haired, pastoral people, comprising modern Nubians, Abyssinians, Galas, Somalis, and the partly negroid Masais and Himas); 3. the Ancient Egyptians (apparently intermediate between the preceding two, with a dash of Semitic thrown into their speech and probably also into their blood). A fourth or European section of the same Mediterranean race migrated into and along the south European littoral, giving rise to the Pelasgians in Greece, the Ligurians in Italy, and the Iberians in Spain.

The Fula Theory - The Fulas, then, were members of the Libyan branch of the ancient Mediterranean race; and the Fula theory of Bantu language-origins is championed by such giants as Johnston and Meinhof, the two leading authorities on Bantu speech in our time.

Thus, Prof. Meinhof⁽¹⁾ writes, that, in his opinion, the Fula speech "may prove to be the bridge between the Hamitic (Mediterranean) and the Bantu tongues". Sir Harry Johnston⁽²⁾ describes himself as "one of those theorists who believe that the Bantu type of language was formed by the impact on the Negro of some Mediterranean racial and cultural influences, in fact, that the class-prefix-and-concord type of language originated in the Mediterranean basin and invaded Africa." And he asks himself:⁽³⁾ "What was the type of language spoken by the earliest white colonists of Africa? Some French ethnologists have suggested that it may have been the ancestor of the Fula, Wolof, Temne, Bantu and Kordofan groups, a type of language offering faint resemblances in structure with the Lesghian speech of the Caucasus and the Dravidian languages of Baluchistan and India; a speech in

which the nouns were divided into more or less numerous classes, with distinction not based on sexual gender, and in which as a rule the root was unchanging, while much use was made of detachable prefixes and suffixes, linked up throughout the speech by concordant adjectival and pronominal particles. According to such a theory, therefore, the first Caucasoid invaders of North Africa would have used tongues akin to the Fula, and when they were forced ... to wander into Negro Africa, they became the ancestors of the Fula, and ... perhaps in the direction of Kordofan or the Equatorial Nile, developing into the Bantu family."

Searching now for the more recent history of these Fūl, Fūla or Fūl-be folk - in their own speech, they call a single member of their tribe a Pūl-o, plur. Fūl-be (mark the change of the consonant) - we shall find ourselves at once held up by the fact that, alas! like the Bantu whom they are brought forward to explain, they are themselves just as big a mystery. H. F. Reeve(4) informs us that their name, Ful signifies 'red', therefore the 'Red People' - we mention, parenthetically, that the Zulu also calls a 'fair-skinned' Native (whom we would call 'yellow skinned') a bomvu or 'red' person, owing to the slightly ruddy bloom common to the type. This description fits in very well also with the reddish-yellow colour of the Fuls. They are nice-looking folk, with oval faces, finely chiseled, often aquiline, noses, thin lips, and long wavy hair. They seem to be able to point to no country as their fatherland, but are found scattered about the Negro tribes, over some of which they rule, from the Senegal to Darfur. It is only during the last century that they have penetrated far eastwards; previously they had been confined to the western and central Sudan. Racially, they are supposed to be of Berber (i.e. Libyan) extraction, with a slight later infusion of Negro blood. So says Reeve.

H. R. Palmer(5) has fossicked out something more of the Fulbe's antecedents. He informs us that the Fulbe, as we know them today, are a comparatively young race. The modern Fulbe arose from a union of an Arab or Jewish graft on a stock of the Teda (or Tibu) type. These Tedas (he says) are one of the oldest surviving descendants of those Kushite or Elamite tribes which came over to Africa as early as 2,000 B.C. The second element in the union was derived from that compound of Arabs and Jews, historically known as Okba, which formed part of the early Muslim armies that invaded North Africa about 700-800 A.D. The early Jewish blood is still apparent in the Fulbe's 'rather full pendulous lip'. The union of the two peoples probably took place in the Morocco-Algerian region; after which the hybrid offspring (the modern Fulbe) were driven southwards on to the Western coast. They are said to have been already in being as a specific tribe, and to have been domiciled in the Futa-Jallon region, about the year 1300 A.D. At that time they migrated eastwards into the Sudan, until they reached the Bornu district; and it was from there that the Fulbe settlements in Darfur, Baghirmi and Mandara sprang.

So says Palmer.

C. H. Robinson, (6) a missionary in Nigeria, states that the Fulbe were at once cattle-breeders and warriors, who originally 'came from eastwards'; while E. D. Morel(7) more definitely declares them to be the descendants of the Hyksos or Shepherd Kings of Egypt - whence perhaps (or was it vice versa?) they have been dubbed the Wandering Shepherd Kings of Western Africa.

Sir Harry Johnston, however, prefers to follow Col. L. Binger rather than Mr. Palmer, and thinks that the second element in the Fulbe make up was, not Arabian, but Carthaginian, and that these latter came into contact with the proto-Fulbe on the coast of the Sahara Desert, south of Morocco, or near the mouth of the Senegal. In fact, Johnston(8) traces the Fulbe ancestry even much further back than Carthage, namely, right away to the Caucasus! "Here (in the Caucasus)," he writes, "were perhaps engendered the ancestors of the dark-haired, yellow-skinned Mukenaeans, of the Lydians and Etruscans; and also of those Dravidian invaders of India and Persia, whose languages today evince faint, far-off suggestions of affinity with the isolated, class-governed (i.e. having nouns divided into classes or categories, with appropriate pronouns and concord) Lesbian group of the south-west Caucasus. From this district likewise may have come the earlier civilisers of North Africa, the ancestors on the one side (the other being Negroid) of the Fula and similar pristine white invaders of Mauretania, Egypt and the Sahara, who introduced into West and Central Africa the class and concord families of African speech - Temne, Wolof, Fula, Bantu, Kordofan, Nilotic, Hottentot, Masai, etc."

We have said above that Palmer derives the modern Fulbe from a Teda-Semitic union. These Tedas were, according to him, of Kushite (or Hamitic) extraction, and the Fulbe consequently a Hamitic-Semitic compound. Heretofore, we believe, the Tedas had been adjusted, along with the Fulbe, of Berber (i.e. Libyan) origin, the primary stock, in both cases, having since become slightly negroized. But if the Fulbe came from the Tedas, then it is to the Tedas, not to the Fulbe, that we should look for Bantu language-origins. And, as a matter of fact, Johnston passed away with eyes already turned, wonderingly, in that direction. After having so long favoured a Hamitic parentage for the Bantu, and then at last having discovered that "it is curious that, but for a few loan-words in the east of Africa, there is absolutely no Hamitic impression or affinity about the Bantu languages", he now at length ventured to express a doubt. "Can the handsome negroids (the Himas and other such) from the north and east, who would seem to have been the leaven that stirred the Bantu (? Negro) dough more than two thousand years ago, and who urged these Sudanic negroes to spread over and occupy the southern third of Africa, have been derived from some stock like the Tibu (or Teda), which, though semi-Caucasian in blood, has received no language from the Asiatic Hamites?"(9)

We will now pass on to a closer inspection of the bone of contention itself, the Fulbe language. The Fulbe physical features thought to be sporadically noticeable among the Bantu, could of course, have been derived equally as well through a dozen other Hamitic channels. Not so, however, with any distinctly and definitely Fulbe linguistic traits. - In order to make our arguments more easily intelligible to South African readers, we shall, when making our linguistic comparisons, confine ourselves to the Zulu Bantu only.

The word-order in Ful - themselves they call their language the Ful-de - is nominative, verb, accusative; which differs from the usual Hamitic (Gala-Somali) nominative, accusative, verb, and the Ancient Egyptian (following the Semitic) verb, nominative, accusative; but is identical with Bantu.

All verbs end in -a, as in Bantu (thus, Nyama, eat - note the Zulu noun, iNyama, flesh, but verb, Dla, eat).

Most nouns end in a vowel, but not all; it depends upon the suffix.

In Ful, all nouns are suffixal, but verbs are prefixal. In Bantu, both nouns and verbs are all alike prefixal.

There is in Ful, also in Bantu, no dual number and no grammatical gender.

Nouns in Ful, as also in Bantu, are divided into two Groups (a Personal and an Impersonal); and the Groups are further subdivided into Classes (in Ful, for 'trees, liquids, instruments, places, animals', etc).

Group 1 (Personal) generally takes, as singular suffix, a particle ending in -o, and as plural, a particle, -be or -en; thus Gorko, man, Worbe, men.

Group 2 (Impersonal) - Class 1 (trees), sing. suff. -hi; pl. suff. -ji (e.g. Duku-hi, a pawpaw, Duku-ji, pawpaws).

Class 2 (liquids), sing. suff. -am; pl. none (e.g. Ndi-am, water).

Class 3 (instruments, places, animals). Here reigns systematized confusion, technically termed 'polarity'.

Ful grammars tell us of nounal suffixes only; nothing of nounal prefixes. To us, however, it looks as if each noun (from the examples below) carries both a prefix and a suffix; although we may be wrong. For to us the ever-changing initial consonant can hardly be regarded as anything else than a 'prefix'; unless, of course, we concede that a 'root' may constantly change its form. As far as these (by us assumed) prefixes are concerned, we notice a curious rule (which, if such, we think must be unique), by which the prefixes of the two Groups (personal and impersonal) and the two numbers (singular and plural) mutually interchange, the singular personal prefix becoming the plural impersonal prefix - a kind of cross-relationship, which, as we said, is called 'polarity'. Note the interchange in the following examples of the initial k and h, and g and w:

pers. grp. k-a-do, a slave
impers. grp. h-o-ru, a knee

h-a-be, slaves
k-o-bi, knees

pers. grp. g-or-ko, a man
impers. grp. w-udd-u, a belly

w-or-be, men
g-udd-i, bellies

In other such pairs, a singular s becomes a plural ts, and vice versa; a singular r, a plural d; a singular b, a plural w, and so on.

Now, what we should especially like to draw attention to here, is that these Ful consonants pair, in exactly the same way as they interchange in Bantu; though, in Bantu, under different circumstances: a fact we have not yet seen anywhere noticed; thus, in Zulu Bantu the verb, Hamba (conduct oneself), becomes the noun, inKambo (conduct); the Zulu future form, ngi-yaku-Buza (I shall ask), becomes (optionally) ngi-yawu-Buza; the Zulu verb, Sala (remain), becomes the noun, InTsalelo (remainder); the Zulu verb, Tanda (love), becomes the Suto verb, Rata (love); the Zulu verb, Lima (cultivate), becomes the noun, inDim'a (cultivated-patch); the Zulu uBaba (father becomes in Xosa uBawo (father), and so on.

In Bantu, the maximum number of noun-classes must be somewhere about a dozen (in Zulu, 'they are nine), each class having its own Pair of prefixes, singular and plural. In Ful, there are a score or so of such pairs of noun-suffixes (or classes). And just as each prefix in Bantu had (and, in some cases, still has) a modifying effect on the meaning of the noun-root, so too is it the case with the suffixes of Ful; thus -

Eng. a-Ful, Ful-o Ful-language, Ful-country.
Ful. Pul-o, Ful-be, Ful-de, Fula-du.

Zul. um-Suto, aba-Suto, isi-Suto, ulu-Suto.
Eng. a-Suto, Suto-s, Suto-language, Suto-country.

There is no separate 'article' either in Ful or in Bantu; but in Ful a doubling of the noun-suffix bestows a 'definite' sense on the noun-root, and in Bantu (Zulu) a similar doubling of the noun-prefix (though effected in a different manner) procures the same result. Whereas in Ful the second suffix remains wholly attached to the noun, in Bantu the second noun-prefix is not attached to the noun, but is inserted before the verb; thus -

Ful. Bi-ngel, a boy; but Bi-nge-ngel, the boy
Bi-be, boys; Bi-be-be, the boys

Zul. nga - Bona um-Fana, I saw a boy (with single, noun only, prefix)
nga-um-Bona um-Fana, I him saw the boy (double, noun and
verb. prefix)

Again, the Ful and the Bantu are in line, in that the nominative and accusative forms of a noun are alike; though some Hamitic tongues

(e.g. Gala) give the nominative (alone) a special suffixal indicator, while some Ethiopian languages do the same for the accusative.

The Relative construction in Ful is also, in principle, much like the Bantu, in that both languages re-employ the particular affix of the antecedent noun again as Relative indicator to the verb; thus:-

Ful. Baf-al, a door; Baf-al-al (for euphony pron. Baf-ang-al), the door. Baf-ang-al, ngal, the door, which.
Zul. isi-Valo, esi-, the door, which.

A similar affixal concord appears again in the case of adjectives and their nouns, the former, in both languages, following the latter; thus -

Ful. Bi-ngel Tu-ngeI, boy he tall he) = a boy who (is) tall,
Zul. um-Fana omu-De, he boy he tall) = a tall boy

Ful. Bi-be Tu-be, boys they tall they) = boys who (are)
Zul. aba-Fana aba-De, they boys they tall) = tall, tall boys

Possessive adjectives likewise follow their nouns, in both languages; thus -

Eng. a horse of me, a horse of him, a horse of them
Ful. Puts-u am, Puts-u ma-ko, Puts-u ma-be
Zul. iliHashi la-Mi, iliHashi la-Ke, iliHashi la-Bo.

Demonstrative adjectives are not unalike in the two languages, with Ful ka- in place of Zulu na-; thus -

Eng. this or that (person)	these or those (persons)
Ful. ka-nko	ka-mbe
Zul. na-n-gu	na-m-pa
Eng. this or that (thing)	these or those (things)
Ful. ka-njam	ka-nkon
Zul. na-n-tsi	na-z-i

The verb in the Infinitive takes, in Ful, a suffix, -go or -ugo; in Bantu, a prefix, ku- or uku-; thus, Ful. Ya-go (or Dill-ugo), both 'go-to'; Zul. uku-Ya, 'to-go'.

The tenses are constructed, both in Ful and Bantu, by prefixal pronominal attachments. The Ful forms are strongly reminiscent of those of Guinea-Negro Bulom, Temne, Yoruba and Ibo (see further on).

Ful.1 min - Hala, I speak, min - Kala, we speak
Zul.1 ngi-(=mina)-Kuluma, I speak, si-(=tina)-Kuluma, we speak

Ful. 2	a-Hala, thou speakest	on-Kala, you speak
Zul. 2	u-Kuluma, thou speakest	ni-Kuluma, you speak
Ful. 3	o-Hala, he speaks	be-Kala, they speak
Zul. 3	u-Kuluma, he speaks	ba-Kuluma, they speak

The Temporal changes are effected, in Ful, by suffixal changes (of the final vowel); in Bantu, by prefixal changes (rarely by suffixal); thus -

Ful. o-Yid-a he Love-s; o-Yid-i, he loved; o-Yod-ai, he love will
Zul. u-Tanda, he loves; w-a-Tanda, he loved; u-yaku-Tanda, he will
love.

Like the Bantu, the Ful verb also may assume, not only a nominative affix, but also an accusative; but in Bantu the accusative precedes the verb, as a prefix, while in Ful it follows it, as a suffix; thus -

Ful.	min-Tawa-mo,	I find him
Zul.	ngi(=mina)-um-Tola	I him find
Ful.	on-Tawa-be	you find them
Zul.	ni - baTola	you them find
Ful.	be-Tawa-mi	they find me
Zul.	ba-ngi(=mina)-Tola	they me find

The Passive Voice is formed in Ful by a suffixal -m or -ma, which compares with the Bantu (Zulu) Passive suffix, -wa; it may be noted that ma, wa and ba are interchangeable in Bantu languages; thus -

Ful. o-Yida, he loves o-Yida-ma, he loved is
Zul. u-Tanda, he loves u-Tand-wa, he loved is

Other Verbal Voices (Stative, Causative, Reciprocal, etc.) exist alike in Ful and Bantu; but here the suffixes are entirely unalike. Even in the Causative, which in Bantu, Hamitic and other languages is so remarkably similar (everywhere with some form of s suffix), is formed in Ful with a suffix, -an, which in Bantu happens to mark the Reciprocal Voice; thus -

Ancient Egypt	Ha, stand	se-Ha, make stand, place
Zul.	Ma, stand	M-isa, make stand, place
Teda.	Dul, grow	s-Dul, make grow, enlarge
Zul.	Kula, grow	Kul-isa, make grow, enlarge

But -

Ful. Anda, know,	Anda-na, make know, teach
Zul. Azi, know,	Az-ana, know each other ('make know' being in Zulu Az-isa, which is the Causative Voice).
Three Ful numerals are identical with those of Bantu, namely, Ful. didi, two, Zul. Bili; Ful. Tati, three, Zul. Tatu; Ful. Nai, four, Zul. Ne.	

Even so cursory a survey of the Ful language-structure is certainly impressive, and (at first sight) seems to point clearly to some Ful-Bantu relationship. But, mark you, we say 'relationship'; which is very different from saying that Fula is the *fons et origo* of Bantu speech. For right here comes the equally remarkable anti-climax, namely, that, except for the three numerals and some pronominal affixes already mentioned, there exist in the Ful vocabulary or word-roots no similarities whatsoever to the Bantu. Fortunately, however, since this Ful theory of Bantu language-origins was first conceived, new and important discoveries have been made, which, in our opinion, have robbed it of all its probability and recommendations.

We have found that those peculiar linguistic characters which had formerly been supposed to be the sole monopoly of Bantu speech (along with that of the Fulas), are not by any means a Bantu monopoly, but are features (in varying degrees) common and fundamental to all African Negro speech, and are especially developed in the western Negro tongues. The deduction, therefore, now must be that, if we accept the Fula parenthood of Bantu, that Fula parenthood must now be extended to cover the whole Negro field: which were absurd. Absurd, because it were unthinkable that the whole Negro race had had no original language of its own, and that that mother-language was not the real and only parent of all present-day Negro speech; and, further, that a foreign tribe of such relatively insignificant size and such recent age, as is that of the Fulas, could have imposed its form of language on a whole race of mankind a thousand times more numerous than itself and a thousand times its age.

If Palmer (see above) be right in his history, and the Fulas are really so modern as he asserts, derived, comparatively recently, from a Teda-Semitic union, then no Ful theory of Bantu language-origins can longer hold, but must be replaced by a Teda theory. But such a Teda theory is at once ruled out by the fact that the Teda language does not (as does the Fula) possess any of those distinctive Bantu characteristics, which alone could warrant any claim even to Bantu relationship, let alone to Bantu parenthood.

How, then, did the Fula speech come by its peculiar, supposedly 'Bantu' traits? So far as their short history takes us, the Fulas are a semi-Libyan people (half-castes, with consequently no motherland of their own), but whose domicile, throughout their lifetime, has

always been in western Africa, as Johnston (above) surmises, between southern Morocco and the Senegal. Consequently they have grown up with the West African Negro tribes as their continuous next-door neighbours. Half-castes already, did they perchance commingle again with their Negro neighbours? We think they must have done. And that is where they got both their Negro blood and their (so-called) 'Bantu' language-trait - the writer in the "Encyclopædia Britannica"(10) you know, describes the Fulas as a 'mixed Negro-Berber (Libyan)' breed. For the Negro tribes of that particular West African region, the Mandinkas (by-the-way, also suffix-using like the Fulas), the Temnes and other such, are precisely those Negro tribes whose language-structure (though not their vocabulary) most strongly resembles that of the Bantu, and who have consequently been dubbed 'Bantoid' Negroes. And you will remember that it is just in its language structure, not in its vocabulary, that the Fula speech resembles the Bantu. Is it not, then, with the Mandinka and Temne western Negro peoples that the Fula relationship should be sought, rather than with the Bantu? To our thinking, it is; and that is our solution of this Fula problem, and the consequent collapse, with us, of the whole Ful Theory of Bantu language origins. Never in their history did the Fulas come into any contact with the Bantu-speaking Negroes thousands of miles away from them; but they were always in immediate association with the Western Negro 'Bantoid' peoples.

The Ancient Egyptian Theory - Other students of Negro linguistics, like Miss L. Homburger, (11) prefer to place Bantu language-origins in the region of the Upper Nile, which, of course, came under considerable Egyptian influence: we shall tell the story (on ahead in this chapter) of those 240,000 soldiers of the pharaoh, Psammetichus, who rebelled, and marched away to seek wives and to settle among the Upper Nile Native tribes.

The Ancient Egyptians were distant relatives of the Fula ancestors; both peoples are thought to have been of mixed Semito-Libyan extraction. But the speech of the Egyptians was markedly Semiticized; which we have not seen charged against the Fula speech, despite their slight infusion of (supposedly) Semitic blood. Alongside the more impressive case of the Fulas (in regard to Bantu language-origins), the Egyptian hypothesis seems to be decidedly weak and unconvincing.

Before proceeding, however, to our comparisons between the Bantu and the several other languages, we must confess to the fact that the glasses of our linguistic binocular with which we view the several objectives, are seriously out of focus. For after all we are not here concerned with modern Bantu speech (the only kind we know), but with the Bantu of thousands of years ago. To arrive, therefore, at really useful, and even logical, conclusions, we should compare ancient (not modern) Bantu with ancient Egyptian and the rest. This unfortunately is impossible: for, despite a few shrewd guesses

by philologists, Old Bantu is as unknown as is Ancient Eskimo. Rather, then, than give up the struggle as entirely useless, we propose to do the best we can with the materials available, trusting that the fundamental principles and characters of the older tongues may, in the main, be still retained or reflected in the new.

We do not propose to hazard ourselves on the dangerous ground of Ancient Egyptian's more abstruse intricacies, but shall confine ourselves to its simplest fundamental features, which are at once more understandable to us and more to the point.

Some of the basic differences between the Bantu and the Egyptian language are the following.

The Egyptian numerals were totally unlike anything in Bantu; thus, 1. ua; 2. sen; 3 xemet; 4. stu; 5. suu; 10. meti.

Equally unlike were the personal pronouns, both self-standing and affixal (the Egyptian used suffixes).

Both grammatical gender and a 'dual number' figured in the Egyptian nounal and pronominal systems - gender, for instance, being indicated (in the masculine) by a suffixal -u (sometimes written -w), (in the feminine) by a suffixal -t.

Nouns were constructed with suffixes; thus, a-pauper (masc.), Hur-u, a-pauper (fem.), Hur-t; a-god (sing.), Neter, gods (plur.), Neter-u; a-goddess, Neter-t, goddesses, Neter-t-u.

Suffixes, again, marked the persons and tenses of verbs. True, there was no systematic conjugation of the verb in Egyptian; but there were various strange ways of conveying the 'times' or tenses of the actions by suffixal attachments; thus, Mr-f, loves-he (pres.); Mr-n-f, love-did-he (past); Mr-hr-f, love-will-he (fut.); Mr-tw-f, loved-is-he (passive). It must be remembered that the Egyptians wrote only the consonants of their words; so that the intervening vowel-sounds can be only arbitrarily guessed at; thus, Mr-f may be found written (by modern Egyptologists) as Mer-ef, and so forth.

The Egyptian word-order was - verb, subject, object, adverb (the Semitic rule).

Such were some of the more conspicuous features in Ancient Egyptian grammar; but the conspicuous characteristics of Bantu are exactly the reverse, namely, nouns and verbs formed with prefixes; word-order - subject, verb, object, adverb; while grammatical gender and dual number were utterly unknown.

As for Egypto-Bantu similarities, the following may be noted.

Nounal prefixes were not entirely absent from Egyptian; thus, nouns were sometimes formed from verbs by prefixing an m- to the root, e.g. Sdm, to-paint (v), m-Sdm-t, paint (n); just as in Zulu we may construct from Penda, to-paint (v), um-Pende, paint (n). Abstract nouns, again, were formed by prefixing bu- (sometimes written bw-), nt- or wa-, to nounal or verbal roots, thus, Nfr (or Nefer), good or be-good (adj. and verb), bu-Nefer, goodness (n); just as we have in Zulu Hle, good, and ubu-Hle, goodness. The professions also

were indicated by a prefix, yry-.

Egyptian adjectives followed their nouns, as they do also in Bantu; and they agreed with them in gender and number, as do the Bantu also agree in class and number.

Egyptian grammars tell us that there are three forms of personal pronoun in Egyptian, namely, (a) an independent or self-standing; (b) a suffixal; and (c) a dependent. It is, however, generally recognized that the Egyptian pronouns are still but imperfectly understood. Certainly, with those familiar with the Bantu pronominal usage, these supposedly three kinds of pronoun in Egyptian look very like two kinds only; for, to us, the third or so-called 'dependent' variety appears to be just as 'suffixal' as is the second. Even the Egyptian grammars declare that these 'dependent' pronouns were always 'closely attached' to 'the end of the verb', and were incapable of ever standing alone in the front of a verb for the purpose of beginning a sentence or of expressing emphasis (which was the peculiar function of the independent or self-standing pronouns). All which exactly fits also the Bantu case; except that in Bantu these accusative (so-called Egyptian 'dependent') pronouns are quite clearly affixes (i.e. prefixes) of the verb - just as, we surmise, they must have been verbal suffixes in the Egyptian. Thus, in Bantu (Zulu) we have a word,

Zul. u - ngi - Zwa
Eng. he - me - Hears.

Now, if we transpose the nom. and acc. prefixes (u-ngi, he - me) from front to rear (so that they become suffixes), and write,

Zul. Zwa - u - ngi
Eng. hears -he - me

we get exactly the Egyptian construction, namely,

Egy. Sdm - f - wy
Eng. hears -he- me

But the Egyptian grammars do not print it thus. They print Sdm-f wy (with the acc. pron. wy, me, 'standing alone'), despite their already having told us that this 'dependent' pronoun is always 'closely attached' to 'the end of the verb'. How the word may have been 'toned' in actual speech is, of course, unknown.

There was no Infinitive verb in Egyptian; nor is there one in Bantu. What Bantu grammars usually call the 'Infinitive Mood', and deal with it in the section on verbs, is really an abstract noun (of action), just as it was also in Egyptian; thus, in Egyptian such a verbal noun took a suffix, -t (because of its being regarded as a feminine noun), while in Bantu such a verbal noun took a prefix, ku- or uku-

(because it was regarded as an abstract actional noun), e.g. Egy, Mr-t, love-to Zul. uku-Tanda, to-love.

A feature in Bantu speech, rather strange to Europeans, is their penchant for impersonal passive statements, where we employ personal active statements, e.g. where we have 'they-say he is sick', the Bantu generally say 'it is said he-is sick'. Precisely the same habit the Egyptians had also (e.g. 'it is said', 'it is known', etc.).

There was no real Passive 'voice' in Egyptian (so it is said); yet there were ways of expressing such a sense by suitable suffixes to the verb, usually a-tw or a-w: thus, Mr-f, loves-he, Mr-tw-f, love(d)-is-he, and in Zulu Bantu u-Tand-a, he loves, u-Tand-wa, he love(d)-is. We do not know why these changed verbal forms in Egyptian should not constitute a Voice.

The presence of a Causative voice, however, is recognized, formed by a prefix s- or se-; thus, Mr-t, love-to (the final -t indicates a fem. noun), and s-Mr-t, cause to love, the prefixal s- comparing with the Bantu suffixal -isa, e.g. Zulu, uku-Tanda, to love, uku-Tand-isa, to cause to love.

We have not seen it anywhere stated that Ancient Egyptian knew anything of 'noun-classification' (one of the strong points in Bantu); but the employment in Egyptian of what they call 'determinatives' (that is, special pictographs, of which there were some 150, and which, to us, look very like 'class-signs') placed at the end of words (like suffixes) for the purpose of making clear the particular meaning of the preceding ideogram (word-root: it is not known whether these signs were actually part of the spoken language, or were merely signs for use in writing), certainly does suggest a 'noun-classificatory' system. Thus, the Egyptian root, Sba, followed by the special sign (i.e. determinative) for 'heavenly bodies', would mean 'a star'; but the same root, Sba, followed by the special sign for 'buildings', would mean 'a door'. This is exactly paralleled in Bantu by e.g. the Zulu root, Lilo, which, when carrying the um- 'Class-sign' (as um-Lilo), signifies 'Fire', but when carrying the isi- Class-sign (as isi-Lilo), means 'a-wailing'. So there does not seem to be much difference between the two systems, the Egyptian 'determinative' and the Bantu 'determinative' and the Bantu 'class-sign'.

Further, this same fact (that is, of there having existed, in Egyptian, words of the same ideogram, but with different meanings) makes one wonder whether there may not also have been in use a system of 'tone-accentuation', which the determinatives served to indicate in script.

As for the Egyptian vocabulary, one may safely say that Bantu affinities were virtually non-existent, save only for half-a-dozen, probably coincidental, similarities (just as was the case with Fula), e.g. Egy. Ra, sun, Zulu, I-Langa, sun; E. I, go, come, Z. Ya, go Za, come; E. Ka, bull, Z. In-Kabi, bullock; E. Ma-t, mother, Z. u-Mame,

mother; E. Su, light, Z. Sa, become-light; E. Ta, earth, Z. um-Hlaba-ti, soil, West Sudan Bargu, Te, earth; E. Tet, speak, Xosa (Bantu) Teta, speak; E. Sema, tell, Swahili (Bantu) Sema, speak.

All in all, then, granting Egyptian certain minor similarities to Bantu, one feels that they do not suffice to convince one of even a *prima facie* case for Bantu relationship, let alone Bantu parent-hood, or that they are any stronger than similar evidence producible from many other tongues, ancient and modern. As for lexical similarities, they are much more numerous in Sanskrit (which has never made a bid for Bantu origins; see ahead, after 'Sumerian Theory'). Indeed, it were difficult to believe that a language so infantile in its simplicity, without even regular tense, mood and voice forms, as was the Egyptian, could ever have borne as its offspring a system of speech so scientifically complete as is the Bantu: one cannot produce figs from thistles.

But if, as is claimed, the Egyptians were capable of imposing their speech upon a whole half of the Negro race, they must also and at the same time, one would suppose, have imposed upon it some measure of their peculiar customs and beliefs. Let us therefore now turn to a consideration of the Egyptian life and history.

The earliest written records of African history are those left us by these Ancient Egyptians. From them we learn that when the 'Mediterranean' (Libyan) invaders arrived upon the Nile, they found there another people already in possession, and these people withal were of a negroid type. E. Naville, (12) who made a special study of those earliest Egyptian times, has even told us their name. "I believe," he says, "the name of the prehistoric Egyptians (i.e. inhabitants of Egypt) has been preserved. They are called the Anu. The sign, An, with which their name is written, means a pillar - a column of stone or wood, or even, as Brugsch translates, a heap of stones. According to Brugsch also, their name, Anu, or in the later inscriptions, Anti, means the Troglodytes or the Trogodytes (cave-dwellers), the inhabitants of caverns, and in the Ptolemaic times their name applied to the Kushite (=Hamitic) nations occupying the land between the Nile and the Red Sea. (13) But we find them much earlier; they often occur as Anu ta Khent, the Anue of the Lower Nubia. The Anu are found also much further north. In the inscriptions of Sinai we see the king, Khufu, striking the Anu, the inhabitants of the mountains who are evidently the population he conquered when he invaded the peninsula. The land of Egypt is often called the Two Lands of An; so that we can trace the name of An, not only among the neighbouring nations of Egypt, but in the country itself, from an early antiquity. Evidently this name - the two lands of An - for 'Egypt' is a reminder of the old native stock before the conquest. Anti, a word with an adjective form, means a bow. The sense of the word seems to be 'that of the Anu, the weapon of the Anu'. The Anu (as depicted on the slate palettes, among the oldest monuments of Egypt) use arrows with triangular

flint points. Several Egyptologists have admitted that the Anu were foreign invaders, who had been repelled by the Egyptians. On the contrary, I conclude ... that they were the native stock occupying the valley of the Nile, and that they had been conquered by invaders, who very soon amalgamated so completely with their subjects, that they formed one people. The aboriginal stock ... had carried the civilisation to a certain point. But it is clear that before the historical times ... a foreign element entered the Valley of the Nile, subdued the Anu ... and created the Egyptian Empire. With this invasion appears the hieroglyphic writing "

These foreign invaders, thinks Naville, hailed first from Southern Arabia, and settled on the opposite coast (on the western side of the Red Sea) in Africa. Both sides of the Red Sea now became known by the same name, indiscriminately Punt or Kush. The sculptures of the Temple of Queen Haptshpsu at Deir-el-Bahari show us what was the appearance of the people of Punt in her days. They seem to have been a mixed population, in part Negroes, brown or black, and in part pure Puntites, who were very like the Egyptians. But though they hailed from Arabia, they were not Semites, but Hamites, like the Ancient Egyptians themselves and other peoples in Northern Africa (Sergi's 'Mediterranean Race'). "If they had been already civilised before reaching Africa, they would have left traces of their passage in the various places where they stopped. At present no vestiges of an early Egyptian civilisation have been discovered in Southern Arabia, or even in Upper Egypt."

These Anu, these pre-Egyptian Nilemen, used, as said above, bows and flint-tipped arrows; they had no knowledge of metal. They buried, without mummification, in small oval or rectangular graves, with the body lying, skeleton folded, knees up against the mouth, hands at height of mouth or holding the knees - by-the-way, a distinctly Bantu burial. "He has exactly the so-called embryonic position, which finds its explanation in that African custom. If afterwards vases with food and drink, and some of his tools, are put around him in this grave, his tomb will be the abridged image of the hut in which he sat in his lifetime; it will be his 'eternal house', as the Memphite Egyptians called the tomb." (14) Rude human figures exhibiting steatopygy and traces of 'tattooing' (? cicatrization) were found with the bodies in the graves; as well as pottery of different colours, vases of hard stone well made, and flint instruments of exquisite workmanship. From this meagre description of the Anu, says Naville, and from their pointed beards, they 'do not look like Negroes' - he was plainly unaware of the fact that a goodly number of Bantu men are quite hairy about the face (such a one is dubbed by the Zulus an iHwanqa), some growing quite respectable, even 'pointed', beards (distinguished among the Zulus by such terms as *i*Tshebe, *u*Tshatshavela, etc.), the hair of which, when straightened out by plaiting with dry grass, attains fully four inches in length. Note the reference to the 'plaited'

beard below.

By way of parenthesis, before passing on we may observe that these mysterious Anu or Anti, so dimly described on the farthest horizon of Africa's past, are not without their relevance to our present study of Bantu origins. Who may these pre-Egyptian Nilemen have been; and what became of them? It seems pretty certain that they could have gone, like all other good 'negroids', nowhere else than further southward into Africa. It were perhaps too fanciful to suppose that they may in any way have been related to the ancestors of our Bantu. All the same, we may tell you that these latter people too have but one name for themselves, in two dresses, some tribes calling themselves *baNu* (*bAnu*), others calling themselves *baNtu* (*bAntu*); and you will notice there some reflection of the older Egyptian names. Challenging, is it not? But the modern name, *baNu* or *baNtu*, does not signify either 'pillar', or 'stone-heap', or 'cave-dweller', but simply 'human-beings' or 'people', which is the only term the modern Bantu have for designating their race; indeed, just as the Egyptians too called themselves *Romi*, the Hottentots call themselves the *Khoikhoi-n*, the Siberian Tunguses the *Don-ki*, and the Eskimo the *Inu-it* - all which names signify alike simply 'the people'.

Although, historically, not yet clearly discernible, our Negroes are certainly already hovering about in the offing. Sir Flinders Petrie (15) will now continue the story, or rather start a new one. In historic times, he says, the 1st Dynasty records present three different conquered races then in Egypt, of which the first was "the plaited beard type, with curly hair and thick nose. These are probably from a hot climate, as they wear no clothing; but the face is not at all prognathous like the negro, nor is the nose short. They are most like the figures at Ibriz in North Syria. They were conquered early in the unification of Egypt, and are therefore not probably on the north border. The only mixture of the known races that might produce this type would be mulatto mixture of the pointed-nose type (the ruling race in the last stage of the predynastic times) with the negro, having the beard and the nose-length of one and the thickness (of nose) and curly hair of the other."

Petrie believes that, immediately following the primordial occupation of Northern Africa by Modern man of a negroid palaeolithic type (whom he takes to have been the proto-Bushman), there came "an entirely different people, of European (? Caucasian) type, tall, slender, pale, with long brown wavy hair." He surmises, from several similarities of culture and features, that they were of the Syrian or the Libyan type, and he concludes, "there can be no reasonable doubt, after viewing all the evidence, that the Libyan is the main stock of the Egyptian race in prehistoric times." Now, these 'Syrian' or 'Libyan' invaders of Petrie are manifestly a branch of the 'Mediterranean race' of Sergi, from which, according to the theory

of the latter, Libyans (or Berbers), Hamites, and the early inhabitants of Greece, Italy, and Spain, were all alike derived: "the Egyptians", says Sergi, (16) "were a racial branch from the same stock which gave origin to the Libyans specially so called, one of the four peoples of the Mediterranean." And these 'Mediterranean Libyans' of prehistoric Egypt - Johnston(17) opines that they entered North Africa out of Western Asia about 15,000 years ago - were the people who, just prior to the commencement of the Egyptian historic period, did the conquering of the 'plaited beard' mulatto residents of Upper Egypt, mentioned by Petrie (above). But who was this plaited-bearded mulatto of Petrie? Presumably he was the Anu or Anti of Naville. And again presumably, this Anu or Anti man intermarried with a lady of the pointed-nosed Libyan type instreaming from Asia, and produced the earliest 'Egyptian' race, just prior to the historic period.

A thousand years pass as a day away in the story of Early Egyptian history. And a thousand years having already passed since they first set up as rulers on the Nile, the Negroes are at last, without any further doubt, plentiful and plain in the land. Probably they had been there all the time; for those 'Anu or Anti' of Naville and those 'thick-nosed, curly-haired' folk of Petrie, if not actually Negroes, certainly have a very negroid appearance.

We will now get to actual Egyptian-Negro contacts; and the result will be a rather sorry one. The Egyptian pharaohs were afflicted with the malady common to their caste, namely, they, like the ancient Romans, the medieval Spaniards and the modern English, indulged first and foremost in conquering other peoples and plundering them of their property and lands, while giving the, directly, little or nothing in return. The Ancient Egyptians are lauded as among the greatest civilizers of the world. Whether they ever did anything at all to civilize their immediate Negro neighbours, is a matter of doubt; but they certainly mightily enjoyed plundering those helpless (and incidentally wealthy) people; indeed, that is the only thing they did for them, which, they themselves, thought it worth while to put on record. They had been supreme in the Nileland already more than a thousand years when Sneferu (4024-3998 B.C. - Petrie's dates) indulged in "a Negro war, in which 7,000 people and 200,000 cattle were taken." (18) From this we may assume that the Negroes thereabouts (6,000 years ago, mind you) were already pastoralists on the large scale. In the reign of another merry monarch with the appropriate name of Mery-Ra (3467-3447 B.C.), Negroes were levied from "Aarthet, Maza, Aam, Wawat, Kaau, and men of the land of Tamchu." (19) Maspero has identified several of these places as having existed in Upper and Lower Nubia. Antef V (2852-2832 B.C.) also had his little "triumph over Negroes." (20) Usertesen 1 (2758-2714 B.C.) left behind him a tablet (now in Florence) in "Wady Halfa which records the conquest of several Negro tribes, Kas, Shemyk, Khesaa, Shat, Akkerkin" and others. (21) His descendant, Usertesen III (2660-2622 B.C.),

continued the tradition. He had purposely constructed a great canal, "the most excellent of ways of Kha-kau-ra (alias Usertesen III), living for ever;" then had sailed southward along it "to crush Ethiopia the vile", and came back having completed the conquest of Nubia. "I (the kind)," he proclaimed by tablet at Semneh, "made my boundary south of my fathers; I did more than was committed to me by them; I, the king, both say and did it." But "it is truly a coward who is oppressed upon his own boundary; for the Negro obeys as soon as the lips are opened; an answer makes him draw back; he turns his back to the impetuous. They are not valiant men; they are miserable, both tails and bodies. My majesty saw it myself; it is no fable. I captured their wives, led away their peoples. I went out to their wells (in the desert valleys) and smote their cattle and destroyed their corn and set fire to it. By my life and my father's life, what I say is the truth." (22) And as a fitting climax to this triumphant oration, "my majesty", he says, "caused a statue of my majesty to be made upon this boundary", and Semneh, above the second cataract, became the extreme frontier of Egypt to the south. "Let it not be permitted any Negro to pass this boundary northward, either on foot or by boat; nor any sort of cattle, oxen, sheep or goats, belonging to the Negroes. Except when any Negro comes to trade in the land of Aken or on any other business, let him be well treated; but without allowing any boat of the Negroes to pass Heh for ever." (23) All which ancient tradition of Negro repression and exploitation still flourishes gloriously in Africa under the rule of the modern Whiteman even in this 20th century A.D. Amenemhat III (2622-2578 B.C.) carried on the good old practice, and was able to leave on record the usual "overthrow of the Negroes." The Egyptians about this time had already defied their own law, passed beyond their statue to majesty, and embarked on campaigns of conquest into the Upper Nile region, reaching as far as the present province of Dongola. (24) But 'thirty pages' ahead in Egypt's history (25) vengeance came down upon them; and "Nehesi, the successor of these kings, appears to have been a Negro!" though possibly he was only "a Sudani slave or soldier raised into power as the only hope of an expiring rule" - the name, Nehesi, we may add, looks suspiciously like the Egyptian word, Nahsi, meaning 'Negroes'. Will history ever repeat itself? But now we have reached the period 1503-1449 B.C., and the tables are turned once more. Tahutmes III on the throne; and his annals declaring that the tribute of wretched Wawat (Sudan Negroes) was "gold, 274 deben; negroes, male and female, 10; bull calves ... all good things of the country. The harvest of Wawat likewise." (26) Amenhotep III (1414-1379 B.C.), father of the enlightened religious reformer, Akhenaten, records as one of the glories of his reign, that he slew "312 more of the negroes". (27) Hor-em-heb (1332-1328 B.C.), a hundred years later, although he accomplished no glorious Negro conquests during his brief reign - he had achieved quite a goodly share of Negro-smiting prior thereto - left us a record

much more to his credit, to wit, an actual picture of the unhappy Negro's self, with leopard-skin and feathers complete. (28)

Another 600 years flit by in the annals of Ancient Egypt, and we find ourselves translated into the country of the Blue and White Nile, and our interest mounting apace. And we find ourselves amidst a host of Pharaoh's soldiers, seeking a new life and romance in those Arcadian wilds. Psammetichus (664-610 B.C.) was reigning away in Lower Egypt, and his army was in revolt. Two hundred and forty thousand of them ('tis said), wearied by being kept continuously 'out in the cold' on the furthest confines of their country, bethought themselves of the Blue and White Nile and the gayer life there offering. So, after enduring the torture for three years, they decided on a change of allegiance - they would join the opposition monarch, king of Ethiopia the vile, four months journey up the Nile; and they forth-with put the plan into operation. Whereupon "the Egyptians pursued after them, all the horses and chariots of Pharaoh ... and overtook them", as on a previous occasion (Exod. 14. 9). But when Pharaoh came, and beheld arrayed before him, with loins girt, 240,000 truculent fighting-men, he at once became more diplomatic, and "besought them not to desert the gods of their country, nor abandon their wives and children. 'Nay; but', said one of the deserters, with an unseemly gesture, 'wherever we go, we are sure enough of finding wives and children'". (29) And there was little doubt they did; for as Strabo(30) continues the tale, these 'Sembritæ' (as he calls them) settled about the junction of the Blue and White Niles, and taught the Ethiopians the manners of Egypt and helped to civilize them: the first we hear of any Egyptian civilizing activities among their Negro neighbours. But what became of those thousands of Negro-Egyptian half-breeds? Had they perchance anything to do with our Bantu origins? We cannot say. Yet, the problem is there: where is their offspring? Or was it all merely a fable? If this be fable, well then nothing in Herodotus, or Strabo, or Diodorus Siculus, may be fact!

Sir Harry Johnston, than whom none knew Africa better, spent a lifetime wrestling with this puzzle of Bantu origins. His cogitations, however, do not seem to have led him to believe in any Egyptian origin of the Bantu language; he still clung to the Fula theory. Nevertheless, he was constantly puzzled by the Egyptian features - or was it Gala?; personally he could never decide, the two being so alike - looking at him out of many Negro faces and strongly suggesting to him an infiltration of Egyptian (or Gala) blood. "Sometimes one is disposed to think," he writes, (31) "that these remarkable cattle-breeding aristocracies in the heart of Central Africa - the Bahima, Batusi, the Makarka and Mangbetu - are descended from Egyptian colonists of two or three thousand years ago. I have certainly seen individuals in Western Uganda and Unyoro who were so remarkably Egyptian (rather than Gala) in features, that I took them actually for Egyptians left behind by Emin Pasha's expeditions. But they turned out to be local

aristocrats who knew absolutely nothing of Egypt. Others again of this type were so strikingly like Galas and Somalis, that the Somalis of my party declared them to be of their own race. The pure-bred Gala resembles physically the Dynastic Egyptians. It is possible these aristocracies of East-central Africa and of the Central Sudan do not owe their origin to Egypt, but to former attempts of the Galas and Abyssinians to penetrate Negro Africa. Personally I am inclined to invoke both influences" (Egyptian as well as Gala).

Johnston(32) returns to the same point once more in his last great work, and says" "One is led irresistibly to deduce from linguistic, ethnological and anthropological evidence before us that at some such critical period in their career, the negro speakers of the early Bantu language were brought under the influence of a semi-Caucasian race from the north or north-east. Perhaps it was a gradual drifting into Central Africa of Egyptian or Gala adventurers coming up or across the basin of the Mountain Nile; an infiltration of a superior type of man rather than a forceful invasion. Descendants of such ancient civilizers of Central Africa are undoubtedly to be seen at the present day in the Bahima, Ruhinda, Batutsi aristocracies of the Nyanza regions, the Mangbetu and Azande 'royal' families of the Nile-Congo water-parting, the Bashi-busho-ngo of Central Congoland, the Luba chieftains, and the many handsome-featured pale-skinned castes and ruling clans in so many of the Bantu peoples. Such good-looking 'negroid' types may be encountered among the Zulus, the Bechwana, the Herero, the Alunda, the Baluba, the Manyuema and the northern Congo riverain tribes. Livingstone, Burton, Stanley ... were all struck with the Egyptian-like features of the aristocratic families in the big Bantu states."

In all this, there certainly does seem to be some evidence pertinent to our enquiry on Bantu origins. But if such an importation of Egyptian blood into the Negro race be a fact, we should naturally expect it to be accompanied also by a corresponding amount of Egyptian civilization.

Prof. Elliot Smith regards Ancient Egypt as a greater civilizer of mankind even than Ancient Rome. Whereas Rome spread her culture throughout an enormous empire, Egypt civilized the world. "Many of the most distinctive practices of Egyptian civilization suddenly appeared in most distant parts of the coast-lines of Africa, Europe and Asia," and he suggests "that the Phœnicians must have been the chief agents in distributing this culture."(33) "The essential elements of the ancient civilizations of India, Further Asia, the Malay Archipelago, Oceania and America were brought in succession to these places by mariners, whose oriental migrations began a trading intercourse between the Eastern Mediterranean and India some time after 800 B.C.; and the highly complex and artificial culture which they spread abroad was derived largely from Egypt (not earlier than the 21st Dynasty)".

But if such was the impulse of Egyptian culture that its force was

effective overseas even unto the ends of the earth, we can hardly expect that its influence remained inoperative round about the homeland itself, where no ocean barriers existed to impede its progress. "For many centuries," says Elliot Smith, (34) "the effects of Egyptian civilization had been slowly percolating up the Nile amongst a variety of people, and ultimately, with many additions and modifications, made themselves apparent among the littoral population of East Africa." Ancient Egyptian 'idols' (so-called) have even been reported as found in recent years as far south as Mombasa. (35)

We do not know exactly what race of man Elliot Smith had in mind as in those early times domiciled in East Africa, and so capable of receiving the Egyptian civilization there. If East Africa was inhabited by anybody at all in those days, it can only have been by the Bantu; we can think of no other possible inhabitant there at Elliot Smith's date, viz. subsequently to 800 B.C. Does, then, the Bantu social and religious system show any signs of Egyptian influences ever having reached them? Yes, and no.

All the principal and distinguishing features of the Egyptian religion are entirely absent and utterly unknown to the Bantu race - its hundreds of local and cosmic gods; its 'heaven' above, where dead kings shone as stars; its sun-worship (these last two points, it may be noted, show some affinity with the Bushman religion! p. 82); its last judgment; its special and hereditary priesthood. And the same is it with the most important elements in the Egyptian social system - its knowledge of writing; its wheeled chariots and ox-drawn ploughs; its wheat and barley grain-plants; its irrigation and water-drawing devices; its individual land-tenure and payment of rent; its knowledge of brick making and house building, mortar and building in stone, glass-making, and wheel-made pottery; and its hunting and fishing nets.

But against these deficiencies in the Bantu system, there is also an impressive array of other Egyptian customs which hold a prominent place within it.

Ancestor-worship is the universal religion of the Bantu. Now, the many so-called 'local' gods of Ancient Egypt were most probably really 'tribal' gods, and, as such, they look very much like survivals of an earlier ancestor-worship, the apotheosis of ancient tribal founders or kings. Then there was the Egyptian serpent-worship (so-called), in which the 'gods' were wont to manifest themselves as snakes; just as with the Zulu Bantu their dead are believed to re-appear in the family-homes in the guise of certain snakes, which are accordingly religiously 'respected'. The sculptured gods of Egypt are reflected in the humbler fetishes of Western Negroland. The ghost or double (*Ka*) of the Egyptian dead was as dependent for the necessities of its after-life upon the care and food-supplies of its earthly relatives, as are today the departed Zulu *patres-familias* on the constant provision of beer and meat by the families they left behind. The Bantu do not, like the Egyptians, embalm their dead, but many tribes have the cus-

tom of 'mummifying' their great dead, especially kings, by various processes of corpse-drying prior to earth or tree burial. Egyptian commoners were buried wrapped in sheep-skins, and Bantu royalties are buried wrapped in ox-hides. Circumcision, cicatrization, ear-boring, dental-mutilation, lip and nose perforation, and body-smearing with red-ochre, all adorned the living Egyptian body, as they still do also those of the Bantu. The smelting and working of metal was practised by both peoples. In Egypt all the youth of the land was liable to enlistment in the army, as is the case also throughout all Bantu-land; and in both armies the warriors were equipped with spears, bows and arrows, clubs and ox-hide shields. Trade by barter, supplemented by a metal-ring currency, was customary with both peoples. The Egyptian reed-floats are, even still, the only form of water-conveyance for river crossing known to many Bantu tribes (including the Zulu-Xosas and Sutus); though canoe-building (most likely learned from the Egyptians) was practised by the Nile Negroes already 2,600 years before Christ (p.131). The Bantu know nothing of cotton or linen; but many of their tribes weave cloth of exquisite quality and design out of divers sorts of fibre (see samples in the Rhodesian Museum). In the Cape Town Museum, as well as in the British Museum, London, may be seen specimens of grass basket-work made in Egypt during the 4th Dynasty, well nigh 6,000 years ago, in which the method of plaiting and the shape of the baskets will be found to be identical with the work produced in Zululand today. Samples, too, of the very earliest Egyptian pottery in the British Museum prove, in both shape and workmanship, to be exactly like the large beer-vessels (*is i Ká m-ba*) still in daily use among the Zulus. Wooden hoes were used in the fields of Ancient Egypt, as they were, until a century ago, also in modern Zulu and Xosa lands; and when the day's toil was over, both Egyptian and Zulu went to sleep with his head laid upon a selfsame wooden head-rest. Strange poetic god and goddess myths (see *u Nom-kubulwana*, in the chapter on 'Mysteries and Myths' in our other work on *The Zulu People*) and idyllic Dionysiac ceremonies (see *u mShopí*, in the same work and chapter) were, even within our own memory, still met with amongst the Zulus and some other Bantu tribes, which could never have been spontaneously conceived by the dull, prosy, essentially materialistic, ancestor-worshipping Negro mind, and which, if they did not come directly from Egypt, must certainly have been derived from some other Mediterranean source.

It is not to be understood, of course, that all the customs enumerated above were invented by the Egyptians, but simply that they practised them; for it is well known that some of them in vogue even among the much more ancient Palaeolithic and Neolithic peoples, and even among the pre-Egyptian negroid Anu, or Anti of the Nile. All that can be definitely stated here is that the Ancient Egyptian and the modern Bantu civilizations had certain things in common; which, in turn, may mean, either some direct intercourse between the two

peoples, or some equal inheritance from a remoter common source, or that each people, owing to the possession of similar mental workings and social needs throughout all mankind, invented the customs independently.

If we accept the first of the above possibilities, then we shall find ourselves faced with the new question, as to how, where and when the Egyptians could have come into such intimate and prolonged association with a large section of the Negro race as to have been able to impose upon it so many of their peculiar life-habits. No Phoenician ships could ever have sailed into Negroland to carry there the goods. Our only answer to this peoblem is to refer you back to the story of Psammetichus (p132), and leave you to draw your own conclusions.

And the main point for judgment there will be, Did those Egyptian soldiers also impose their speech upon one whole half of the African Negro population? Personally, we do not think they did; otherwise one would have to explain how those same, peculiarly Bantu, speech-elements came to be spread throughout the whole Sudanic and Guinea language-fields.

1. Meinhof, I.A.L. 100
2. Johnston, "Jour. Afri. Soc." 20. p.188
3. ib. "Jour. R. Anthropol. Inst." 43. p.381-2
4. Reeve, G. 200
5. Palmer, "Jour. Afr. Soc." 22. p.123
6. Robinson, N. 15-6
7. Morel, W.A.
8. Johnston, V.R. 205
9. ib. S.B.L. vol. 1. 26
10. "Ency. Brit." 1910, art. 'Fula'
11. Homburger, W.P.B.
12. Naville, "Jour. R. Anthropol. Inst." 37. p.206
13. see Müller, "Frag. Hist. Graec." III. 477
14. Naville, "Jour. R. Anthropol. Inst." 37. p. 203-4
15. Petrie, "Jour. R. Anthropol. Inst." 36. p. 199
16. Sergi, M.R.
17. Johnston, "Jour. R. Anthropol. Inst. " 43. p. 381
18. Petrie, H.E. vol 1. 34
19. ib. ib. 94
20. Petrie, H.E. vol. 1. 137
21. ib. ib. 163
22. ib. ib. 179-80
23. ib. ib. 181
24. "Bulletin of Boston Museum of Fine Arts," XII. 23
25. Petrie, H.E. vol. I. 221
26. ib. vol. 2. 118
27. ib. ib. 180
28. ib. ib. 249

29. Herodotus, II. 30
30. Strabo, Bk. XVI.
31. Johnston, "Jour. R. Anthropol. Inst." 43. p.385
32. ib. S.B.L. vol. I. 25
33. E. Smith, I.A.E. 3-4
34. ib. ib. 21; Seligman, E.N.A. 7.
35. Patterson, M.E.T. 8.

Chapter 8

ASIATIC THEORIES OF BANTU LANGUAGE ORIGINS

THE SUMERIAN, DRAVIDIAN & CAUCASUS THEORIES

Were the Bantu Asiatics? Some believe they are; though their claim, to us, seems more fanciful than warranted. With Fulas and Egypt right there in Africa beside them, Bantu origins in Sumer and Dravidia appear quite improbably remote. However, since there are some who take these Asiatic theories quite seriously, we cannot treat them with utter disregard.

To begin at the bottom, somewhere near a century ago, the Rev. W. Holden, author of "The Past and Future of the Kafir Races", pronounced it as his opinion that the Kafir race migrated from 'the great centre of human life in the neighbourhood of the Tigris and Euphrates'; in other words (we take it), was born of Adam and Eve, and bred in the Garden of Eden! "In all probability", we are informed, "they descended through Egypt by the Isthmus of Suez and followed the course of the Nile"; which reminds us of those equally simplified Boers who, in this present age, trekking into the Northern Transvaal region, struck a river flowing north, regarded it as beyond doubt the 'Nyl stroom' (Nile), followed its course in the sure hope of its leading them to the land of milk and honey, and found themselves finally stranded on the deadly banks of the Limpopo. (1) The Rev. Appleyard, while agreeing with Holden's view that the Kafirs were descended from Adam and Eve, contended that they were more especially 'of Ishmaelitish descent'. S. Mendelssohn(2) cites all this and confirms it by pointing to many Judaic and Semitic legends and traits in Bantu life and person; for instance, the facial features of many Zulus (presumably the heavy nose and fleshy lips), which, he thinks, strongly resemble those of the Chosen People, as well as much that is alike in the folk-lore of the two peoples.

Stuhlmann(3) did not venture to trace the Kafir pedigree quite so far back; indeed, not further than the 'latter part of the Glacial Period' (say 15,000 years ago), when the 'Mediterranean race' (mentioned in our last chapter) streamed into Africa out of South-Western Asia, and "from the mingling of the Negroes (apparently already there) and Proto-Hamites (i.e. those 'Mediterranean' folk) were formed, probably in East Africa, the Bantu languages and the Bantu peoples."

Arldt tells us more precisely when those early Negroes got there.

He "places the occupation of Africa by the Negroes," as at any rate Keane(4) believes, "with great precision, in the Riss Period (150,000 years ago), and that of the Hamites (Mediterranean race) in the Moustierian Period (30,000 to 50,000 years ago)"!

Haddon, (5) without risking any date, is, otherwise, somewhat similarly minded. "A branch of the Negro stock," he says, "blended with Proto-Hamites (i.e. Mediterranean race) in what is now Uganda and British East Africa, giving rise to the Bantu-speaking peoples, with some admixture of Negrillo and Bushman elements."

The Sumerian Theory - A German student of Bantu origins has in recent years found his solution of that elusive problem in Ancient Sumer, thus placing the event not further back than 3,000 B.C. What exactly sent them off on this queer scent is not clear; but it may perhaps be traceable to a 'discovery' by another German of men wearing (as it was said) 'Assyrian' helmets in certain South African Bushman paintings! - the said helmets being quite obviously those of mid-Victorian British soldiers, who were much in evidence in the Eastern Province of the Cape during the Native wars of the earlier decades of last century, but with whose peculiar head-gear foreigners would naturally be less familiar than ourselves. Anyway, in order to be able to form any judgment on this Sumerian claim, we must first of all familiarize ourselves better with those people themselves.

Among the best and latest English authorities (as we write) on Ancient Sumer are C. L. Woolley, (6) L. A. Waddell, (7) L. Delaporte, (8) and S. Langdon. (9) Gleaning our knowledge from them, we learn as follows.

The Sumerians, like the Bantu, have been until now (and perhaps still are) one of the unsolvable problems of ethnology. Judging by their language, various authorities, all of equal eminence, have pronounced them Semitic, Ugro-Finnish, Chinese and Indo-European. Under these circumstances, J. D. Prince, in the "Encyclopaedia Britannica," 1911, discreetly advises that the Sumerian language may most safely be regarded as a unique "prehistoric philological remnant." Waddell, (10) in his latest work, definitely pronounces them to have been "found to be Aryan", "our early Aryan ancestors" and, what is still more startling, "their language and their writing is parent of the English and other Aryan languages with their alphabet writing", and this "Aryan race - now represented in its purest form in North-western Europe, including the British Isles, as the 'Nordic' Race - is the oldest of all civilized races and the parent of all other civilizations". (11)

Keith, (12) as definitely states, on anatomical grounds, that the Sumerians were neither Hittite nor Mongolian, but Caucasic, with big, long-narrow heads and dark hair. They were akin to the pre-dynastic Egyptians, as well as to the long-narrow Neolithics of Eng-

land. They were represented in Europe in Palaeolithic times by Aurignacian man, and of modern man they most resembled the Arab.

The term, 'Aryan', signifies 'the Plough or Agricultural People', they having been the originators of agriculture. (13) 'Sumer' was the name of a place (Lower Mesopotamia), not a people. The term, 'Sumerians', was of course invented by modern Europeans. (14)

This blessed land of Mesopotamia was, in its lower parts and in pre-Sumerian days, inhabited by a people called by us Akkadians, but known locally as Martu, a Semitic people hailing from the Upper Euphrates Valley, and originally in all probability dwellers in Asia Minor. (15) Yet, although earlier than the Aryan Sumerians, these Semitic Martu appear to have been already considerably cultured; for at the lowest of explored levels (calculated to date from 3,500 to 4,000 B.C.), one meets with very delicate and ornate pottery, manufactured sometimes even by wheel, decorated with geometric patterns in brown and black semi-lustrous paint. The reason why this pottery - which some regard as Sumerian, not Akkadian - has been by Woolley attributed to the Akkadians is, presumably, because it was found at the very lowest levels, regarded as chronologically prior to Sumerian times.

Anyway, certainly by 3,100 B.C. the Sumerians had arrived. Where from? Woolley says, up out of the sea, as their legends declare. The legend he refers to is no doubt that of Berossus, who describes this race of monsters (Sumerians), half-man, half-fish - much as the African Bantu regarded the first Whitemen on their arrival there (16) - which, led by Oannes, came up out of the Persian Gulf and, settling on the coast, introduced the arts of writing (cuneiform style), agriculture and metal-working. Again, the situation of Eridu, the Sumerian head-quarters, on or near the Persian Gulf, is held to confirm the legend, and the view that the Sumerians were a sea-faring folk. The city of Eridu, generally considered the oldest in Chaldea, was the sanctuary of the principal god, Ea. It appears, in those early times, to have been a seaport, situated where the Euphrates entered the Persian Gulf. Its ruins now stand far inland, and Sayce (17) computes that about six thousand years must have elapsed since the sea reached up to them.

Swarming up from the sea, the Sumerians swept the Akkadians (or Martu), then in occupation, out of the land and away to the north-east. There, in the city of Kish in this new Akkadia, the first four names of the local kings are Akkadian; then suddenly they become Sumerian, showing that these latter people had followed the Martu up and annexed also their new country. These Sumerians must have been a considerable as well as powerful tribe; for their sway is said to have extended as far as the Valley of the Indus (though this, we believe, has been recently denied), where the remains of an ancient culture similar to that of Sumer are still to be found - rectangular stamp seals, similar terracotta figures, and buildings alike in plan and technique. (18)

Waddell, (19) on the contrary, makes the Sumerians landlubbers. He does not believe that the Berossus legend had any reference to them. According to him the first emergence of civilization on the horizon of written history was in Cappadocia (in Asia Minor). Thither there came an adventurous band out of the old Gothic land of the Euxine and Danube Valley, in South-Eastern Europe. Then, forty-three years later, we find the first historical civilized king descended (c. 3,335 B.C.) into the rich alluvial plains of Mesopotamia to form there a great empire, building there the first cities in 'the Land of Shinar' and civilizing the "black-headed people, the Semitic-Chaldean aborigines." This advent into Mesopotamia was "what nowadays is called by Assyriologists, 'the Coming of the Sumerians'".

"The process which the Sumerians brought to fruition was a slow growth from remote beginnings. It was the outcome of a long process of evolution from the primitive culture with fire-production, cookery and the beginnings of art of the tall, long-headed, big-brained Cro-Magnon race of men of the last stage of the Old Stone Age, about 20,000 B.C., onwards to the later New Stone Age men, on the threshold of the 'Dawn of Civilization'". (20)

That the migrating Sumerians continued their march until they were brought up sharp, as usual, by that hoary-old obstacle to human progress, the sea, is, thinks Waddell, clear from their having pitched their head-quarters-tent at Eridu, then on or near the Persian Gulf.

But if the Sumerians themselves were not a sea-minded folk, there were other people near by who were. Elliot Smith (21) thinks that, since "neither the Sumerians nor the Elamites (Akkadians) are known to have built sea-going ships, nor to have had any motives for doing so, one naturally assumes that the Egyptians (as builders of the earliest known sea-going ships) took the initiative in opening up Sumer."

There was, however, a sea-faring race much nearer than Egypt. From Lagash hard by - by others considered a 'Sumerian' port - says Waddell, (22) the great sea-emperor, Uruash (3,100 B.C.), founder of the first Phoenician dynasty, ruled the waves. He it was whom the Indian epics and Vedas named 'The able Panch' (Panchala); which was "the obvious source of the name, 'Phoenicians'."

There is evidence enough, says Sir A. T. Wilson (23) that "long sea voyages (from Sumer) along the Arabian peninsula were already common in the first half of the third millennium" (B.C.). On a clay tablet found in 1926 at Ur by C. L. Woolley, mention is made of copper and ivory as imports into Sumer. This could have come either from India or Africa; but it proves at any rate an over-sea commerce.

From the latter part of the 4th cent. B.C., there is definite "evidence of maritime intercourse between the Persian Gulf ports and India and the East; but during the period of Roman supremacy, and when she held the first place in the Eastern seas, the Red Sea route was the main channel of commerce between West and East, and remained so until the decline of the empire in the early part of the sixth

century A.D." (24)

For many centuries prior to the Roman conquests, the navigators of the East had been mainly Arabs; for, c. 2,800 B.C. the Phoenicians trekked away from the Persian Gulf, first perhaps on to the African side of the Red Sea, but certainly into the Mediterranean. There, in this latter place, their first settlement was in the land of Egypt. (25) If the Phoenicians had moved away from the Persian Gulf en masse, then we may suppose that the abandoned Lagash thereafter really became a 'Sumerian' port, though most probably worked by Arabs and Indians.

So much, then, for Sumerian history. Let us now turn to the local life and culture. (26) The Sumerian dwelt in a square house, built of bricks (baked or unbaked), containing several rooms with upright walls, mud-plastered and whitewashed, and having brick floors covered with matting. Other furniture was household vessels of copper, clay and stone. A large assemblage of such houses formed a city, and each such walled city formed a separate, independent city-state, protected by its own special 'god' (who had originally been one of its earliest rulers, or perhaps its founder), whose chief-priest was now the city's governor. From city to city ran a system of canals. These and land-boundaries, coupled with a jealous parochial patriotism, gave rise to constant intercivic quarrelling. This continuous state of civil warfare finally forced the truth upon them that order could be maintained only by an amalgamation of rights and rule under a common sovereign. So a system of kings came into being. But the kings, perpetuating among themselves the old tradition, ousted one another, and so gave rise to dynasties. Finally, the story of the Kilkenny cats repeated itself, the power of Sumer declined, and the house divided against itself ultimately collapsed and disappeared.

A bride-price in money to the father secured the girl, and the wedding consisted simply in writing the 'marriage lines' on a sealed tablet. Monogamy plus concubinage was the Sumerian taste. The resultant family occupied itself in various ways. There was cattle-breeding as well as agriculture, with (2,900 B.C.) irrigated fields of barley, wheat (spelt) and onions, tilled with bullock-drawn ploughs. Cloth was woven of wool, and linen of flax. Wheelwrights constructed chariots and carts. Socketed axes, adzes, and spears of copper, and vessels, helmets, daggers, ear-rings and bracelets of gold, were manufactured by the smiths. Harps for the musicians, sculptures of gods in silver and stone, and figurines in terracotta and diorite were produced by masterful artists. Sumerian art had reached its zenith already in 3,500 B.C., that is, in prehistoric time, prior to the first dynasty of Ur. We find nothing recorded that could suggest the existence of a Sumerian mercantile marine. Yet a sea-borne trade there was (no doubt in the hands of the neighbouring Phoenicians); but it consisted mainly, if not wholly, of imports - of precious metals and woods, copper, ivory and fine stone for statues and vases. These

raw materials having been worked up into saleable wares, the merchandise was exported by land-routes to north and west. In return, gold was brought back from Cappadocia, Syria and Elam. That commerce existed between Sumer and Egypt, is proven by the presence of Sumerian cylinder seals (dated c. 3000 B.C.) in the latter country.

Besides the occupation abovementioned, there were also the higher professions of priests, judges, astrologers and magicians. The law had been already codified and was systematically administered. The famous Code of Hammurabi, discovered at Susa and drawn up in 1,900 B.C., was not 'the oldest in the world' (as sometimes thought), but was based on older local codes that had preceded it. None of these older codes has yet come to light. In the law-courts every detail of a trial was carefully recorded in writing on tablets. There was no law of primogeniture, all sons sharing alike.

The magicians appear to have been at the same time the medicine-men. Disease being attributed to malignant spirits with which the universe was supposedly infested, its cure consisted largely in scaring those spirits away, and its prevention in giving warnings of their approach and advice how to evade them.

Every citizen was a potential soldier, and by 2,200 B.C. there was already a standing army. The soldiers wore kilts of leather strips sewn to a belt, and cloaks of skin or cloth. Their weapons were bows and arrows with flint points (3,500 B.C.), short-handled spears, scimitars, axes and daggers. The spear was sometimes hurled with a throwing-thong.

When the citizen had fought his last battle, and lost, he was stowed away in a square, brick-vaulted chamber beneath the floor of his house. His body, wrapped in matting, with legs slightly bent and hands (holding a cup) before his lips, was laid on its side, sometimes in coffins of wattle-work, wood or clay, and with his personal belongings and food-vessels around him.

His soul never went to hell; for he had none. Nor to heaven; for the same reason. He just went on leading the same sort of gay human life he had ever led in some Elysium known only to himself. The outward sign of the inward grace was, while he lived, the ziggurats or towers, rising by terraced stages, square in shape and tapering as they rose, one solid mass of brickwork with buttressed walls everywhere leaning inwards. These were his temples, the houses of his gods innumerable, who, like himself (though more luxuriously), led a decidedly human life. Their most urgent need was apparently females; so a regular supply of damsels was kept, 'the prostitutes of the temples', who sacrificed their virginity to the gods (but always vicariously). We are not surprised at these anthropomorphic habits of the divinities; because a perusal of the lists of the 'later gods' reveals the fact that they are but lists of 'early kings', revivified again as a sun-god (Babbar) in Larsa, a moon-god (Nannar) in Ur, a

grain-goddess (Nidaba) in Umma, and rain-gods and wind-gods and justice-gods and so forth elsewhere. The inward grace of the Sumerian religion was provided in the material blessings and protection regularly prayed for to these gods. The moon received a special ceremonial attention. The day of its disappearance was one of mourning and desolation, which became transformed into joy when the new moon appeared. Sacrifices were offered at each city-palace to celebrate this latter occasion, as well as that of full-moon.

Each temple aforesaid was not only a place of worship. Within its precincts grew up an institution that might be likened to a medieval monastery, wherein writing, mathematics and the arts were taught, factories existed for making up offerings to the gods, metals were smelted and moulded into ingots for storage. They had measure of length, area, quantity, weight and capacity; and their knowledge of mathematics and the stars must have been considerable. Writing in the cuneiform style was in use as early as 3,000 B.C. - at Kish, a city in neighbouring Akkad, a stone tablet has been unearthed bearing an inscription, not in cuneiform, but in pictographic characters; but there are no written records of the earliest period longer extant. It was not until 2,000 B.C. that the scribes commenced to gather together the earlier material and to write up the past. The king-lists give dynasties existing 'before the Flood', of which a lengthy description is contained in the famous Deluge Epic (as well as in the Biblical Genesis).

As for the Sumerian language, W.A. Crabtree has said about all that can be said in support of a Sumer-Bantu linguistic kinship in the "Journal of the African Society" (vol. 17, p. 309; and vol. 18, p. 32, 101); but we fail to find the evidence he produces at all convincing. He makes the Bantu and Sumerian languages brothers together in the Ugro-Altaic family. Obviously the Guinea, and many of the Sudanese, tongues will also have to be placed in the same category; so that one will be left to wonder how it came about that the African Negro race had no language of its own, or what became of it!

But let us scrutinize this Sumerian language for ourselves, and see whether we can discover therein any such impressive Bantu affinities.

A perusal of the Sumerian Grammar(27) shows us that Sumerian word-roots, nounal and verbal, were generally monosyllabic, mostly bi-consonantal, sometimes simply consonant and vowel. They thus resembled those of most other primitive tongues.

The two consonants (at the beginning and end of the word) gave the root its general fixed meaning. The intermediate vowel (inserted between the two consonants) was changed to convey 'mood' significations. In this, the Sumerian resembled more the Aryan and Semitic systems, but not at all the Negro-Bantu.

Nouns were classified according to determinatives (usually prefixed), each determinative denoting a special class of object (e.g. a

bird class, a flesh class, a place class, a god class and so on). Such classificatory systems, all differing somewhat in their methods, are common throughout the world, existing also in Melanesian, Dravidian, American Indian, Aryan, Guinea Negro and Bantu languages. In the Aryan family, they have developed (or degenerated) into the familiar 'Declension' system with grammatical gender. The Sumerian determinatives showed nothing specially suggestive of Bantu, except that they were prefixal. This latter fact, of course, means nothing; for prefix-using languages are no more necessarily related than are all suffix-using.

Nounal modifications (locative, instrumental, etc.) were effected by suffixes, each suffix again with its special significance. In this, Sumerian was more akin to the Aryan Sanskrit, Greek and Latin with their several 'Case-endings', than to the Bantu with its 'Case-prefixes' (see p. 83-5), which served the same purpose.

Nouns were sometimes derived from verbs, as in almost all languages.

Personal pronouns, except *Me-e* (I), which is common to half the world, present no further resemblances to Bantu or any other language we know of.

(1) <i>Me-e</i> , I	<i>Me-E-ne</i> , we
(2) <i>Za-e</i> , thou.	<i>Zi-ne</i> , you
(3) <i>Ni</i> , he; <i>Bi</i> , it.	<i>E-ne</i> , they

The Relative pronoun was *Gal* u, 'who' resembling the Aryan, but altogether unlike the Bantu.

Verbs were formed of a root and a pronominal suffix, again resembling the Aryan Latin and Greek, and not at all the Bantu with its prefixes; thus, *Sig*, fix.

(1) <i>Sig-mu</i> , fix-I	<i>Sig-mene</i> , fix-we
(2) <i>Sig-zu</i> , fixest-thou	<i>Sig-zune</i> , fix-you
(3) <i>Sig-ni</i> , (-bi), fixes-he (it)	<i>Sig-ene</i> , fix-they

The Alliterative Sentential Concord, so characteristic of Bantu, was utterly unknown in Sumerian.

Besides the above form of verbal construction, there was also a Defective Prefixal Conjugation, in which, however, there was no verbal affix to indicate the person or number of the subject. Instead of that, the verbal form here was 'incorporating', that is, it embodied both the direct and the indirect objects (along with the verb-root), and was accordingly more incorporating than the Bantu, but less so than the American Indian tongues; thus,

mu - na - ni - *Gub* E mu - ne - ni - *Dū*
he - for-her - it - has-placed temple he - to them - it - has-built

There was a Causative Voice with *s a*, and therefore as much like the Ancient Egyptian *s e* and the Syriac *s h*, as the Zulu Bantu *i s a*.

The Negative was formed with *nu* or *na*, which again was as much like the negative *na* of Sanskrit and *ma* of Arabic, as the Zulu Bantu *a* and *ng a*.

The Substantive verb was *m e* (be), having, so far as we know, no correlative in Bantu.

The conjunction, 'and', was expressed by a suffixal *-bi*, which reminds more of the Latin *bi-* (twice) than the Bantu prefixal *na-* (and, with).

Adverbs were constructed from adjectives by a suffixal *-sū*, which in no way resembles the corresponding Bantu prefixal *k a-*.

Numerals were on a decimal (tens) and sexagesimal (sixties) system, the latter wholly unknown to Bantu. The primary numbers were:-

1. as; 2. min; 3. essu; 4. lammu; 5. ia; 6. *aṣṣa*; 7. imin; 8. ussu; 9. elimmu; 10. u, all quite foreign to Bantu. By-the-way, although the Grammar describes the Sumer numeral system as just stated, from the examples just given, it looks to us personally as if the basic numeral system was a quinary (5) one - note how 6, 7, 8 and 9 are repetitions, in other forms, of 1, 2, 3 and 4.

So much for the Sumerian grammar. What does the Sumerian vocabulary reveal? By stretching allowances to a maximum, we obtain the following sum-total of Sumer-Zulu similarities. The first column gives the Sumerian, the second the Zulu. In the Zulu, only the root (beginning with a capital) is to be considered. And where no meaning is entered for the Zulu word, it is to be taken as identical with that of the Sumerian.

<i>Aba</i> ? who?	<i>uBani</i> ?	<i>Ga</i> , go	<i>Ya</i>
<i>Aka</i> , cry	<i>Kála</i>	<i>Gal</i> , open	<i>Gála</i>
<i>Ana</i> ? what?	-ni?	<i>Gar</i> , ox	<i>inKabi</i>
<i>Ea</i> , apportion	<i>Aba</i>	<i>Gu</i> , speak	<i>Kúluma</i>
<i>Bat</i> , strike	<i>Betá</i>	<i>Gul</i> , great	<i>Kúlu</i>
<i>Bil</i> , burn, blaze	<i>Bila</i> , boil	<i>Kir</i> , nose	<i>iKála</i>
<i>Bur</i> , dig	<i>Mba</i>	<i>Me</i> , call, shout	<i>Memezz</i>
<i>Buz</i> , voice, call	<i>Buza</i> , ask;	<i>Me-e</i> , I	<i>Mina</i>
	<i>Biza</i> , call	<i>Ni</i> , self	-zi-
<i>Da</i> , gift	<i>Pá</i> , give	<i>Pi</i> , drink	<i>Púza</i>
<i>Da</i> , make	<i>Dala</i> , <i>Dabula</i> , create	<i>Pul</i> , hostile	<i>imPi</i>
		<i>Pur</i> , river	<i>umFula</i>
<i>Dal</i> , far-away	<i>De</i> , long	<i>Sa</i> , make	<i>Endza</i>
<i>Dul</i> , house	<i>inDlu</i>	<i>Si</i> , heavy	<i>Sinda</i>
<i>Eme</i> , tongue	<i>ūLimi</i>	<i>Ta</i> , talk	<i>Téta</i>

Tar, earth	umHlaba-tí
Tir, forest	umuTí, tree
Zu, know	Azi

True, there are some resemblances between the above examples; but we do not think that they signify much. Indeed, the Sumerian *Bur*, dig, might also be likened to the English 'burrow'; the S. *Ga*, go, to the E. 'go'; the S. *Bil*, burn, to the E. 'boil' and so on. We do not say that Sanskrit is the parent of Zulu because the word-similarities are there quite numerous, though probably merely coincidental; for instance:-

Sans.	Zul.	Sans.	Zul.
Ma, me,	Mina	Naga, snake	iNyoka
-mi, I.	Mina	Gaus, bull	inKundzi
-masi, we	Si-	Madhu, honey	Mnandi, sweet
Gam, go	Hamba	Kukhuta, fowl	inKuku
Pa, drink	Púza	Han, strike	Gánda, Kánda
Gir, speech,	Ígílo, throat	Han, strike	isAndla, hand
Laghus, light	Ilanga, sun	Han, strike,	AmAndla, strength
Gani, wife	Gána, marry	Han, strike	isAndo, hammer
Pak, cook	Péka	Bhu, be	Ba
Us, burn	Sha	Tata, father	Tate (Herero)
Pu, be foul	úFútú, stench	Bha, shine	Balela
Plu, flow	umFula, river	Bhanu, sun	uBani, light- ning
Pa, rule	Pátá	Man, think	- Camanga (Natal)
Ga, go	Ya	Tu, increase	Cúma; Hluma
Dam, tame	Támba	Dhama, create	Dala
Va, flow	imVula, rain	Glana, wearied	Dangala
Var, cover	Vátá	Dirgh, long	De
Ku, raise-a-cry	Kála	Ghas, eat	Dla; Haha
Dhu, shake	Duma, thunder	Swa, sound	Zwa, hear
Tul, lift	Etúla, lift-down	Badh, strike	Betá
Ha, leave	Fá, die	Dhama, place	inDawo
Vi, desire	Físa	Dhava, husband	inDoda
Stha, stay	Hlala, Sala	Duh, draw	Dontsa
Kala, black	Káce	Vadhu, wife	umFazi
Chan, shine	Kánya	Nabhi, navel	inKaba
Kapi, ape	inKawu	Karkata, crab	inKala
Kunta, spear	umKónto	Katu, sharp	buKáli
Uru, large	Kúlu	Sura, sublime	iZulu, sky
Sku, cover	isiKúmba, skin	Trus, tree	umuTí
Puns, male	inKundzi, bull	Chra, cook	Sha, burn
Li, melt	Lila, wail	Tala, palm	íLala (feel- umuNyú, ing)
Lubh, desire	Luba	Manyu, courage	

Ma, bear	uMame, mother	Dhuli, dust	úTúli
Pa, nourish	uBaba, father	Dhuma, smoke	inTutú
Amati, Kala,	isiKáti	Cha, and	Na-
time			
Ruk, shine	Lokoza, glimm-	Anya, other	Nye
Dha, make	Dala, create	Ati, across	paKatí, through
Dyu, shine	íZulu, sky	Antar, within	paKatí
Bru, speak	Búla, divine	Ni, down	paNtsi
Mi, go	Mila, sprout	Tri, three	Tátú
Na, no	Qá; -nga, not	Panchan, five	Ntlanu
Vi, bird	Vi, rise-up	Chaksh, speak	Sho, say
Ośa, burn	Osa, roast	Bhutala, earth	umHlabatí
Da, give	Pá	Lup, break	Apúla
Ush, burn	Sha	Bandh, bind	Bamba, hold
Su, beget	isiSu, womb	Van, love	Tánda
Stu, praise	Túsa	Shra, hear	Zwa
Bhanj, split	Banda		

It need not be said that such slight chance word-resemblances, if unsupported by other substantial evidence of other kinds, anatomical, historical, geographical, cultural, are of no worth for ethnological purposes. But while on this track, we may append the following list of similar lexical similarities; which some (not we) might like to point to as 'derivations' of English and Zulu words, and even of 'racial affinities'!

Zulu (Lala), inGisa, gizzard; Mid. English, giser; Mod. Eng.,
gizzard.
Aramaic, Köl, voice; Zulu, Kúluma, speak
French, la, there; Zulu, la, here
Aramaic, Maran, lord; Sutu, Morena, Chief
Eskimo, Iglu, hut; Zulu, inDlu, hut
Guatemala Indian Kek suffix, -chi, indicating 'language' (e.g. Kek-chi, the Kek language); Bantu prefix, si-, for same purpose (e.g. si-Sutu, the Sutu language)
Hindi, Jowari, sorghum or Kafircorn; Sutu, Jwala, sorghum-beer
Solomon Islands, Laa, sun; Zulu, íLangá, sun
" " Lube, pigeon; Zulu, íJuba, pigeon
" " Niho, tooth; Zulu, Izinyo, tooth
" " Beka, fruit-bat; Zulu, IBékezantsi, fruit-bat
Bororo Indians (Brazil), Medo, man; Herero, omuNdu, Zulu, umuNtu, man
Bororo Indians Imi, I; Zulu, Mina, I
" " Aki, thou; Zulu, -ku-, thee, akó, thy
Maori, Rangi, heaven; Zulu, íLangá, sun
" Papa, earth; Zulu, umHlaba, earth

Italian, *Casa* (=Kaza), home; Zulu, *ÍKáya*, home
 Latin, *Tumor*, tumour; Zulu, *ÍTúmba*, tumour
 Eskimo, *Ise*, eye; Zulu, *Iso*, eye.
 " Kuk, stream; Zulu, *Kúkúla*, sweep-away (as a running stream).
 " Tini, to-fly; Zulu *ntinini*, fly-swiftly-along
 " Kapi, pierce; Zulu *Hlaba*, pierce
 Mbala (Congo) *Kok*, fowl; English, cock
 Tirio (Papua), *Norosi*, nose; English, nose
 Nufor (Papua), *Snori*, nose; English, snore
 Sentani (Papua) *Su*, sun; English, sun; Zulu, *ÍZulu*, sky
 Mairassis (Papua), *Wata*, water; English, water
 Latin, *Ov-is*, sheep; Zulu, *imVu*, sheep
 " *Son-us*, sound; Zulu, *umSindo*, noise
 " *Dom-are*, to-tame; Zulu, *Támba*, be-tame
 Bushman, *Ha*, he; English, he
 " *Di*, do; English, do
 Bengwela (Bantu), *omaNo*, man; English, man
 Zulu, *Gana*, marry; Sanskrit, *Gan-as*, race; Latin, *Gen-us*
 Latin, *Scabe*, scratch; Zulu, *Klwebá*, scratch
 " *Acer* (=Aker), sharp; Zulu, *buKáli*, sharp
 " *Tactus*, touched; Zulu, *Tinta*, touch
 Chinese, *Yu*, go; Zulu, *Ya*, go
 Anglo-Saxon, *Cumb*, deep-valley; Zulu, *Gúmba*, scoop-out; *umKúmbi*, trough; *isiKúmbuzi*, valley
 Zulu, *Musa*, mustn't; English, mustn't
 " *Lala*, sleep; English, lull, lullaby
 Ancient Egyptian, *ems a*, after; Zulu, *emva*, after
 West Australian, *Kobong*, totem; Zulu, *isiBongo*, clan-name
 Latin, *Ego*, I; Zulu, *ngi*-, I.
 " *Uber*, udder; Zulu, *íBele*, udder
 " *Flu-o*, flow; Zulu, *umFula*, river
 " *Pluvia*, rain; Zulu, *imVula*, rain
 " *Ruber*, red; Zulu, *Klubú*, red
 " *Pedis*, foot; Zulu, *Búdu*, tramp-along-on-foot
 Italian, *Di-re*, to-say; Zulu, *Ti*, to-say
 Masimasi (Papua), *Fo*, four; English, four (Comp. *Jotafa* Papuan, For= English, three; while *Masimasi* Papuan, *Tou*=Eng. three; and *Mohr* Papuan, *Tata*, one = Zulu, *Tátú*, three!)
 Angadi (Papua), *Mae*, cry; weep; Zulu, *Maye!* oh! woe! (when wailing)
 Angadi (Papua), *Titi*, tooth; English, tooth
 Mimika (Papua), *Uti*, tree; Zulu, *úTí*, stick, *umuTí*, tree
 " " *Kambu*, head; Zulu *íKánda*, head
 Nagramadu (Papua), *Si*, tooth; Zulu, *ÍZinyo*, tooth
 Senteni (Papua), *Doh*, man; Zulu, *indoda*, man
 Merauke (Papua), *Sangga*, hand; Zulu (*Lala*), *isangra*, hand

Zulu, *Mina*, I; Bororo (Brazil), *Imi*, I; Finnish, *Minä*, I; English, me.
 Ancient Egyptian, *Ka*, ox; Zulu, *inKabi*, ox.
 " " *Bia*, metal; Zulu, *inTsimbi*, metal
 " " (personal name) *Sa-ra*, Father-of-sun; Zulu, *So-langa*, Father-of-sun.
 Ancient Egyptian, *I*, go; Zulu, *Ya*, go.
 Mfantsi (Guinea), *Ku*, kill; English, kill
 " " *Se*, if; Italian, *Se*, if
 Ibo (Guinea), *Bo*, boil; English, boil
 Naga (Manipur, India), *Lang*, long; English, long; German, lang.
 " " *I*, I; English, I.
 " " *Lusa*, loosen; English, loosen
 Jara (Guinea), *Kil*, blood; English, kill
 Nde (Guinea), *Bebu*, sky; Latin, *Nebula*, cloud
 Biafada (Guinea), *Furu*, fire; English, fire
 Bari (Nile), *Tu*, towards; English, to
 Mande (Guinea), *Do*, make; English, do.

The Dravidian Theory - In 1907, the Cape Government published a pamphlet by J.F. van oordt on "The Origin of the Bantu", in which the author declares (28) that "there cannot be the slightest doubt but the ancient Nagas are the direct ancestors of the first Bantu invaders of South Africa." Unfortunately, upon reading the pamphlet it very soon becomes evident that the writer's knowledge of the Bantu language and customs is extremely limited, and one can only hope that the Naga knowledge is more reliable. Yet upon readers unaware of this fact, his statements may make a deeper impression, and must consequently be given a moment's notice here. Van Oordt's arguments are largely linguistic; and although we do not really feel that they call for any serious consideration, we shall nevertheless refer to the Naga language further on.

But who were these Nagas? "The Veddahs (of Ceylon)", says Haddon, (29) "are claimed by the Sarasins to be one of the primitive types of humanity; during its evolution this primitive type was transformed in one direction, in India, into the Dravidian type without the assistance of mixture, whilst in the other direction it gave rise to the Australian type." So it came about that the "earliest known inhabitants of India were Gauda-Dravidians." (30)

Risley (31) has described for us what the modern Dravidian physically looks like. He is "usually dolichocephalic, but the nose is thicker and broader than that of any other race except the negro, the facial angle is comparatively low, the lips are thick, the face wide and fleshy, the features coarse and irregular; the average stature ranges from 156.2 to 162.1 centimetres (say, from $61\frac{1}{2}$ to $63\frac{3}{4}$ inches); the figure is squat and the limbs sturdy, the colour of the skin varies from very dark brown to a shade closely approaching black." To this

may be added another, to us, most important character, namely, his hair is long, with a tendency to wave or curl (not the short spiral woolly mop of the Negro).

Now, the Dravidians and the Nagas are one. The Aryans, a Caucasie people like ourselves, hailing out of Persia, when invading India (3,000 to 1,400 B.C.), came into first contact with them upon approaching the borders of that country. They called them Dassas, or Dasyus, or Asuras, or Nagas. If their physical appearance was like that described above - the Aryans are said to have enjoyed poking fun at their noses (32) - culturally, they may be said to have been much better than they looked; for they were, says Elliot Smith, (33) a civilized people, perhaps more advanced than the Aryans themselves; a people who had cities and castles, some built of stone. They were sun-worshippers, held sacred the Naga or hooded serpent represented with many heads. They defied their kings and ancestors, and communicated with their deities through the medium of inspired prophets. They had much in common with the people of early Babylonia (Sumer - see before), and even more so with those of Elam (the same race as the pre-Sumerian Akkadians). "They were the same as the Dravidians." They were a maritime power actually engaged in sea-borne commerce; so much so that the *Mahabharata* calls the sea their refuge and their home. (34) Hewitt (35) has even claimed that it was they, or their relatives, "who first learned the art of navigation in boats made from the forest timber lining the Indian rivers, who first made coasting voyages and took to Eridu (Sumer) and Egypt the Indian system of village communities."

It was from these, then, that they came (if we believe van Oordt), when "the Bantu departed from India" (36) and "came by sea"; (37) the invasion of Africa by 'Asiatic Ethiopians' (which Herodotus has recorded, and according to Rawlinson, occurring c. 1,300 B.C.), being (according to van Oordt) "the first Bantu invasion." (38) And yet these 'Asiatic Ethiopians' (39) were (according to Herodotus) a long-haired race!

Although it were possible that individual Bantu did, in times past, come under the influence of Indian contact, we feel sure that the contact was, not an ancient, but a medieval, one (see Chapter ahead on "The Comelier Bantu Blends"); and that it therefore took place after the Bantu, as such, had been already long in existence; that it was confined to the eastern Bantu littoral; and that its nature was purely commercial, not, on any scale, physical. Rice has always been a principal article of diet with the Indian, but has always been unknown to the Bantu (until comparatively recent times). It is said to have been cultivated in Central and Southern India even in Neolithic times, countless ages, says Hewitt, (40) before the Vedas were written. But it must be noted too that the Dravidians (who were an agricultural, (41) rather than a pastoral, people) cultivated also several varieties of millet, as well as rice; and millets have been for a very long

period a staple foodstuff also of most Bantu tribes.

All considered, then, we find ourselves unable to believe that a long-haired, highly-civilized, sea-faring, sun-worshipping people, as were the ancient Dravidians, could have "come by sea" into Africa, and there become transformed into a woolly-haired, uncivilized, un-sea-minded, and ancestor-worshipping Negro race, such as were the Bantu!

And what of the Dravidian speech, spoken by the earliest known aborigines of India, and spoken still be their descendants? These Dravidian tongues, like that of the Bantu and the Eskimo, constitute a group of their own, unlike anything else in the world, in splendid isolation.

It was this fact (of isolation, amidst the languages of the world) that mainly drove the philologists, both in Dravidia and in Africa, to scour the language-world in search of so-called 'origins' or kinships - in the Bantu case, in Egypt, Sumer and India; in the Dravidian, in Australia, Central Asia and Northern Europe. Caldwell, for instance, detects such 'Dravidian' relationships in the following pronominal resemblances.

Dravidian (Tamil).	Australian.	Tibetan.	Chinese.	Bantu (Zulu)	Nilotic (Bari)
1.pers. Nan, I;		Nga;	Nga, Nge;	Ngo;	Ngi, I
2.pers. Nin, thou;		Ninna;			Nan, I
plur. Nim, you;		Nimedoo;			Ni, you(pl).

You will note that we have taken the liberty of making a couple of additions to Caldwell's examples, viz. from the Bantu (Zulu) and the Nilotic (Bari), but without thereby suggesting any immediate Bantu-Dravidian affinities. Caldwell himself detected a further resemblance in the Kanuri Sudanese 2nd pers. sing. pron. Ni, thou. Ourselves, we grant such linguistic resemblances as those cited by Caldwell, but to us they are merely isolated 'survivals' (found all the world over, like Eng. me, Ital. mi; Zulu Baba, Eng. papa) from the aboriginal source of human speech.

Naturally, we are unable here (as we should have done) to compare the ancient Dravidian with the ancient Bantu. Of the modern Dravidian language-family, the Tamil is one of the best known examples, and from it we shall here cull our samples. Of this Tamil, there are two styles, a 'classical' or high Tamil (used in literature) and a 'colloquial' (used in ordinary speech); and it is rather strange that something similar exists also in the Bantu mind. For instance, the Tamils dub their classical language the 'straight' (Shen) Tamil, just as the Zulus call their own (supposedly) superior dialect 'upright' (ukuMisa), while the (supposedly) inferior dialects (spoken by their neighbouring Lala kindred) is said to be merely 'lying down' (uku-Lalisa).

Like the Bantu, the Tamil has a predilection for vowel endings to syllables and words, and abhors combinations of consonants; so that, when it encounters such (notably in adopted foreign words) it invariably separates them by an appropriate intervening vowel. This, of course, is a common practice in most primitive tongues, adjacent consonants (apparently) having been a later introduction into human speech.

Like the Bantu, again, the Tamil also possesses two different ways of pronouncing some of its consonants (e.g. the dentals); but the anomalous sounds do not seem to be the same in Bantu and Dravidian, those in the Tamil (it is said) being pronounced by a change in the placing of the tip of the tongue on the palate, while the Zulu (Bantu) sounds are pronounced by a partial closing of the throat and nasal passages. Nevertheless, the similar practice is noteworthy.

Caldwell believes that all Dravidian word-stems were originally monosyllabic; as we ourselves believe was the case also with Bantu. By joining together two such monosyllables (e.g. a primary root and a modifying suffix, like -al, -am, etc.), other dissyllabic word-roots, thinks Caldwell, were subsequently created. Exactly the same process we too have noted in Bantu (especially in verb-formation), where an earlier monosyllabic verb-root (like Bu, Si, Ha, etc.) has been joined together with a modifying suffix (like -za, -ka, -mba, etc.), in order to produce later dissyllabic verb-forms (as, in Zulu, Buza, ask; Sika, cut; Hamba, walk, etc.; see chap. 9).

While the tone-stress in Tamil is (but only feebly) on the first syllable of the word, in Bantu it is usually on the penultimate.

In Tamil, words are built up by the attachment (agglutination) to a root of suffixed formatives (conveying nounal or verbal modifications of meaning); in Bantu, on the contrary, by the attachment of prefixed formatives for the same purpose.

But Dravidian nounal and verbal suffixes, like those of other Asiatic tongues, present no likeness whatever to Bantu nounal and verbal prefixes - save in the single case of the dative of nouns, where the Dravidian suffix, -ku, -uku or -ukku, 'to' (e.g. Tamil, Paiyan-ukku, to-a-boy) is much like the Bantu prefixal ku-, 'to' (e.g. Zulu, ku-m Fana, to-a-boy). This same suffix, -gu, with identically the same meaning of 'to', reappears again, we may add, also in Papuan Negro speech (e.g. in the Bongu); and in the form, ki-, 'to', it appears also in Polynesian. But the Polynesian ki- is nearer the Bantu, in that it is there a prefix, not a suffix.

In Bantu, the numerals take prefixes (in harmony with those of their governing nouns; thus, Zulu, umu-N tu mu-Nye, the-person he-one); but in Dravidian (Tamil), the numerals themselves stand as prefixes of the noun (thus, oru-Van, one-person; iru-Var, two-persons; mu-Var, three-persons). The numerals in the two languages compare as follows:-

Tamil. 1. Oru; 2. Iru; 3. Mu; 4. Nal; 5. Anju, Ai*; 10. Padu; Zulu. Nye; Bili; Tátú; Ne; Hlanu; iShumi;

Tamil. 11. PadinPoru (=10+1); 20. iru-Badu (two-tens) Zulu. iShumi-na-hye (=10+1); amaShumi-mabili (tens-two)

* This diphthong, which frequently occurs in Tamil, is by some written as e i. The pronunciation is said to be that of Eng. a i in 'aisle', except when a word-final, when its sound is that of Eng. e i in 'veil'.

One may here note a similarity in the numerals 4 and 5.

Both Dravidian and Bantu has a system of its own of nounal classification, with some mutual resemblances. Thus, the Dravidian divides its nouns into one personal class (confined to human and celestial beings) and one impersonal class (comprising everything else); the Bantu divides them likewise, into two personal classes (proper to human beings), but several impersonal classes (covering all other things).

In the Bantu (Zulu) system there are seven subdivisions of the impersonal class, each with its distinguishing prefix, possessing (originally, and partly still) a special significance of its own; the Dravidian, however, makes no such subdivision of its impersonal class, or rather its grammarians have so far not recognized them. Thus, in Bantu (Zulu) we have an umu- class (containing names of trees, rivers and the like), an isi- class (containing languages), an ubu- class (containing qualities), an uku- class (containing actions) and some others; while in the Dravidian (Tamil - though the grammars do not mention the fact) we have a -mai class (containing qualities), a -kai or -gai and a -tal or -dal class (containing concrete results of verbal action), and several varieties of plural endings (all which, in Bantu, would have been regarded as marking separate 'classes'). As examples, one might cite, in the Tamil -mai class, An, a-man, An-mai, manliness (as compared with the Zulu in-Doda, a-man, ubu-Doda, manliness); T. Çiru, small, Çiru-mai, smallness (Z. Ncane, small, ubu-Ncane, smallness); Tamil, Peçu-kka, to-talk, Peçu-dal, a-talk (Zulu, uku-Kuluma, to-talk, in-Kulumo, a talk).

In both Tamil and Zulu alike, the deficiency of noun-roots is made good by the use of several kinds of Relative phrase (which one might call 'phrase-nouns' - see below).

Dravidian nouns and pronouns take the usual three 'grammatical' genders of Indo-European tongues, as well as the two numbers. There is no 'dual' number for nouns; though there is a semblance of such in the pronouns. Thus, we have in Tamil a masculine gender (with suffix, -an, plur. -ar) and a feminine (with a suffix, -al, plur. also -ar), both occurring only in personal nouns (of Class 1), e.g. Mag-

an, a-son, Mag-al, a-daughter, plur. for both Mag-ar; and, secondly, a neuter gender (with various terminals -u, -du, etc. plur. -gal or -ya), confined to impersonal nouns (of Class 2), e.g. Pambu, snake, Pambu-gal, snakes. Many nouns, however, take, in the nominative, no kind of 'class' terminal at all, but just a simple root (e.g. Tay, mother; Marām, tree); but these take all other regular Case-endings just the same (e.g. Tay-ar, mothers; Marāngal, trees). Against all this, the Bantu (Zulu) knows nothing of grammatical gender, male and female nouns taking the same prefix indiscriminately (e.g. Zulu, um Fázi, a-woman, plur. aba-Fazi, women; um Fana, a-boy, plur. aba-Fána, boys). But the Zulu Bantu has one sex-denoting suffix, viz. -kazi (e.g. i-Ngwé, a leopard, i-Ngwé-kazi, a-leopardess). Mostly, however, sex is indicated by the use of subsidiary 'male' or 'female' nouns (e.g. Z. i-Nkundzi ye-Mfene, a-bull of-a-baboon); or else by separate words for each sex (e.g. um Fana, a-boy, i-Ntombazana, a-girl). As for number, the Bantu has regular singular and plural prefixes for each of the several noun-classes (e.g. umu-Ntu, a-person, aba-Ntu, persons; i-Ngwé, a-leopard, izi-Ngwé, leopards).

Nouns in Dravidian, as in the classics and in Bantu, are declinable into various 'Cases', which in all languages appear to be much alike in their meaning. In Dravidian, the Cases are expressed by suffixes (as in the classics); in Bantu, by prefixes. - Incidentally, it may be here noted that, when reducing Dravidian sounds to Roman script, the Dravidian grammarians differ sometimes in their orthography.

The following declension of a masculine noun, in both Tamil and Zulu, will serve as a sample in each language. The Cases are, in Tamil, nominative, accusative, vocative, instrumental, genitive, dative, ablative and locative; and, in Zulu, nominative, accusative, vocative, agential, genitive, dative, sociative, and locative.

Tamil.	Zulu.
Nom. Mag-an, a son	N. um-Fana, a son
Acc. Mag-an-ei, a son	A. um-Fana, a son
Voc. Mag-an-e! son!	V. m-Fana! son!
Instr. Mag-an-al, by a son	Ag. ngum-Fana, by a son
Gen. Mag-an-adu, of a son	G. wom-Fana, of a son
Dat. Mag-an-ukku, to a son	D. kum-Fana, to a son
Abl. Mag-an-il, from a son	Sc. nom-Fana, with a son
Loc. Mag-an-il, in,at,with a son	L. kum-Fana, in, on, at a son

Some add, in Tamil, a Conjunctive Case, Mag-an-odu, together with a son; which may possibly compare with the Zulu Sociative (above).

Plural.

N. Mag-ar; A. Mag-ar-ei; V. Mag-ar-e; N. aba-Fána; A. aba-Fána;

Inst. Mag-ar-al, etc.

V. ba-Fana; Ag. ngaba-Fana.

In Tamil, the genitive pronoun precedes its governing noun; in Bantu, it follows it.

There are, in Tamil, personal pronouns, singular and plural, for the three persons. So also in Bantu, thus:-

Tamil.	Zulu.
Nan, I.	Nam, (I and you) we Nangal (I and they)
Ni, thou	Nir, you
Avan, he; Aval, she; Avar, they (m. f.)	Wena, thou Nina, you Yena, he, she, it Bona, they
Adu, it.	Avai, they (n.)

These pronouns, Dravidian and Bantu, are declinable, with exactly the same Cases and affixes as the nouns. Thus:-

Tamil.	Zulu.
Nom. Nan, I.	Nom. Mina, I
Acc. En-n-ei, me	Acc. Mina, me
Inst. En-n-al, by me	Agent. ngu-Mina, by me
Gen. En-n-adu, of me	Gen. wa-Mi, of me
Dat. En-n-akku, to me	Dat. ku-Mina, to me
Abl. En-n-il, from me	Soc. na-Mi, with me
Loc. En-n-il, in me	Loc. ku-Mina, to, from, in me

These Dravidian pronouns, it will be noticed, present no greater likeness to those of Bantu, than do those of the classical and American Indian tongues.

But they contain one interesting element, which, though totally unknown to Bantu, occurs again in the speech of the Southern Bushmen of South Africa, namely, the 'dual' number in the pronoun of the 1st pers. plur., of which the one (Nam) signifies 'I-and-you', and the other (Nangal) 'I-and-they' - both rendered in English by 'we' (see p. 84).

In placing the genitive case of the pronoun before the object possessed, the Dravidian more resembles English than Bantu, which reverses the process, placing the object possessed in front.

Primary adjectives, in Tamil, are not declined, but simply placed, unchanged (as in English), before their nouns (e.g. Periya Paiyan, a-big boy). In Bantu, on the other hand, primary adjectives (also not declined) are placed after their nouns (e.g. Zulu, um-Fana om-Kúlu, a-boy big); but when, in Bantu, the adjective is emphasized, then it may be placed before its noun, and even be declinable exactly like the nouns and pronouns, and with the same prefixes (thus, Zulu, Agent. case, ngom-Kúlu um-Fana, by-a-big boy; Gen. wom-Kúlu um-Fana, of-a-big boy; Soc. nom-Kúlu um-Fana,

with-a-big boy; Loc. Kom-Kúlu um-Fana, to-a-big boy).

Tamil, however, resembles Bantu in that, by simply tacking on to the end of an adjective one of the pronominal suffixes of the verbs ('I', 'thou', etc.), it confers on that adjective a meaning equivalent to that of the Substantive verb ('to-be'). Exactly the same thing is done in Bantu; though there the pronominal particles are prefixed to the adjective, thus:-

Tamil (Periya, big)	Zulu (Kúlu, great).
1.pers. Periy-en, big-(am)-I	1. ngi-(m)-Kúlu, I-(am)-big
2.pers. Periy-ei, big-(art)-thou	2. u-(m)-Kúlu, thou-(art)-big
3.pers. Periy-an, big-(is)-he	3. u-(m)-Kúlu, he, she-(is)-big
Periy-al, big-(is)-she	

The Tamil distinguishing adjectives are Inda, this, these; Anda, that, those. And the Tamil interrogative is Enda? which? All these are utterly unlike anything in Bantu.

But the Tamil, besides the preceding, has also certain prefixes, which, when attached to nouns, convey the same kind of meaning, namely, i- (this, these), a- (that, those), and u- (that or those yonder). Although the Bantu language has no 'distinguishing prefixes' like these, both the Tamil and the Bantu mind seem to be one, in that they conceive of their 'distinctions' along exactly the same lines, having, not two concepts only of distance (as we in English), but three, namely, 'this' (here), 'that' (near-by), and 'that' (over yonder).

The Imperative form (singular) of the verb, both in Dravidian and in Bantu, consists simply of the stem or root of the verb; thus:-

Tamil. Kuli! bathe (thou); plur. Kuli-v-um, bathe-ye (the v is a copula)
Zulu. Geza! bathe (thou); plur. Géza-ni, bathe-ye.

Neither in Dravidian nor in Bantu is there, properly speaking, any Infinitive 'mood of the verb'. What there is, is an abstract noun (of action); thus, Tamil, Kuli, bathe (Imperative mood, and verb-stem), but Kuli-kka, to-bathe (noun of action), and Zulu Géza, bathe (Imp. mood, and verb-stem), but uku-Géza, to-bathe, or bathing (noun of action).

The construction of the verbal word in Dravidian is by means of suffixal attachments to the stem; thus, first, the verb-stem (indicating the action); second, an infix (indicating time or tense); and third, a terminal (indicating person, gender, number). Exactly the same procedure re-occurs in Bantu, save that there the attachments are prelexical. The following will illustrate the process.

Tamil	Zulu
Pres. Kuli-kkir-en, bathe-do-I	Pres. ngi-ya-Géza, I-do-bathe
plur. Kuli-kkir-om, bathe-do-we	plur. si-ya-Géza, we-do-bathe

Tamil	Zulu
Past. Kuli-tt-en, bathe-did-I	Past. ng'-á-Géza, I-did-bathe
plur. Kuli-tt-om, bathe-did-we	plur. s'-á-Géza, we-did-bathe

Fut. Kuli-pp-en, bathe-shall-I

Fut. ngi-yaku-Géza, I-shall-bathe

plur. Kuli-pp-om, bathe-shall-we

plur. si-yaku-Géza, we-shall-bathe.

The Tamil pronominal terminals (suffixes) in these verbal forms (indicating person and number) are, it is plain, but shortened forms of the personal pronouns, as one may see upon referring back to the declension of the pronoun, Nan, I, where the particle, e n (of the above tense-forms), will be noticed appearing in all the Cases except the nominative. The same process is repeated also in Bantu, where the pronominal prefixes of the verbs are also derived from the personal pronouns, although nowadays the fact is not always easily traceable.

A kind of Relative or Participial form (constructed by dropping, in the present and past tenses, the 3rd personal terminal suffix and substituting therefor a simple -a) is used in Tamil adjectively, in order to remedy the deficiency in that language of true adjectives. Precisely the same usage repeats itself also in Bantu, that is, similar Relative forms, supplying the same deficiency, thus:-

Tamil	Zulu
Kuli-kkir-a	Paiyen
bathe-is-ing	um-Fana o-Géza-yo
= a-bathing	a boy who-bathe-ing-is
	boy = a-bathing boy

From these Tamil participles are formed, again, also (what we call) phrase-nouns, by suffixing to the preceding from an extra 'personal' suffix, -an (masc.), -al (fem.), or -du (Neut.); thus, Kuli-kkir-a-v-an, bathe-is-ing-he, =a-bather (masc.) - the v is merely a copula. In Bantu too, such Relative phrases frequently serve (as subject or object) to supply the lack of nouns; thus, Zulu, aba-Hla-belela-yo ba-Ningi, they-who-singing-are (i.e. the-singers) they-(are)-many; ka-nga-i-m-Boni o-Kúluma-yo, not-I-him-see who-speaking-is (i.e. the-speaker).

Moods proper do not seem to exist in Tamil verbs; but the requisite meanings are conveyed by attaching to the Infinitive (e.g. Kuli-kka, to-bathe) certain suffixes, which are really parts of independent verbs (serving here as auxiliaries). In Bantu, on the other hand, proper moods exist, with regular prefixes. Thus, in the Potential Mood:-

Tamil	Zulu
Ni Kuli - kka-(k)-kudum	u-nга-Géza
you bathe-(to)- may or can	you-may-bathe

So also with the Monitive Mood:-

Tamil	Zulu
Ni Kuli -kka- (k)-kadavay you bathe-to - ought	nga -(w)u - Geza ought-you-(to)-bathe

A proper Passive Voice is absent from Tamil, but may be constructed artificially in a way similar to that above, namely by suffixing to the Infinitive suitable parts (indicating person and number) of the verb, Pada (undergo); thus, Kuli -kka, to-bathe, Kuli -kka-(p)-pada, to-bathe-undergo, =to-bathed-be. Such compounded make-shifts are very different from the Bantu; which possesses a regular conjugatable Passive Voice, formed by changing the terminal, -a, of the Active Voice into a Passive terminal, -wa; thus, Zulu, uku - Geza, to-bathe, uku - Gezwa, to-bathed-be.

Perhaps, however, it were correct to say that a Causative Voice existed in Dravidian, despite the fact of its various ways of construction (viz. by all sorts of infixes, -pi-, -ku-, etc.); thus, Tamil, Nay a -kkir -en, love-do-I, Nay a - (p) -pi -kkir -en, love-cause-do-I. As before, this Dravidian method is very unlike that of Bantu, with its regular conjugatable Causative Voice, formed by changing the terminal, -a, of the Active Voice into a Causative terminal, -isa; thus, Zulu, ng i -Tanda, I-love, ng i -Tandisa, I-(to)-love-cause.

Further, the Dravidian possesses what appears to be a counterpart (at least in the general idea) of the Bantu Stative (or Neuter-passive) Voice (formed, in Zulu, by changing the terminal, -a, of the Active Voice into a Stative terminal, -eka, or -kala). Thus:-

Active (trans).	Stative (intrans).
Tamil. Peru-kku, enlarge	T. Peru-gu, become-enlarged
Zulu. Kul-is-a, enlarge	Z. Kulis-eka, become-enlarged
Tamil. Ni-kku, put-away	T. Ni-ng u, go-away, get-away
Zulu. Su-sa, put-away	Z. Su-ka, go-away, get-away
Tamil. Tiru-ttu, correct	T. Tiru-ndu, become-corrected
Zulu. Lung-is-a, correct	Z. Lungis-eka, become-corrected.

Neither in Dravidian nor in Bantu are there any primitive adverbs; but in both languages alike an adverbial significance can be conferred on any suitable noun or adjective by the attachment of certain affixes. In Dravidian, for instance, by suffixing to Infinitive and other nouns a particle, -a, -ay, or -agu; thus, Tamil, Kadugu (root), go-swiftly, Kadug -a (inf.), to-go-swiftly, or simply, swiftly, speedily (adv.); and Cugam (n), health, Cugam -ay (adv), well. In Bantu we get, by prefixing the particles, ka-, vi-, etc. to primitive adjectives, or by prefixing nga-, kwa-, etc. to Infinitive and other nouns, adverbial forms such as, e.g. Zulu, H1e (adj), good, Ka-H1e (adv), well; uku - Shesha (inf. noun), to-be-quick, nga - uku -

Shesha (adv), by-being-quick, or simply, quickly.

A similarity, too, at least in thought, is exemplified, both in Dravidian and Bantu, in the use of the conjunction, 'and'; which, besides the latter meaning, conveys in both languages the further meaning of 'also', 'as-well-as', 'even'. This composite conjunctive idea is expressed in Tamil by attaching to the noun or pronoun the suffix, -um, and in Bantu (Zulu) the prefix, na-; thus:-

Tamil, A van - um	Po-n-an
he -also (or, and)	went-he

Zulu	na	-	Ye wa-Ya
also- (or, and)	-he	he-went	

En passant, one may note how, in the Dravidian Imperative plural form (see before), the suffix, -um, corresponds with the Bantu suffix, -ni; and how here again (with the conjunction, 'and') the Dravidian -um corresponds with the Bantu na-. Is it mere coincidence?

The Tamil Substantive verb is Iru (e.g. Iru-kka, be-to; Iru-kkir -en, be-am-I). This in no wise resembles, in form, the Bantu Ba (e.g. uku - Ba, to-be; ng i - Ba, I-be, or am).

Turning, finally, to the Dravidian vocabulary, our search is much less fruitful of results than has been the grammar. Apart from the world-wide forms - Tamil. Appan (father), Zulu. uBaba (father; Tamil. Amma (mother), Zulu. uMame (mother), and perhaps some of the pronouns (see before), we can find no resemblances whatsoever worth recording. The following are probably mere coincidences:- Ao-Naga, Ji, say (Zulu, Ti, Sho, say); Lima, surface-of-earth (Zulu, Lima, cultivate-the-soil); Bong, a-male-animal (Zulu, im-Pongo, a-he-goat); Tamil, Va, come (Zulu, Za, come); Qa, die (Zulu, Fá, die); Anju, five (Zulu, Hlanu, five); Kan, see (Zulu Kánya, be-clear or light; Kángela, look).

In conclusion, then, while granting that the Dravidian language of India does furnish some grammatical likenesses to African Bantu - indeed, more than we have found in Egyptian or Sumerian - these resemblances do not amount to more than were easily discoverable, say, in the Sanskrit; and further they are entirely unsupported by any contributory evidence from the Dravidian lexicon, whereas that of Sanskrit could supply a great deal. The fact that Dravidian is suffix-using and the Bantu prefix-using is not sufficient, of itself, to disprove its claim to Bantu origins; because, even within the Negro field itself, we find both suffix-using and prefix-using tongues - owing, we think, to the fact that, in earlier ages, when human speech was still forming itself and in a constant and universal state of flux, affixal change was much more common than it is or could be in these present times, when races have become finally localized, and language and physique finally fixed. For us, the Dravidian theory is sufficiently settled and

put out of court, not by linguistic, but by ethnological and historical evidence. While suffixes might, possibly, within the last 10,000 years (conceivably the Bantu lifetime), have become transposed into prefixes, it were beyond all reasonable credence that the long wavy hair of the Dravidians could have become transformed, within that same period, into the short woolly hair of the Bantu; or, again, that any prehistoric Dravidians ever could have crossed the ocean from India into Africa in sufficient numbers to swamp one whole half of the Negro race with their speech - at the cost of thereby losing their own long hair, and of not altering in one tiniest whit the distinctive anatomy of the local Negro!

The Caucasus Theory - In one of his books, Sir Harry Johnston wrote as follows:(42) "Here (in the Caucasus) were perhaps engendered the ancestors of the dark-haired, yellow-skinned Mukenaeans, of the Lydians and Etruscans; and also of those Dravidian invaders of India and Persia, whose languages today evince faint, far-off suggestions of affinity with the isolated, class-governed Lesgian group of the south-west Caucasus. From this district likewise may have come the early civilisers of North Africa, the ancestors on the one side (the other being negroid) of the Fula and similar pristine white invaders of Mauretania, Egypt and the Sahara, who introduced into West and Central Africa the class and concord families of African speech - Temme, Wolof, Fula, Bantu, Kordofan, Nilotic, Hottentot, Masai, etc." By-the-way, we ourselves find this assumption of Johnston's rather far-fetched and unconvincing - that, whereas these many peoples, even 'races', of Asia and Africa should have, all alike, been derived from the Caucasus, a similar 'foreign' origin does not seem to apply to the Caucasus people themselves, they, we take it, simply having stayed there 'put', from the beginning of human time! May it not have been equally likely that they were derived from the Dravidians, or even the Bantu!

Johnston, we may remind, favoured the Fula theory of immediate Bantu origins; but here he simply pushes origins further back, and suggests that the Fulas themselves may have originated in the Caucasus; whence (as he wrote in another place (43)) came "the first Caucasoid invaders of North Africa", who, after they had wandered into Negro Africa, "became the ancestors of the Fula and ... perhaps, in the direction of Kordofan or the Equatorial Nile, developed into the Bantu family."

The Caucasus 'Lesgians' (referred to above by Johnston), so far as we can discover, are the tribe, among the northern group, specifically known as the *Lezgi-i-yar* (sing. *Lezgi*). The languages of these Caucasoid mountain tribes - some of them spoken only by the inhabitants of a single village, numbering no more than 500 souls, e.g. the Artshi - though resembling each other in their common use of, mainly, suffixal (though also, in a smaller degree, prefixal)

word-construction, appear to be as equally unlike in their grammatical methods and their word-roots; indeed, quite as much so as are the Negro languages of the Sudan. It is on account of this complete dissimilarity one from the other among the Caucasus tongues, that, in our search for Bantu resemblances, we shall have perforce to wander all over the Caucasus field, picking up, as we go, such items as may serve our purpose. All this will detract somewhat from the consistency of our comparisons; but it is unavoidable. The Caucasus languages remind one rather strongly of the Dravidian tongues, we have just been dealing with; but their structure is much more abnormal and intricate. Like the Dravidian and the Bantu, they constitute an isolated group amongst the languages of the world. And well they may; for of all varieties of human speech, these must be among the weirdest. A sample or two will explain. In one language (the Avarish) one finds, for instances, a root, *Olu*, love. Now, when that love is expended on a male, the root assumes a prefixed *w-* (and the word becomes *w-Olu*); when on a female, it assumes a prefix, *y-*, (and the word becomes *y-Olu*); and when on a mere thing, it assumes a prefix, *b-* (and the word becomes *b-Olu*). Similarly with *Atsi* (arrival) -*w-Atsi* (if of a male), *y-Atsi* (if of a female), and *b-Atsi* (if of a thing), the nounal prefix thus becoming regulated and changed by the actual gender (not of the 'word', as in the classics), but of the doer or the sufferer of the action. This is only one - there are others - of the peculiarly 'Caucasic' ways of conceiving 'grammatical gender'. But all this is reasonableness itself compared with the local verbal systems, wherein (to us) grammar seems indeed to have run quite mad; for, e.g. in Georgian, while, in one (the so-called Direct) of its two conjugations, the subject stands (quite normally) in the Nominative Case, in the other (the Indirect) it stands in the Dative; and while, in the Aorist, the subject stands in a (so-called) 'Special' Case, with the object in the Nominative, in the Perfect the object is still placed in the Nominative, but the subject in the Dative. Again, in the Avarish, the subject, instead of in the Nominative, is put in the Instrumental Case; in other words, Active thoughts become transformed into Passive; so that 'the father buys the horse' has to be translated by 'by-the-father buy the-horse'. Exactly the opposite occurs in the Abchaz tongue, where Passive forms of thought and speech do not exist, and so must be transformed into Active; thus, 'I am loved' must be expressed by 'they love me', and instead of 'I am loved by my father', one must say 'my father loves me'.

But our purpose here is, not to consider the chaotic structure of these Caucasus tongues, but rather to disclose, if we can, any affinities they may possess with our Bantu. And certainly many resemblances they do possess; perhaps more than can be found anywhere else, save only in the Fula, and perhaps as many even as there.

First of all, the following numerals may serve as a rough reflec-

tion of the degree of mutual difference between the Caucasus languages themselves, and their universal difference from the Bantu (at any rate in word-forms).

Avar.

1. Tso;	2. Khi-go;	3. Lab-go;	4. Un-qo;	5. Su-go;	10. Antsh-go
Artshi					
1. Os;	2. Khue;	3. Lew;	4. Ewq;	5. Ho;	10. Uits
Lezgi.					
1. Sad;	2. Kwed;	3. Pud;	4. Kud;	5. Wad;	10. Tshud
Georg.					
1. Erthi;	2. Ori;	3. Sami;	4. Othxi;	5. Xuthi;	10. Athi
Bantu.					
1. Mwe, Nye;	2. Bili;	3. Tátú;	4. Ne;	5. Tanu;	10. Kumi

A phonetical peculiarity of Bantu is that several of its consonants (e.g. k, p, t) have each two varieties of pronunciation (a normal, or strong and open; and an abnormal, or weak and closed). A similar kind of thing, you will remember, was noted in Dravidian; and it reappears also here in the Caucasus, and, moreover, with precisely the same consonants (k, p, t) as in Bantu. We cannot say, however, whether in the Caucasus and in Bantuland the anomalous sounds are identical in their nature; but we note that the South Caucasus th is described as differing from the ordinary t in that the sound of the Caucasus th 'lies between a t and a d' - which is exactly how the anomalous Bantu (Zulu) t sounds to the European ear.

We reckon that the Zulu Bantu must possess at least 33 separate consonantal sounds (apart from the 15 or more click-sounds). Some of the Caucasus tongues are much richer than that, having as many as 57 different consonantal sounds. Both in the Caucasus and in Bantuland, several of these sounds are of the so-called 'lateral' variety, in Zulu written with an hl, dl, tl, or kl (according to sound), and in Caucasian with a gl, kl, or thl - the only example we have of this type in English is the ll in Welsh (as the Irishman said).

The so-called Alliterative Sentential Concord is one of the Bantu's most outstanding characters. You will recollect how, in a paragraph above, we noticed the peculiar use in Avarish of the prefixes, w-, y-, and b-, to distinguish between masc., fem. and neut. genders. Now notice how these same prefixes may be employed to provide a sort of sentential concord in the Caucasus.

Avar.	w-Olu	Liya-u	w-Ugo	Zulu.	u-Baba	u-Ba	mu-Hle
	love (for a male)	good	is		father	is	good
	y'-Olu	Liya-i	y-Ugo		i-Ndlu	i-Ba	yi-Ntle
	love (for a fem.)	good	is		a-house	is	good
	b-Olu	Liya-b	b-Ugo		ubu-De	bu-Ba	bu-Hle
	love (for thing)	good	is		tallness	is	good

Here then we have a kind of 'gender' concord in the Caucasic tongues, against a 'class' concord in Bantu. Further examples of this kind of concord will appear again under Noun Classes, Possessive Adjectives, etc.

The Article is unknown to Bantu and, almost equally so, to Caucasian. But in the latter, an article does, rarely, appear, e.g. in Abchazian (ch is guttural), Tshkun-k, a-boy, but a-Tshkun, the-boy.

Caucasian roots, as also those of Bantu, are mainly monosyllabic; and from those monosyllabic roots are built up, in both cases, by means of suitable significant affixes (prefixes and suffixes in the Caucasus, and prefixes only in Bantu), both nouns and verbs; thus, Georgian, Kud, die; si-Kud-ili, death (n); wh-Kud-ebi, I-die (v); and Zulu, Fá, die; uku-Fá, death (n); ngi-Fá, I-die (v).

Both Caucasian and Bantu nounal affixes still retain in some small measure their original significations; thus, the Georgian nounal prefix, me-, suggests 'doers' or 'makers', e.g. Puri, bread, me-Pure, baker. So in Zulu, the prefix, um-, confers a similar meaning on the root, e.g. Aka, build, um-Aki, builder.

The Georgian suffix, -eli, suggests 'where-from', e.g. Gori (name of place), Gori-eli, a-Gorian; and in Zulu, Tónga (a country), ili-Tónga, a-Tongaland-person, a-Tongan.

The Georgian prefix, sa-, amongst other notions, indicates also conditions, e.g. Thbili, warm, sa-Thbo, warmth; and Zulu, Fúdu meza, make-warm, isifúdu mezi, warmth.

The Georgian suffix, -oba, conveys abstract ideas, e.g. Katsi, man, Kats-oba, humanity; Didi, great, Did-oba, greatness; and in Zulu, umu-Ntu, man, ubu-Ntu, humanity; Kúlu, great, ubu-Kúlu, greatness.

The Classification of Nouns was pointed to by Johnston as one of the most arresting resemblances to Bantu in the Caucasus tongues. Let us therefore compare the classificatory systems of the two families. We take the Thushian as our example for the Caucasus (and our remarks thereon may be taken as fairly fitting also the other languages of that region), and Zulu as our example for the Bantu (where, again, our remarks will fairly universally apply).

Thushian

Divides nouns into two main groups, things rational (human beings), with 2 subdivisions, for male and female; 2nd. things irrational (all else), with 5 subdivisions.

These seven subdivisions (2 in the first group, 5 in second) are each distinguished by a special pair of prefixes (sing. and plur.), which are assumed, not by the nouns themselves, but only

Zulu.

Divides nouns into two groups, 1st. things personal (human beings), with 2 sub-divisions; 2nd. things impersonal (all else), with 7 subdivisions.

These nine subdivisions (2 in first group, and 7 in second) are distinguished by a special pair of prefixes (sing. and plur.), which are assumed by

Thushian

by the verbs and adjectives they govern.

In Caucasian, it is the 2 Groups (alone) that are termed 'Classes', their subdivisions being regarded as of no further significance. It is these latter, however, that (for purposes of Bantu comparison) we shall here regard as 'Classes'.

The Thushian series of Class-prefixes is as follows:-

Cl.	sing.	plur.
Grp. 1.	1 w- (masc) b-	
	2 y- (Fem) d-	
	3 y- y-	
Grp. 2.	4 b- d-	
	5 d- d-	
	6 b- b-	
	7 b- y-	

Zulu

both the noun and the verb or adjective it governs. In Bantu, it is the 9 subdivisions that are regarded as a noun's 'Classes', the 2 Groups being regarded as of no special importance.

The Zulu series of Class-prefixes is as follows:-

Cl.	sing.	plur.
Grp. 1.	1 u- o-	
	2 umu- aba-	
	3 umu- imi-	
Grp. 2.	4 ili- ama-	
	5 ulu- izin-	
	6 i- izi-	
	7 isi- izi-	
	8 ubu- none	
	9 uku- none	

Thush.

Cl. 1. Waso w-A, the-brother he-is
Wazar b-A, the brothers they-
are.

2. Bstuino y-A, the-woman she-is
Bstei d-A, the-woman they-
are

3. Naw y-A, the-ship it-is
Nawi y-A, the-ships they-are

4. Xaux b-A, the-dove it-is
Xauxairts d-A, the-doves they-
are

5. Bader d-A, the-infant it-is
Badri d-A, the-infants they-are

Adjectives, as well as verbs, are affected by these prefixes, both in Caucasian and Bantu. Thus:-

Thush.

Waso w-Oxo, the-brother he-big
- the big brother

Zulu.

1. u-Baba u-Ba, the-father he-is
o-Baba ba-Ba, the-fathers
they-are

2. um-Fazi u-Ba, the woman
she-is
aba-Fazi ba-Ba, the-woman
they-are

3. um-K'umbi u-Ba, the-ship
it-is
im-K'umbi i-Ba, the-ships
they-are

4. ili-Juba li-Ba, the-dove it-is
ama-Juba a-Ba, the-doves
they-are

5. i-Ngâne i-Ba, the-infant it-is
izi-Ngâne zi-Ba, the-infants
they-are

um-Fowetu o-omKulu, the-
brother who-big = the big broth.

Thush.

Bstuino y-Atshi, the-woman she-
heavy = the heavy woman
Niq b-Axe, the-way it-long
= the long way

The peculiar grammatical 'gender' in the Caucasian allows the prefixes there an extension of use unknown to Bantu. Take the Thushian noun, Atsh-ol, heaviness, weight - note how the suffix -ol, has here conferred on the adjective, Atshi, heavy, the status of an abstract noun. If the weight be that of a male, the word, as spoken, will be w-Atshol; if that of a female, y-Atshol; if that of a thing, b-Atshol. Note also such words as Waso (w-Aso), brother; Yaso (y-Aso) sister; Woh (w-Ch, boy; Yoh (y-Oh), girl.

Perhaps the (to us) most astonishing feature of the Caucasus languages is their extraordinary number of noun 'Cases'. The Kasikumükian, for instance, has 47 different ways of modifying the meaning of a noun by means of suffixes, in order to express as many different (mainly 'pre-positional') aspects of that meaning. Hence in Caucasian we meet with such unusual Cases as an Allative (conveying-to), an Inessive (in), a Superessive (over), a Subessive (under), a Caritive (without), an Approximative (near), a Terminative (as-far-as), and a dozen other such, which the average Westerner has never heard of. Indeed, many of these Cases have so 'stumped' even the philologists, that they have ceased coining names for them, simply describing them as the 'into Case', the 'around case', the 'along Case', and so forth - a practice which might be commended for more general adoption (as immediately explaining itself), in place of the less intelligible Latin names. But what has this abundance of Caucasian Cases to do with Bantu?

Anyone acquainted with Bantu grammars will have been sadly disappointed with the poverty and shallowness of Bantu linguistic knowledge which many of them reveal. This, of course, is no reflection on the ability of those who compiled them, but is a deficiency naturally inherent in all pioneer work, and disappears as study progresses. One of the principal defects is a failure to distinguish between 'prefixes' and 'roots', the former being often mistaken for the latter, and treated as such; or else, where the prefixes have been duly recognized, a failure to grasp the obvious fact that, as 'prefixes', they are not 'independent words', but simply adjuncts (in the literal sense) of word-roots. A consequence has been that, in the Bantu languages, the full complement of noun prefixes having remained unrecognized, the full complement of noun Cases existent in those languages has remained unrecorded in the grammars. The grammar-writers have always been, so to say, 'foreigners' from Europe or America, and they have, quite naturally, approached their subject with the general European outlook for the orthodox Nominative, Accusative, Genitive,

Zulu.

um-Fazi o-Zima, the-woman who-
heavy = the heavy woman
i-Ndlela e-Nde, the-way which-
long = the long way

Dative and Ablative Cases, these and nothing more. Unaware of the existence in human speech of any other 'Cases', they have not sought for them, and so have failed to find them. Had they, however, come to their work already acquainted with the structure and grammar of, say, these Caucasus tongues, they would have come with eyes fully opened and ready to detect also in Bantuland many of the strange Cases with which they were already familiar, and would not have made the mistake of regarding and treating many of the quite obvious Bantu Case-prefixes (e.g. the Zulu *ng a -*, *na -*, *njenga -*, *nganga -*, *kun a -*) apart from their nouns, as though they were so many independent, self-standing 'prepositions', 'adverbs' or 'conjunctions', which, of course, they are not, being, in the Native mind, always inseparably united with their noun-roots, and apart from them having no standing or meaning whatever in Native speech.

We will now give some examples of Noun-Cases, both from the Caucasian (Hürkan) and the Bantu (Zulu). Readers will find many of them quite new, and may even be tempted to dispute the accuracy of our classification of some of the Zulu forms as true 'Cases'. If so, they will have to show cause why such noun-forms should be rightly regarded by philologists as 'Cases' in the Caucasus tongues, but wrongly so in the African (see Fred. Müller's "Grundriss der Sprachwissenschaft," section 'Caucasic Languages'; A. Dirr, "Einführung in das Studium der kaukasischen Sprachen"). Apart from the fact that, in the one case, the affixes are placed after the nouns and, in the other, before them, there is absolutely no difference whatever between the two forms of speech. Our purpose here being one merely of structural comparison, there will be no necessity to insert the several Case names.

Hürkan

Watsha, a-word (nom.)
Watsha, a-word (acc.)
Watsha-la, of-a-word
Watsha-li, by-a-word
Watsha-li-s, to-a-word
Watsha-li-zi, into-a-word
Watsha-li-zi-w, in-a-word
Watsha-li-zi-w-sad, from-a-word
Watsha-tsad, as-large-as-a-word

Watsha-isi-v, than-a-word
Watsha-yuna, like-a-word
etc.

Zulu

u-mu-Ntu, a-person (nom).	{	to-a-person	Abchazian.
u-mu-Ntu, a-person (acc.)		into-a-person	Zulu.
wo-mu-Ntu, of-a-person		in-a-person	1. Mi-na, I; me
ngu-mu-Ntu, by-a-person		from-a-person	2. We-na, thou; thee (m and f)
ku-mu-Ntu,	ngango-mu-Ntu, as-large-as-a-person	3. Y-ara, he; him; it (of things present)	3. Ye-na, he, she; him, her.
{ about-a-person	kuno-mu-Ntu, than-a-person	L-ara, she; her	Wo-na, it
{ by-means-of-a-person	njengo-mu-Ntu, like-a-person	D-ara, it (of things absent)	Lo-na, it Impersonal
{ person	no-mu-Ntu, with-a-person	Ui, he; she; it (indiscriminately)	Yo-na, it Classes
{ near-a-person	ngo-mu-Ntu,	So-na, it	etc.
{ also-in-a-person	na-ku-mu-Ntu,		

njenga-ku-mu-Ntu, as-in-a-person.

Nobody can fail to see from the above how closely alike the noun-systems of Caucasian and Bantu are, both in conception and in structure. True, several of the Caucasian Cases do not appear in Bantu, nor are they equally distributed amongst the Caucasian languages themselves; but we believe that every Bantu Case would find its counter-part somewhere in the Caucasus. For instance, we could not find anything in the Hürkan (above) corresponding with the Zulu Sociative (with) Case, though we strongly suspect it must be there; but in the Avarish we did find such a Case, e.g. *E men-gun*, a-father-with (Zulu, *no-Baba*). Again, you will have noticed in the Zulu a few compound Cases. These too are quite common throughout the Caucasus languages, e.g. *Kasikumükian*, (in-Case) *xat-lu-bu*, in-a-house, then (like-in Case) *xat-lu-bu-sa*, as-in-a-house. This last example corresponds with the Zulu Similitive-Locative *njeng a-s-e-Ndlini*, as-in-a-house (the middle *s* is merely a copula).

Coming now to the Personal Pronouns, the presence therein of special 'male' and 'female' forms is cited as proof of the existence in the Caucasian tongues of 'grammatical gender'. To us, on the contrary, it is evidence there, not so much of grammatical gender, as of a 'Class system', in which gender figures simply as one, among several, of the classifying elements. In the Table below, and in both cases, the Personal element comes first in the word, being followed by a Pronominal suffix.

Abchazian.	Zulu.
Pers. 1. S-ara, I; me	1. Mi-na, I; me
2. U-ara, thou; thee(m)	2. We-na, thou; thee (m and f)
B-ara, thou; thee (f)	
3. Y-ara, he; him; it (of things present)	3. Ye-na, he, she; him, her.
L-ara, she; her	Wo-na, it
D-ara, it (of things absent)	Lo-na, it Impersonal
Ui, he; she; it (indiscriminately)	Yo-na, it Classes
So-na, it	etc.

Caucasian and Bantu, again, conform together to the universal rule of deriving Possessive Adjectives from Personal Pronouns; but in very dissimilar ways. In Caucasian (Abchazian) the Possessive sense is conveyed by simple Personal Pronouns being prefixed to their nouns; while in Bantu (Zulu), as with us, the nouns stand alone, followed by a special Genitive (Possessive) form signifying 'of-me', 'of-it', etc.) of the particular Personal Pronoun corresponding with the 'Class' of the governing noun. Thus:-

Abchazian	Zulu
Per. 1. si-Tshkun, I-(=my)-boy	um-Fana wa-Mi, the-boy of-me (=my)
2. u-Tshkun, thou-(=thy, m)-boy	um-Fana wa-Kó, the-boy of-thee(=thy)
bi-Tshkun, thou-(=thy, f)-boy	
3. i-Tshkun, he-(=his)-boy	um-Fana wa-Ké, the-boy of-him(=his), or, of-her(=her)
li-Tshkun, she-(=her)-boy	

Caucasian Pronouns are fully declined, just as the nouns. The same is the case also in Bantu. To select a specimen with a less endless number of Cases, one may take the Georgian Personal Pronouns, namely, 1st per. Me, I; 2nd. Sen, thou; 3rd. Igi, he, she; plur. 1st. Tswen, we; 2nd. Thkhwen, you; 3rd. Igin, they. The Declension of the 1st Person sing. would then run thus, in Georgian and Zulu:-

Georgian	Zulu
Nom. Me, I	Nom. Mina, I
Acc. Me, me	Acc. Mina, me
Gen. Tsemi-sa, me-of	Gen. wa-Mi, of-me
Dat. Tsem-sa, me-to	Loc. ku-Mina, to, from, in-me
Abl. Tsem-gan, me-from	
Inst. Tsemi-tha, me-by	Refer. nga-Mi, about-me
Soc. Tsem-thana, me-with	Agent. ngu-Mina, by-me Soc. na-Mi, with-me

In this type of Caucasian language (wherein the pronouns are fully declinable), the Genitive Case of the Declension serves as 'Possessive Adjective'; so that in these tongues we get no such abnormal 'possessive nouns' as in the Abchazian (above).

Caucasian Adjectives (that is, when used epithetically) are placed, sometimes before their nouns (as in Tshetshezian); sometimes after them (as in Abchazian); sometimes indiscriminately before or after (as in Avarish); and sometimes before (when epithets), and after (when predicates), as in Georgian. In some languages they stand always unchanged; in others they agree with their nouns in number and case; thus, Georgian, Borit-sa Mam-i-sa, of-the-bad of-the-father (= of the bad father). The Bantu employs both positions for its epithetic adjectives, but pairs them with their nouns only in number. Normally, in Bantu, the position is after the noun (thus, Zulu, i zi-Ntaba ezi-Nkulu, mountains high, i.e. high mountains); but when the adjective is stressed for emphasis, the position is before it (thus, e zi-Nkulu i zi-Ntaba, very-high mountains). The Caucasian, furthermore, when it emphasizes an adjective, lengthens one of its vowels; and the Bantu sometimes does the same, thus, Kasi-

kumükian, Luhe-sa, black, but Luhé-sa, very-black, and Zulu, Mnyama, black, but Mnyáma, very-black.

The Caucasians approach their Distinguishing Adjectives in the same frame of mind as do the Bantu, and conceive of them in three degrees of distance (not two, as with us); thus:-

Kürin	Zulu	English
i Balkhan	leli iliHhashi	this horse
a Balkhan,	lelo iliHhashi	that horse (near)
atha Balkhan	leliya iliHhashi	that horse (yonder)

Some Caucasian languages, however, distinguish much more than that; thus the Avarish possesses a special distinguishing adjective for 'that' (which is 'absent'), 'that' (of which 'we are speaking') and so on. Others, e.g. the Kasikumükian, possess forms for 'that (near the person spoken to)', 'that (up above the speaker)', 'that (down below the speaker)' - all which, of course, is entirely unknown to Bantu.

As for the Caucasian Verbal system, we cannot give any single example that will cover the whole field. Each language has a system of its own, differing completely from all the rest. Yet there is a certain family likeness noticeable throughout.

Among the principal features common to all, one may note that the verbal roots are invariably monosyllabic; often only a single consonant or vowel. This will, in a measure, hold good too for the Sudanic Negro tongues, as well as the Bantu (in which all verbal roots were originally almost certainly monosyllabic).

Then, this Caucasian verbal-root is modified in all sorts of ways by the attachment of affixes; thus, in Abchazian, for example, person is indicated by prefixes, tense and mood by suffixes. In some other languages, the verb (itself) provides no indication whatever of the person (which can be gathered only from the context); and in still others, no indication either of person or number. In Bantu, it is similar - the verbal-root is again modified, in regard to person, tense and mood, by means of affixes, in this case almost wholly prefixes.

Where, in Caucasian, person is indicated by verbal prefixes, these personal prefixes are invariably derived from the corresponding Personal Pronouns (see above). In Bantu, too, verbal prefixes and Personal Pronouns are akin, and both are akin to the prefixes of the nominative (or subject) noun, from which they are, all of them, derived.

The Caucasian tenses are, in the main, those customary in most human tongues, namely, present, past and future, with some further special forms to indicate 'definiteness' or 'indefiniteness' of thought or action. All this, once more, coincides very well with Bantu.

But when we come to the moods, then Bantu, well equipped though it is, is utterly eclipsed by the Caucasus tongues. In these latter, the

number and range of the verbal moods is as astonishing as was the number and range of the nounal Cases (already dealt with). Besides our own modest 'may' and 'can', and 'should' and 'would', in the Caucasus we meet with an 'Imaginative' (or 'Like') mood signifying 'as-if-I-were', etc.), a 'Consecutive' mood (signifying 'then-had-I', etc.), a 'Conjunctive' mood (signifying 'so-that-I', etc.), and other such.

Let us take as a specimen the Abchaz verbal-root, Bl, burn (intr.).

Abchazian	Zulu
Pres. 1. si-Bl-ueit, I-burn	1. ngi-Sha, I-burn
2. u-Bl-ueit, thou-(m)-burnest bi-Bl-ueit, " (f)	2. u-Sha, thou-(m.f.)-burnest li-Sha, it-burns
3. Bl-ueit, he, it (near, irrational thing) burns i-Bl-ueit, she-burns di-Bl-ueit, it-(distant, irra- tional thing) burns	3. u-Sha, he, she-burns lu-Sha, " si-Sha, " etc.
Past. 1. si-Bl-in, I-burned. (as above)	1. ng'-ā-Sha, I-burned (as above)
Fut. 1. si-Bl-ip, I-shall-burn (as above)	1. ngi-yaku-Sha, I-shall-burn (as above)

So much for the construction of person, number and tense. To these affixes are now to be added several more (sometimes as many as three or four), and all of them suffixes. These new additions will give us the mood. And what moods! In one, conveying the idea of 'if', we have si-Bl-ir; another, conveying the idea of 'then', si-Bl-ir-in; another, expressing 'would-that', si-Bl-in-da; another, expressing 'so-that', si-Bl-ir-tsi; another, expressing 'almost', si-Bl-u-an; another, expressing 'as-if', si-Bl-ir-sqa; another, expressing 'already', si-Bl-ixyan, and so forth.

Now, comparing this verbal-scheme with that of Bantu, we notice, first of all, the Caucasian preference for suffixal methods, and the Bantu for prefixal. But the mentality and speech of both parties is one in substituting, for our independent adverbs, adverbial verb-forms. Thus, the Abchazian has an 'already' mood, carrying the special suffix, -ixyan, which the Bantu (Zulu) matches with its prefix se-, also meaning 'already'; so that we get, Abchaz. si-Bl-ixyan, I-burn-al-ready, and Zulu, se-ngi-Sha, already-I-burn. The Zulu has still other verbal-prefixes of this kind, which we have not come across in Caucasian, namely, -sa- (expressing 'still') and -ka- (expressing 'yet'); thus, Z. ngi-sa-Sha, I-still-burn, and a-ngi-ka-Shi, not-I-yet-burn. The Caucasian Abchazian conveys the idea of 'if' by its

suffixal -ir mood; which the Zulu counters by its prefixal -nga- mood, signifying mostly 'may' or 'can', but also 'if'. thus, Z. ngi-nga-Dla i-Ntlandzi, ngi-Gule, I-if-eat fish, I-become-sick.

The following examples will show how very similar is the form and construction of an average Caucasian (Abchaz.) verb to that of the verb in Bantu (Zulu).

Abchaz.	u - s-Guaphxueit thee -I-love	si-i- Guaphxueit me-he-loves
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Zulu.	ngi-ku-Tānda I-the-love	u-ngi-Tānda he-me-loves
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But so different, one from the other, are the many Caucasian methods of verbal construction, that we would like to add just one further sample, of a rather simpler kind than the preceding, namely from the Lezgian Kürin tongue. Here the verb, within itself, shows neither person nor number, only tense and mood, the former particulars being gathered from the context. So here we get simply such verb-forms as the following.

Kürin. zi Baba Su-da; Su-dai; Su-na; Su-nai; Su-di.
Eng. of-me father go-es; went; gone-has; gone-had; go-will.

Zulu. uBaba wa-Mi u-Ya; wā-Ya; u- Yile; ube- Yile;
Eng. father of-me he-goes; he-went; he-gone-has; he-gone-had;
u-yaku-Ya.
he-will-go.

Moods, here in Kürin, are expressed by simply adding further suitable suffixes; thus, Conditional, Su-d-a-tha, goes-(he)-if (=if he goes); Consecutive, Su-d-i-r, (he) go-will-then (=then he will go).

The Bantu Substantive verb ('to-be') appears mainly in two forms, namely, Ba or Wa, and Li or Ri. The Caucasian Substantive verb is much more varied; thus, Abchaz. Qa; Avar. Ugo; Kasikumükian, U; Artshi. I; Hürkan, Li; Georgian, Ar, and many more such.

Well, the reader has now before him perhaps as much information as Johnston had himself concerning the nature of the Caucasus tongues, and which led him to think that perchance the remoter origins of the Bantu language might be found there. The reader is therefore now in a position to be able to form an opinion of his own.

Throughout these several linguistic comparisons of ours we have been seeking Bantu origins. We do not feel, ourselves, that we have anywhere found them. But we do feel that the evidence has placed before

us an entirely different and much deeper fact, namely, that all languages are but the outgrowth of speech that went before; that what has been mistaken for 'Bantu' kinship in Fula, Caucasian, Dravidian and Egyptian, is but local 'survivals' from the primordial mother-tongue of all of them, or alternatively, but natural 'developments' therefrom; and, lastly, that similarities of grammar and expression, which in later times arise, are not, always and necessarily, the result of physical contact or intercourse, but are, as often, simply the spontaneous consequences of a universal similarity of the human mind and mental workings.

In this mind, there seems somehow to exist an instinctive urge to seek causes 'outside', rather than 'within'; and a cognate mental kink to appreciate that which comes from afar, rather than the home product. That is why, among primitive peoples, the charm most valued is that which is with difficulty come by, obtained from the medicine-man farthest away. Even among the ancient Jews, no prophet was honoured in his own country. In modern days, the botanist, Schweinfurth, encountering millet and eleusine foodplants in Central Africa, gave no thought to the possibility of their having originated there, but forthwith decided that they must have been imported from India (where he had first become familiar with them). Embalming the dead was a prominent practice in the Ancient Egyptian social system; so, when Elliot Smith found later on that mummification was a common practice also in the Torres Straits islands and in old Peru, he felt perfectly certain that the custom must have been taken there from Ancient Egypt. Not to be wondered at, then, is it, that philologists, when they came to Africa and lighted upon a language, there among the Negro 'savages', so perfectly constructed as to remind them of the excellencies of Sanskrit and Greek, should have immediately made up their minds that it must have been an importation from 'somewhere' abroad, and have set forth to range the world to find its origin; and, stranger still, actually to have found that origin, in Fulaland, in Dravidia, in Ancient Egypt, and in the Caucasus! This very multiplicity of opinion proves the failure and futility of their search. And ever will prove, because the country of Bantu origins is the country of the Bantu themselves - the motherland of all African Negro folk, and motherland of all African Negro speech. The language-families of the world have been as capable of self-development as have the ethnological-families speaking them. From the beginning, those languages contained within them the germ of perpetual change, of infinite variability, and - of universal likeness. There is no need for any other view than that the Bantu speech grew up with the Bantu people, and required no more extraneous aid than did the Sanskrit and Greek, the Arabic and Hebrew, the American Indian and Australian tongues, to reach its final stage.

We shall, therefore, now proceed, in the succeeding chapters, to give some reasons for the faith within us, namely, that Bantu is an

indigenous African growth; but one branch of the great tree of African Negro speech.

We do not claim that this is any new conception; on the contrary, we believe that many more must already have reached the same conclusion, even though they may have so far failed to announce the fact publicly. Even so long as 80 years ago, the traveller, Barth, (44) wrote, of certain Central Sudanic tribes, that their languages "have some general points of affinity to the South African languages" (i.e. the Bantu), and that "they belong rather to the family of South African tribes than to the group of neighbouring tribes of Central Negroland". That was indeed a shrewd guess; for at that time little or nothing was known of the African languages. But since then, many competent linguists have made a deep and extensive study of this particular subject of Sudano-Bantu relationships; and their researches have proven that Barth's guess was something more than a surmise; so much so that Prof. D. Westermann, (45) the leading authority on the Sudanese tongues, can already write: "There is an original affinity between Bantu and Sudanic languages. This refers not only to class-affixes, but also and still more to etymology. The two families have a considerable number of word-stems in common; and also certain formative elements, apart from class-affixes, are identical in both families. The situation may be summed up as follows: The Negro population of Africa, comprising the Bantu and the Sudanic speaking peoples, has in etymology and in a number of formative elements a common linguistic substratum. The class division of nouns existing in Fulfulde, in Bantu and in certain Sudanic languages is evidently of common origin; where or from what language it may have originated we do not know."

Those statements of Westermann mark the extreme limit in thought so far. We feel, however, that he would have been fully justified in going much further; for even our present state of knowledge would amply justify such an advance, and especially the two-fold fact, first, that, in spite of such prolonged and universal search, nothing approaching a satisfactory solution of the Bantu linguistic problem has yet been found outside the Negro field, and, secondly, that the evidence already amassed within that field is infinitely more impressive and convincing than anything found outside it. The main facts of the outside evidence we have already placed before our readers in the preceding chapters; and now in the pages following, we shall complete our thesis with a small contribution of our own to the evidence already found within the Negro field, and so hope to drive home our contention that Bantu language-origins lie right here at our door in Africa, deep in the common mother-tongue and common mind of the whole African Negro race.

Prefatory to our coming remarks, we may repeat what we have already said before, namely, that some knowledge of general Bantu language-structure (preferably that of Zulu) will be advisable for the full and easy understanding of what we shall have to say, and the full

appreciation of the language comparisons we shall make.

1. Bryant, O. T. 438
2. Mendelssohn, "Jour. Afr. Soc." vols. 13, 14.
3. Stuhlmann, H.I. 147
4. Keane, M.P.P. 93
5. Haddon, W.P. 62
6. Woolley, S.
7. Waddell, M.C.
8. Delaporte, M.
9. Langdon, S.G.
10. Waddell, S.A.D. XV
11. ib. ib. VII
12. see Woolley, S. 216, 240
13. Waddell, S.A.D. XIII
14. ib. ib. XV
15. Woolley, S.
16. Bryant, O.T. 301
17. Sayce, see S. Laing, H.O. 29
18. Woolley, S.
19. Waddell, M.C. XV
20. ib. ib. XVIII
21. E. Smith, H.H. 381
22. Waddell, M.C. 108-110
23. Wilson, P.G. 28, and fn.
24. ib. ib. 35, also 33-4, 36-55
25. Waddell, M.C. 17
26. Woolley, S.
27. Langdon, S.G.
28. Van Oordt, O.B. 42
29. Haddon, S.M. 75
30. Oppert, O.I.I. p.11
31. Risley, T.C.B. I. pref. 32
32. Oppert, O.I.I. p.12
33. E. Smith, S.E.M.
34. Oldham, S.S. 53
35. Hewitt, R.R. essay III
36. van Oordt, O.B. 42
37. van Oordt, O.B. 67
38. ib. ib. 67
39. Herodotus, Polymnia, III. 70
40. Hewitt, R.R. vol. i. 51, 52
41. ib.
42. Johnston, V.R. 205
43. ib. "Jour. R. Anthropol. Inst." 43. p. 381-2
44. Barth, T.N.A. 460, 483
45. Westermann, in "Ency. Brit." ed. XIV. art. 'African Languages'.

Chapter 9

BANTU LANGUAGE ORIGINS FOUND IN NEGROLAND*

If, then, as Johnston declared and as Keith has scientifically proven, the Sudano-Guinea Africans and the Bantu Africans are both alike equally members of the one same African Negro race, the 'Bantu Problem' resolves itself simply and solely into a linguistic question, to wit, how it came about that the speech of these two sections of the same race should be (as actually seems to be the case) so essentially different and mutually unrelated one with the other; that, whereas as the southern or Bantu half of the race possesses complete uniformity of speech, its hundreds of constituent tribes speaking everywhere one same polysyllabic, synthetic (or agglutinating) language, with a well-ordered grammatical structure designed on perfectly 'classical' lines, the northern or Sudano-Guinea half of the race should possess an equally universal diversity of speech, each of its hundreds of separate tribes possessing its own special tongue, in structure monosyllabic, analytic (or isolating), and grammatically largely formless, each tongue being, in vocabulary and grammar, radically different from that of all other tribes and unintelligible to them, as well as to the Bantu? The reader will note that we say above 'apparently different', as 'seems to be' the case; for therein lies the very core of the whole matter, as we shall later show.

The philologists are accordingly here faced with several problems to unravel: how two peoples of the same origin and family, of equal size, and from the beginning continuously living side-by-side in what appears to be their common mother-land, could have become so radically divided in their forms of speech; how, in the one, universal uniformity came to prevail, and in the others, universal diversity; and, finally, whether the uniformity of the Bantu signifies a preservation of the original Negro mother-tongue, and the chaos of the Sudan signifies a disintegration or breaking-up thereof; or whether it is the Sudanic system that perpetuates the original state of affairs, and the Bantu be simply one of the many original tongues, which has since become extraordinarily organized and developed.

* We here use the term, 'Negroland', to distinguish the northern (i.e. the Sudano-Guinea) part of Negro Africa from the southern portion (i.e. from 'Bantuland')...

No answer, satisfactory to the philologists, appearing discoverable within the Negro field itself, the fraternity found itself perforce compelled to look for one outside; and then it was that they made their convenient discovery, that, by the simple process of 'assuming' a 'foreign intrusion' into Negroland by some mysterious peoples, every difficulty might be swept away forthwith and every riddle solved - the simple influx into one half of the Negro field of some alien people (preferably, thought Johnston, some powerful and aggressive aristocracy), which somehow (but without seriously affecting the purity of their blood) imposed its own speech-forms upon that particular Negro section, and so brought about the puzzling uniformity and excellent systemization of what later became the 'Bantu' language, while leaving the rest of Negroland still the Babel of linguistic diversity and chaos that it always had been.

So impelled by the new idea, and taking the Bantu grammar and lexicon as their guide, the philologists set forth on their exploration of the language-world in search of Bantu 'affinities', thereby hoping to get a clue to the identity of those fancied foreign folk. Some of them fossicked about near at hand (but always outside the Negro field), and soon announced the discovery of what they sought in the speech of the neighbouring peoples of the 'Mediterranean' race - some detecting likenesses (as we have already seen) in the speech of the Libyan Fulas (scattered about the north-west of the Sudan); others, in that of the semi-Libyan Egyptians (away to the north-east); others, in that of the Hamites (inhabiting the Upper Nile). Still others some roamed further afield, and were equally successful in their search - some finding 'startling Bantu traits' in the speech of ancient Sumer; others, in that of Dravidian India; still others, in that of the modern Caucasus. With Bantu affinities thus existent everywhere around, disinterested spectators of the game began to grow sceptical whether Bantu affinities really existed anywhere at all!

As long ago as 1903, we too had already been swept along by the general craze; but, unlike the rest, we ventured to prospect right here at home, and, after some delving into the linguistic field of Guinea, felt justified in writing (in our "Zulu-English Dictionary"(1)) that we thought to discern "indiscriminately scattered about amongst the multitude of Negro (i.e. Sudano-Guinea) tongues those mono-syllabic elements of which the present Bantu vocabulary had been built up (or else into which the Sudanic tongues had disintegrated from the common original Bantu-Sudanic mother-tongue), and those fundamental laws upon which the present grammatical structure of Bantu had been based". Thus, for us, all further need for 'foreign intrusions' fell away, becoming replaced by a theory of a simple, though unequal and dissimilar, development of both Bantu and Sudano-Guinea speech-forms right up from the primordial mother-tongue.

This idea of Sudano-Bantu kinship, though quite independently reached by us, turned out later to be anything but new. Such great

African philologists as Lepsius, Reinisch and F. Müller, as well as travellers like Barth, had broached it long ago, being struck by the many similarities between the two language groups. But it is only during the last quarter-century, that equally great, though more modern, authorities, like D. Westermann, (2) A. Drezel, (3) B. Struck (4) and others have devoted special attention to this particular matter and made it a subject of deep and extensive study. Their several views will be found best explained in their own works, and here we shall confine ourselves to some of our own considerations and observations.

Finding ourselves, then, amongst that band which preaches the theory of Bantu-Sudanic linguistic relationship, we have now to produce some grounds for the belief that is in us; to make our theory fit the case in all its aspects, and answer all the riddles it involves.

Of those riddles, the first must be that strange diversity of the Sudano-Guinea tongues, against the contrasting Bantu unity of speech. According to our theory, that puzzling state of affairs must have been brought about entirely by some 'home causation', without any external influences or happenings. But how might such a state of speech-confusion have come about within the one same race? We believe that the case of the South African Bushmen may be a parallel one and so furnish us with a possible clue to the solution. The Bushman people, we know, continued, throughout their existence, from birth to extinction (in these present times), to lead precisely the same sort of roaming 'hunting-life', in innumerable dissociated family-groups, such as, we may reasonably suppose, must have been led by a large proportion of the Negro forefathers, thousands of years ago, while their race was still in the 'hunting-stage' of human development. The natural consequence of this kind of life through many centuries, or even millenniums, of isolated family roamings, appears to have been, in this case of the Bushmen, the creation of a multitude of utterly dissimilar and unrelated forms of speech; as, indeed, the early missionary, Moffat, (5) who worked (during the '40s of last century) within the actual Bushman hunting-country, had observed. "Even when nothing but a range of hills or a river intervenes between the tribes," he remarks, the language of one group is often unintelligible to another. A similar cause, we surmise, led to a like result in the case of the Negroes. Exactly in which part of the African continent the Negro race may have started life, can hardly now be known; but we may suppose it most probably to have been somewhere in the eastern or central Equatorial zone. From that central point, as the family grew, occasional groups, we may conceive, broke away from the main body in search of more promising hunting-grounds in the vast uninhabited spaces to the north and north-west, becoming there a multitude of mutually separated hunting-groups, and in course of time many isolated clans, and finally tribes. These were the forefathers of the present-day Sudan and Guinea peoples.

The other half of the then tiny race was that which remained in continuous occupation of the mother-land. There again, as numbers increased, these too naturally spread themselves abroad, but now without entirely breaking off their close association one with another, and so retaining a certain general unity of speech and custom. These were the forefathers of the modern Bantu. Since then, the two Negro divisions, of northern 'isolationists' and southern 'unionists', have so multiplied as to fill up all the empty spaces and to populate most of the continent. But the consequences of the earlier state of affairs continued to manifest themselves both in the north and in the south.

Among those consequences, one of the most natural to expect would be precisely such linguistic conditions as we now actually have, namely, that whereas, in the northern section of the race (that of the Sudan and Guinea), prolonged isolation of one group from another led to inevitable and radical differences in the speech of the several hunting-parties; in the southern section (that of the Bantu), continuous mutual intercourse (strengthened especially by intermarriage) between the more closely associated groups preserved a very considerable measure of uniformity of speech.

It may be relevant here to remind ourselves that, in the far-off days of mankind's childhood, his speech-faculties were probably just as versatile and his speech-forms just as inconstant, as was his physique plastic and variable according to conditions of environment. Manifestly, we cannot argue from present linguistic facts, any more than from present physical conditions: we must go back to those earlier days, when 'things were different'. For instance, we cannot fail to notice the scores of differing speech-sounds and the thousands of differing languages which earlier mankind found no difficulty in creating; and yet today (despite our intellectual advance) our speech-making faculty is completely barren and uninventive of new sounds and new tongues. Similarly, we note the many different species of mankind constantly evolving in those ancient days; and yet today no new races are longer forthcoming. Have those facts no lesson? If, then, the lesson be as here suggested, then the easy multiplication of human tongues, in those early times and the then conditions (especially that of prolonged isolation), were perfectly understandable, and the diversity of tongues in the Sudan and Guinea reasonable explained. In passing, we may remark that this same phenomenon of multiplicity of tongues among plainly kindred tribes, prevails also among the still primitive Papuan Negroes and the Dravidian Indians.

The explanation just offered as to the possible cause of the Bantu uniformity of language and the diversity among the Sudanese, may perhaps serve equally as well to account also for that second mystery, namely, how it might have come about (assuming the Bantu and Sudanese to be full and equal brothers in the same Negro family) that the speech evolved by the Bantu should be such a model of grammatical art (with logical systemization and polysyllabic structure), while

that of the Sudanese exemplifies speech in its most infantile stage (unordered monosyllables and the crudest formless expression), evidencing a complete lack of all linguistic technical ability: a difference so extreme as, one might think, absolutely to preclude any possibility of relationship between the two peoples and two language-types, and of both ever having sprung from a common parent.

And yet anatomy demands, at any rate, the common parentage. Of course, we are all of us aware of the patent fact that the two sons of a single parent do not always turn out to be equally endowed either physically or mentally, or alike in the vicissitudes of life. As things here, in the case before us, eventuated, on the one side the linguistic faculty grew and became a giant; on the other, it remained a dwarf and stayed stagnant. The fact that the one language-seed (that of Bantu) was planted in the fertile soil of continued intertribal contact and intercourse, naturally forced it along to unified and expansive growth, in order thereby to meet the insistent call for a common norm of understanding and expression. The contrary fact, that the other speech-seed (that of the Sudanese) was planted in the barren waste of dead isolation, left it for ever deprived of all incentives to expand itself or to grow and bear a perfected fruit; whence it remained the rudimentary child-babbling it always had been. A movement from one to the other of these two extreme types, is plainly discernible in the Guinea tongues, which occupy an intermediate position, and so combine some of the characters of both - the monosyllabic, isolating character of the Sudanese, alongside attempts at the polysyllabic, more composite and ordered forms of the Bantu. To us, the very existence of these intermediate Guinea tongues constitutes a proof of the fact of Bantu-Sudanese relationship, and reveals the bridge-over from one side to the other in the actual process of Negro language-growth. If the Guinea Negroes were capable of even so much advancement beyond the Sudanese stage, we need no longer marvel at the Bantu also having been capable of a still further advancement beyond the Guinea stage. We hope to show later on that the word-roots of Bantu speech, though now mainly dissyllabic in form, were, in all probability, originally as monosyllabic as those of the Guinea tongues still are; and, more than that, to show that those monosyllables which were originally used to build up the Bantu roots, are precisely the same as those monosyllabic elements which still build up the Guinea speech. And not only Bantu word-roots is it that we shall find embedded in the latter, but also Bantu word-structure; albeit in a very simplified and embryonic form. But out of the embryo is it, that the mature organism finally evolves.

The preceding paragraph has suggested that the Bantu language, while proceeding along the same path as that followed (in a feebler manner) by the Guinea tongues, has simply progressed further onward than they, and has so attained to the highest degree of grammatic development yet reached by African Negro speech. This view,

however, is by no means universally accepted. There are some who prefer to hold exactly the opposite opinion. And the opposite opinion is, that the elaborate and complex system of grammar exhibited in the Bantu language is a sign, not of progress at all, but rather of the language's backwardness and stagnation; that the simplicity and isolating formlessness of the Sudanese tongues is the true sign of a linguistic forward movement. It is asserted that the normal course pursued by human speech is from the complex to the simple; and English is cited as a latest example in the Indo-European family of that isolating simplicity (comparable with that of the Sudanese) that has gradually been evolved from the more cumbersome and complicated systems (comparable with the Bantu) that gave birth to it.

That view, however, it seems to us, covers only half the truth; for it were absurd to contend that human language, in its oldest and earliest forms in infant man, appeared in any other than the very simplest, isolating, formless expressions; which only later on became pieced together more methodically, as intelligence and necessity for precision increased and demanded; yet only, still later on, to fall to pieces again, when the structure was felt to have become overburdened with hampering details. That appears to be everywhere nature's normal course in all living development - to begin with the simplest of forms, grow to maturity, then to reverse the process by a gradual decline to decay. As for the Negro speech, we would like to think that the only form of it that has grown to full maturity, is the Bantu; while the semi-Bantu languages (of Guinea, Lake Chad and Kordofan) have remained stagnant halfway, and those of the Sudan have hardly grown at all. All sections alike started at the same point, children of the same mother, and so inheriting similar psychological, as well as physical, characters. And speech being but the audible expression of thought, all members of the family possessed the same innate ability to arrange both thought and speech along similar lines. But those social and environmental conditions which favour growth and precision in thought and speech having been unequally distributed among the several branches of the family, an inequality of linguistic achievement naturally followed. According to our mind, then, the mono-syllabic, formless Sudanic languages represent the earliest stage in Negro speech evolution; while the Guinea languages represent the same in a partially developed, and the Bantu in a fully developed, stage.

This view differs from that of Lepsius(6) and Delafosse, (7) which holds that the Bantu language represents the oldest form of Negro speech, of which the Sudanese is but broken fragments. It differs too from the belief of Drexel, that the Bantu and Bantoid (Guinea) languages are the products of a commingling of the Bornu speech-type (Tibu, Musgu, etc. about Lake Chad) with the Mande speech-type (in West Sudan); though it agrees with Drexel's opinion that the Bantu class-system is a younger development; that the Guinea languages are half-developed growths; and that the Bantu vocabulary consists largely of

old Sudanic (or, as we should prefer to say, old mother-tongue) roots. Our view coincides with that of W. Schmidt, (8) when he considers that the Sudanese is related to the Bantu by way of the Guinea tongues; and also with that of G. H. Krause, (9) namely, that the Guinea tongues are transitional from the Sudanese to the Bantu; though it differs from Krause's opinion that the Guinea languages (the Temne is his example) are necessarily older than the Bantu. The theory of Mlle. L. Homburger, (10) that Bantu (as well as Fula, Nuba, etc.) were born in the Upper Nile Valley, touches upon a different problem (that of the Bantu birth-place), with which we are here not immediately concerned. (11)

Such is an outline of our own ideas regarding Sudano-Guinea and Bantu relationship and origins. But the view that has heretofore prevailed and been taught 'in the schools' is entirely different, namely, that both Negroes and Bantu came, already distinct and fully-fledged, into Africa out of Asia. But with that theory we have already dealt on pages 35, 55, 139.

People are occasionally met with who enquire, what 'the age of the Bantu' may be, by 'Bantu' meaning sometimes 'the people', at other times 'the language'. To both enquiries, we give but one same answer, to wit, 'They are just as old as are the Sudanese and Guinea Negroes and their speech; in a word, as old as the African Negro race.'

With special regard to the Bantu language (which is the only mark of Bantu distinction from their Sudanese and Guinea brothers), we may say that languages are gradually evolved, like men and animals and plants, from that which went before. It were therefore futile to ask precisely when the Bantu, as it stands, was born. It simply 'grewed', up from some primordial bud that burst from the Negro stock. As we have already said, there is no historical or traditional evidence that the Bantu-speaking Negroes, throughout all the period of their development, ever have been, in their entirety, subjugated by or subject to any foreign people. We see no reason for supposing that the Bantu speech, as we know it today, is of a younger age than were the long dead Sanskrit, Greek and Latin tongues, or that the Bantu people are markedly different from what they were, say, two or three thousand years ago. The language's modes of expression may no doubt have been simpler then, its grammatical structure less perfectly organized, and its vocabulary considerably smaller; but its distinctive, fundamental elements and features were already there in germ, and its subsequent developmental tendencies were already innate within the Bantu mind.

The extreme antiquity of the Bantu language is apparent from the extreme primitiveness, even still, of some of its forms and methods of expression; in the existence within it, as Keane(12) observes, of certain survivals which show the same stage of development as the speech of the Oceanic Negritos, where "the possessive pronouns have as many as sixteen possible variants, according to the class of noun

(human objects, parts of body, degrees of kinship, etc.) with which they are in agreement. For instance, 'my', is dia, dot, dong, dig, dab, dar, daka, doto, dai, ad, aden, deb," as compared with the eight similar possessive variants in the Zulu Bantu, viz. wami, lami, yami, sami, bami, kwami, ami, zami, all meaning 'my', according to the class and nature of the governing noun. On the other hand, Bantu displays an advance in its language-sense over, for instance, some of the Altaic (e.g. the Manchu), Mongolian (e.g. the Chinese) and other languages, in that it possesses special plural forms, which they have not even yet devised.

Owing to the fact that no ancient people with a knowledge of writing ever came into recorded contact with the Bantu people, we are unable to trace them anywhere, with any certainty, in ancient writings. The earliest reference we have been able to discover, will be found entered in our final chapter on 'Zimbabwe'. We have also sometimes wondered whether the Negroes called by Julius Maternus(13) Agy symba, resident four months' journey south of the Garamantes (Fezzan), in a country abounding in rhinoceros, might not possibly have been some Bantu-speaking a m a Z i m b a (cannibals) - a name, usually misunderstood, but frequently applied by all sorts of foreign travellers (including Portuguese) to Negro 'savages'.

It is clear that there must have been a time, somewhere, when the Bantu-speaking Negroes either separated themselves, or became separated, from their Sudano-Guinea brothers. We have already (p. 179-180) expressed our own opinion as to how this may have come about. But others have thought otherwise. To these, the date of this Bantu-Sudanese separation marks 'the age of the Bantu'; although, to us, it seems, what they really have in mind is, not the origin of the Bantu (as such), but simply the date or period of the Bantu expansion and dispersal from the more northern into the central and southern regions of Africa.

'Two thousand years ago' was Johnston's stock Bantu age-limit. "Although we may assume", he writes, (14), "on fairly sufficient evidence that the Arabian trading-cities of the Yaman and Hadramaut coasts had founded depots for commerce on the Equatorial East African littoral as early as the commencement of the Christian era ... it is more than probable that in those days - eighteen hundred to two thousand years ago - there were no Bantu-speaking Negroes on the East coast of Africa. Consequently, though the merchants of southwest Arabia ... may have conveyed slaves from the Zangian coasts and islands to the Egyptian slave-markets, it is doubtful whether these brought with them any Bantu syllables into the medley of tongues talked in the Mediterranean basin." Yet, only twenty pages ahead, he revises this opinion by stating that "the Bantu were quite possibly settled on the more northern coast of the Indian Ocean - the land of Zanj - at the beginning of the Christian Era."

Like all of us, Johnston found himself continuously drifting hither and thither in a turmoil of conflicting currents; fumbling and floundering amidst a mass of vague and disconnected scraps of knowledge, ever striving, and often in vain, to make the fragments fit together. In one of his multitudinous papers he throws out the hint of a pre-Bantu race of Blacks (presumably negroids) once inhabiting South and Central Africa. "There are faint indications," he writes, (15) "of a people of pre-Bantu speech having existed in South-East Africa, south of the Zambezi; pre-Bantu, but not Hottentot or Bushman. There are small enclaves of non-Bantu people on the Northern and North-eastern Congo. These latter languages are distantly connected with isolated families of speech in the Southern Bar-al-Ghazal ... and may be classified with vagueness as 'Sudanese' ". Where, or what, these 'faint indications' in Cis-Zambezia may have been, we are unaware; we have not come across them. But Edwin Smith seems to have accepted them as a fact - whether with, or without, other evidence than Johnston's ipse dixit alone, we cannot say; but we find him writing, (16) that there were "black people of a lower type" (though not Bushmen) already in occupation of the central and southern continent prior to the Bantu immigration, and whom these latter, as they proceeded southwards, "either exterminated or more generally absorbed." That 'Negroid' and 'Hamitoid' peoples really did exist in South and Eastern Africa prior to the time usually ascribed to the 'Bantu immigration' into those parts is beyond dispute, from the human prehistoric remains recently discovered there (and already dealt with); but these were of human types so ancient - anything between 12,000 and 50,000 years ago - that, in our opinion, it were much more likely that they were partners in the make-up of the proto-Negroes and proto-Hamites, than that they could have been 'either exterminated or absorbed' by the migrating Bantu. Beyond these very ancient prehistoric Africans, we know of no evidence ourselves warranting the belief that southern Africa was ever inhabited, in more recent times and immediately prior to the descent of the Bantu-speaking Negroes, by any other race than that of the Strandlooper-Bushman type. The Bantu language is so universally pure and uniform throughout the Bantu field that it seems hard to believe otherwise than that it has come down wholly unadulterated from its source; hard to suppose that divers alien peoples, speaking a heterogeneous medley of foreign tongues, could have been here, there and everywhere absorbed by the Bantu-speakers, and yet have introduced no diversity into their speech or broken up its uniformity.

Anyway, the Bantu came down from the north, and Johnston has fixed the date as, roughly, '2000 years ago'. And the clue to this discovery was supplied to him by none other than the innocent and unsuspecting backyard fowl. From north to south, and east to west of Bantuland, that domesticated bird is known by the selfsame name of Kuku (or some variant thereof). This proved (to Johnston) that the

Bantu dispersal southwards took place after the introduction of the fowl amongst them. And when was the fowl introduced?

Johnston(17) informs us that this well-chosen generic name, Kuku, "is very like the early Persian name for 'fowl'. Now, the fowl was first domesticated from the wild *Gallus ferrugineus* of India (or from the *Gallus bankiva* of Burma) about 4,000 years ago. It did not reach Mesopotamia till about seven hundred years before the Christian Era, nor Egypt till after the Persian invasion of 525 B.C. Now, even supposing it spread rapidly up the Nile Valley as a domestic bird, it could hardly have reached Central Africa for another hundred years - if so soon. Consequently, for the fowl to have become so well-established amongst the Bantu as to have received a lasting and almost universal name amongst them, much time must have elapsed between the Persian invasion and the period of the great Bantu migrations; say 300 years. Amongst those Negro races which do not speak Bantu languages, though they may be living in closest proximity to the Bantu, the name for 'fowl' is quite different from the Bantu term (though this last may extend to the semi-Bantu languages), nor is it likely that the fowl was earlier introduced into East Africa by sea-faring Arabs, thus reaching the Bantu home by another route long anterior to two or three hundred years before Christ. It may nevertheless be argued that the fowl ... might have been introduced to the coast regions of Bantu Africa quite recently, long after Central and Southern Africa had been 'Bantu-ized', and have rapidly spread over the southern third of the continent, carrying its name with it. But in that case why did not its name similarly reach the negro languages across the Bantu border-line?" So Johnston.

Whence Johnston obtained his date of Kuku's entry into Africa, we do not know; but Breasted(18) gives the same story. "a good example," he writes, "of the effects of these roads (the trade-routes of Western Asia) was the in-coming of the domestic fowl, which we commonly call the chicken. Its home was in India, and it was unknown on the Mediterranean until Persian communications (under Darius, 521-485 B.C.) brought it from India to the Aegean Sea. Thus the Persians brought to Europe the barnyard fowl so familiar to us." But did they?

Newer research - though some of it seems pretty old - would seem to have deprived Persia of the kudos. In Tut-ankh-amen's tomb (c. 1343 B.C.) was found engraved on limestone the figure of a domestic cock. Already, you see, 800 years earlier than the Persian invasion. Tahutmes III, the Great, (19) was pharaoh from 1503-1449 B.C., and during his reign, the Egyptian army victoriously invaded Syria, and was amazed to encounter there a civilization superior to its own. Now, through Syria the great Euro-Indian caravan-road wended its way; and along that way no doubt went Kuku. What, then, more natural than that the Egyptian soldiery, anticipating the habit of the English mariner coming back from the Tropics with his customary parrot, should have returned home carrying a brace of barnyard

fowls? At any rate, ere long fowls were so numerous on the Nile, that the pharaoh thought them worth counting. So Tahutmes IV, a near successor of the preceding, and on the throne from 1423-1414 B.C., caused to be taken a "census of the land ... an inspection of all things, soldiers, priests, royal serfs, artisans of all the country, and of all cattle, all fowls, and all small cattle, by the scribe of the troops, loved of his Majesty, Zanuni." Already 900 years earlier than the Persians. And who can say that further research may not make it earlier still? Plainly Johnston's fowl-date must be put back from 2,000 years ago to 3,340 years - Incidentally, the fowl was already domesticated in China at 1,400 B.C.; and who shall say how many hundreds of years earlier?

Again, the Bantu term may be, as Johnston says, "very like the early Persian name for 'fowl' ". That does not surprise us; for it is equally like the English name, 'kok' (=cock). The Bantu name, Kuku is without any doubt onomatopoeic: those people have a natural aptitude for this kind of thing, quite a large portion of their daily speech being onomatopoeic. The same may be said of the Sanskrit Kaka, to-crow, Kukhuta, fowl, and the Chinese Kung-ki, also fowl. When a person tells us that his cat cries Meowu (or something similar, beginning with an m), we may be pretty certain that such person is of the Caucasian or the Mongolian race; but should he say it cries Nyawu (or something similar, beginning with an n), then we may as infallibly conclude that he is a Negro. Not that the cat actually uses either m or n; nor yet because the speaker has been told or taught that it does; but because his brain is so attuned to sound, that it hears it that way. So anybody, Caucasian, Mongolian or Negro, who hears the cry of the fowl, will pretty certainly interpret it as some form of k-k-. It may well have happened that the Bantu had really started their dispersal southwards long before the fowl reached them, the name, Kuku, simply accompanying the bird, as it was handed on; or, alternatively, each tribe may have invented a name for it, independently and onomatopoeically, as they received it. For, you must understand, the name does not appear everywhere in Bantuland as 'Kuku'; but is merely representative, according to the local ear, of the one same 'chuckchuck' or cackle everywhere common to the bird. Thus, in the Congo Yaka the name becomes Koke; in Rega, near Lutunzige, Ngoko; in Ganda, Nkoko; in Congo Mbala, Kok; in Atakpame, in Togo Guinea, Akiko; in French Congo Vili, Susu; and in the Ngala of Bornu, Kusku. If the Zulu got his fowl, primarily, from Persia, and his name iNkuku from the Bantu birthplace, did he derive from Persia also his verb, Kekela (cackle), and the Englishman likewise his 'Kakl' (cackle)? When a cock crows, the Zulu tells us it says Kikiligi; the Ganda, that it says Kokololiko; the German, Kikeriki; the Frenchman, Coquelico; and the Englishman (least competent of all to reproduce foreign sounds), 'cock-a-doodle-do'. Now, one may ask, which was the 'country' or 'language' from which

all these peoples derived their identical names or words?

Yet Johnston's remark that the Bantu term, Kuku, though universal throughout Bantuland (in some form or other), almost ceases to exist beyond the Bantu border-line, in Sudanic Negroland, is not without its explanation; indeed, is exactly what we might expect. The Bantu speech, like the Bantu mind, is essentially uniform; whereas that of the Sudan is as equally chaotic and diverse. Somehow, the Negroes of the Sudano-Guinea region have, linguistically speaking, come to possess an entirely 'foreign' and 'independent' type of mind, so that practically no terms at all (even for such acts and objects as must have been common Negro property from the very inception of the race) are there found to harmonize throughout the tribes there located, each Sudano-Guinea tongue having its own peculiar name for every common notion and thing, different from that of all the other tribes, as well as from that of the Bantu.

All the same, it were not safe to say, so far as our Zulus are concerned, that they did not leave their northern fatherland with Kuku already in their possession, and their vocabulary. For instance, it does look very much as though they traversed the whole length of the 'donkey'-less continent, and yet carried everywhere along with them (just as they might have done also in the case of the fowl) the donkey's memory and the donkey's name, iM bongolo - unless, of course, which were not impossible, they learned the name from some neighbouring Tonga tribe. For when, hundreds of years after their arrival in the south, the Boer wagons trekked over the Berg, the local Zulus were still able to place the name accurately on donkey or mule. All which sounds rather incredible; and yet the Swahili (Tanganyika Colony coast) term, Baghala (mule; from Arab. Baghalah, she-mule - which, in turn, may be but the Arab adaptation of some older Native name, the donkey having been indigenous to Northern Africa), is so almost identical with the Zulu iM bongolo (donkey, mule), that one can hardly believe the two names for a single object to have been independently invented. In passing, it may be noted that the Bantu did not bring along with them any name for 'horse'; for the reason, no doubt, that they had never been acquainted with it, as they may have been with the donkey. Yet the horse was in Egypt already during the Hyksos period (c. 2,000 B.C. 0, "when in a short time it became common, and these countries (Egypt and Arabia) supplied the finest breeds and greatest number of horses for exportation." (20)

As for the Bantu 'migrations' (as Johnston terms them), in moving down to occupy - or was it to conquer? - the southern continent, Johnston(21) surmised that the Bantu found the land already occupied by other peoples, presumably Negroids, but not Bantu-speaking. Through these they had to force a way, or else become themselves absorbed, or themselves absorb the others. They moved forward (according to Johnston) along three different, well-defined courses.

The first of Johnston's migrating groups, in passing westward (from their original home in the Great Lakes region), hied for the central Forest Zone, and so on to the Cameroons on the Atlantic coast, where, as Shrubsall(22) thinks, "in the unsuitable environment their physique deteriorated." The deteriorating environment was, apparently, not so much climatic, as ethnologic. "The tribes of Bantu speech inhabiting West Africa between Rio del Rey and the Congo, though in most characters they resemble the eastern tribes of the same linguistic stock, in others, they resemble the Pygmies."

These central-African black-skinned Pygmies (and the yellow-skinned Bush-Hottentot family at the extreme south of the continent) were (in our own opinion) the only negroids occupying central and southern Africa when the Bantu came down to absorb or to oust them. And the Western Bantu (just mentioned) probably did some of both; as did also Johnston's Central Bantu, who, representing a separate second migratory wave, passed along the western side of Victoria Nyanza and eventually populated the Tanganyika Lake region and the Upper Congo. The Forest Pygmies, with whom the latter section especially came into contact, may, at that period, have been (comparatively speaking) a considerable host, spread much more extensively about the Congo territory than is the case today. Against this multitude of agile and cunning dwarfs, entrenched within their natural stronghold, the impenetrable forest, the Central Bantu had to force their way or else settle in communion. If Shrubsall be right, a certain amount of them did follow the latter course, resulting, not in any marked corruption of their own Bantu speech - here it was the Pygmy speech that everywhere succumbed - but solely in deterioration of physique.

The third of Johnston's migrating streams was that which, spreading itself out between the Victoria Nyanza and the Indian Ocean, moved downwards through Tanganyika Colony, Nyasaland and Portuguese East Africa, till it finally reached the end of its tether about Delagoa Bay and Basutoland, forming the Eastern Bantu race-group.

Johnston's term, 'migrations', however, to describe his several hypothetical race-movements, is, we think, somewhat misleading. The word suggests so many wholesale mass-movements; which we do not imagine could have been the common and general rule. The regular rule, we prefer to believe, must have been one of small-scale, occasional, simple expansion, out in all directions (save where the way was barred to the north) from the original motherland; though we do think that the particular body of clans which tended to take the eastern route, and those which took the central, and those which took the western, were, each of them, before even leaving the motherland, more closely-related separate Bantu groups, as indeed their present-day similarity of language would seem to indicate.

On the other hand, mass-migrations did sometimes occur; but these were different from the constantly expanding growth of the several

clans, and marked deliberate, far-distance mass-movements of the tribes. The very existence, at the southern extremity of the continent, of the Herero and Nguni (Zulu-Xosa) peoples, speaking languages essentially different from those of the eastern and central Bantu, but closely related to those of the Ganda-Kenya region, furnishes sufficient proof of such migrations.

1. Bryant, "Zulu-English Dictionary," 77*
2. D. Westermann, "Westlichen Sudansprachen"
3. A. Drexel, "Gliederung der Afrikanischen Sprachen"
4. B. Struck, "Einige Sudan Wortstamme"
5. R. Moffat, "Missionary Labours in S. Africa"
6. C. R. Lepsius, "Introd. to Nuba Grammar"
7. M. Delafosse, 'Les Langues du Sudan', in "Les Langues du Monde"
8. W. Schmidt, "Sprachfamilien u. Sprachenkreise der Erde"
9. G. H. Krause, "Die Stellung der Temne innerhalb der Bantu-sprachen"
10. L. Homburger, "Le Wolof et les parlers bantous," M.S.C. P., XVII
11. J. Wils, 'Die Classification der Afr. Negertalen', in "Congo" II, 1933
12. A. H. Keane, "Man Past and Present," 152
13. Julius Maternus, Ptolemy, I. 8
14. H. Johnston, "Comp. Study of Bantu Langs." vol. I. 1.
15. ib. "Jour. R. Anthropol. Inst." 43 p. 392
16. E. W. Smith, "Religion of the Lower Races" 5-9
17. H. Johnston, "Comp. Study of Bantu Langs." vol. I. 22
18. J. H. Breasted, "Ancient Times", 188
19. Flinders Petrie, "History of Egypt," vol. 2. 146, 171
20. S. Laing, "Human Origins," 66
21. H. Johnston, "Jour. R. Anthropol. Inst." 43. p. 391-2
22. F. C. Shrubsall, "Annals of S. African Museum" V., VIII.

Chapter 10

BANTU LANGUAGE ORIGINS FOUND IN NEGROLAND-WORDS

And yet the philologists' quest throughout the world for Bantu-language origins was not entirely in vain. Its failure brought us up against the bright and new idea: why not look about at home? So, look about we did; and found!

Among other things, it taught us that, compared with other language-builders of the world, the Negro race had been no whit less creative than the rest; that, in some respects, it had even displayed more of ingenuity and inventiveness than most other races of mankind. For was it not capable of creating consonantal sounds (as witness the so-called 'weak' or 'closed' consonants of Bantu) doubly as varied as those which the European mind has been capable of evolving? Has it not discovered a device of tone-expression, which must reduce the English speaker, with his inability to differentiate his homonyms, to silence with shame? The Semitic tongues, Arabic and Hebrew, are but childish ineptitude compared with the excellence of the Bantu grammatical design and the perfection of its word-forms. In lexical ability too, the Negro has by no means shown himself barren of accomplishment; for instance, the dictionary of Zulu alone contains fully 24,000 separate word-roots, apart from many thousands more of derivative forms: no mean achievement, considering the very simple social life and the very primitive state of culture among those people.

While, then, we concede to every other Black, White and Yellow race of man, in Asia, Europe and America, the ability to create for itself its own peculiar type of speech, no grounds whatever exist why we should deny the African Bantu alone the ability to do the same; should declare them only to be incapable of evolving and developing, quite independently and unaided, the language which now they speak. And since we have already satisfied ourselves, by careful search in all directions, that the imaginary 'foreign' birthplace of Bantu speech is wholly without any particle of solid evidence in fact, let us hark back home again, to Africa, and see whether that birthplace may not, after all, lie somewhere hidden, unsuspected and unnoticed, right there in the Negro motherland.

The matter in this chapter, it must be noted, will not pretend to be any thorough and complete comparative survey of the Negro-Bantu languages, but simply a presentation of such few casually met with similarities as would seem to support our general argument here for a common Negro-Bantu linguistic origin.

Let us, then, begin, as most language-studies do, with language-sounds. The Bantu speech contains many consonantal sounds entirely unknown to us Europeans, and which may, therefore, from our point of view, be termed 'anomalous'. Among them may be mentioned the weak or 'closed' forms (from their being pronounced with partially constricted air-passages, of throat and nose; sometimes, mistakenly, termed 'ejective') of b, k, p, t; the laterals, hl, dl, tl, kl; the labio-velar gb and kp. The equal distribution of these strange sounds on both sides of the Negro-Bantu dividing-line might (had we but been able to prove it!) have supplied us with a first argument in support of our contention of an original Negro-Bantu linguistic unity. Unfortunately, the study of African phonetics is still in its infancy, having covered hardly more than a half-dozen out of the hundreds of Negro-Bantu tongues, and is therefore unable as yet to supply us with the information needed. Nevertheless, it has progressed so far already as to be able to inform us that, at any rate, the Bantu 'closed' k occurs also in the Nigerian Hausa speech; the Bantu 'closed' b, in that of the Nigerian Ibo and in the Nile Bari; the Bantu 'closed' d (e.g. in the now extinct Natal Lala word, iNdodha, man), in the Sudanese Bongo. These few discoveries may, anyway, suffice to show which way the wind is blowing, and that it is blowing in the direction we anticipated.

We note too that both Negroes and Bantu agree in the adoption of the device of lengthening vowels for the purpose of indicating differences of meaning in the same word; e.g. the Liberian Kpelle Kali, hoe, but Kaali, snake, and the Zulu Bantu Nquma, solidify, but Nquuma, cut-off.

Negroes and Bantu agree again in their common habit of dropping one of two adjacent vowels; thus,

Ewe (Togoland) e - Ke	Ama	{	as	{	e-K' Ama
Zulu (Bantu) wa - Ka	iMfino	}	spoken	{	wa-K' iMfino
Eng.	she-gathered	vegetables			

Elision of consonants is another feature common both to Negro and Bantu, e.g. Mende (Sierra Leone), Kaa (for Kara), to-teach, and Swahili Bantu, Kaa (for Kala), to-cry.

It is a law in Zulu Bantu that, whenever, in word-construction, a nasal immediately precedes certain consonants, that nasal must always be an n, if the following consonant be a dental, and an m, if it be a labial; for instance, Zulu i-n-Telo, fruit (from Tela, to-

bear), but i - m - Bu zo, question (fr. Buza, to-ask). The Guinea languages have exactly the same rule; thus, Efik (Calabar) has the 1st Pers. verbal-prefix as n (I), when the verb-root begins with a dental (say, t), but as n (I), when it begins with a labial (say, b).

Kolbe, in South Africa, once sought to prove, from Herero and other Bantu tongues, that vowel-sounds must each have possessed an intrinsic significance of its own at the time when Bantu word-roots were made. It subsequently turned out, however, that vowel-sounds, like Bible-texts, may be made to mean anything. It certainly seems like that with consonantal sounds, which gambol round the alphabet quite playfully, as they gambol round the languages of Africa; for instance, we find in Ga (Guinea), Ba; in Akasele (Guinea) Da; in Sango (Sudan) Ga; in Mbudikum (Guinea) Ta; in Ewe (Guinea) Va; in Yoruba (Guinea) Wa; in Zande (Sudan) Ye; and in Zulu (Bantu) Za - all alike signifying 'come'.

The employment of tone-variation enters very largely into both Negro and Bantu speech, for the purpose of thereby expressing variations of meaning in the same word, or of distinguishing between different meanings of the same verbal form; thus, Zulu (Bantu) iNyángá, doctor, but iNyángà, moon, or u - ngá - Shò, you-may-say (it), but ú - ngà - Shò, do-not-say (it); and in Ibo (Nigeria) i'sí, chief; i'sí, blindness; i'sí, smell; and Wolof (Senegal) Sopa-na, meaning 'Love-I' or 'loves-he', according to different toning of the affix -na, just as in Zulu Bantu one says u - Ti (with the prefix u at normal-level tone) when meaning 'thou-sayest', but ú - Ti (with the u in a raised tone) when meaning 'he-says'.

In an earlier chapter we dealt with Negro-Bantu physical identities; now, if speech be a true reflection of mind, we shall meet with some psychological resemblances; shall find that the Negro and the Bantu minds constantly move along the same lines and emerge at the same issues. Our strongest evidence, of course, will lie in the grammatical comparisons on ahead; but apart from them, Negro-Bantu speech will reveal to us many strange little social habits, which are none the less indicative of a common Negro-Bantu mental feeling and viewpoint. For instance, the Zulu Bantu, when calling to a person from a distance, have the curious custom of changing the final vowel (whatever it may be) of that person's name into a long o (that vowel apparently 'carrying' best). The Zandes of the Sudan do exactly the same; so that a Zulu named 'Donda' and a Zande named 'Dandi' would both be shouted to more or less alike; thus,

Eng. Dandi!	may-you-come with-the-firewood
Zan. Dandio-o!	mo - Ye na - Nguao
Zul. Dondo-o!	ma - u - Ze na - iziNkuni (neziNkuni).

The Bantu think of their homes, and refer to them, always from a

plural point of view, not, as with us, from a singular; so they always say 'our, your, or their' kraal (or home), not 'my, thy, his'. The Negroes do the same; so that we get -

Eng. to-go to-home of-them (that is, to-his, or their, home)
 Zan. ka-Ndu ku-Kpu ra-Yo
 Zul. uku-Ya e-Kaya ku-Bo

We find too in Negroland the Bantu custom of naming the female children by prefixing to the name-root-proper a further particle which, in both cases, seems to suggest the idea of 'mother'; thus,

Zul. uNo-ziKwepa, Mother-of-palm-leaves (a Zulu girl's name)
 Zan. Na-Girimbiro, Mother-of-palm-fibre (Zande girl's name)

Relationship names, both in Bantu and in Negro, show that therein also their mental outlook is alike; thus, in both cases, a single term covers at once both 'father' and 'father's brother' (paternal-uncle); e.g. Shilluk (Nile), Wi-a, father-(or, paternal-uncle)-my, and Zulu (Bantu), uBaba, father-(or paternal-uncle)-my.

We may here compare also the Shilluk Maya, mother, with the Mtetwa Zulu u Mayo, mother; and note how the Sudanese Manja Ba, father, has changed its b into a w in the Shilluk Wi-a, as well as in the Xosa Bantu uBawo, father.

Then, again, the strange Bantu conception of 'tri-nomial' parentage (i.e. a separate name for 'my or our' father or mother; another for 'thy or your', and a third for 'his or their') turns up also in parts of far-off Negroland, e.g. among the Baris on the Nile; thus,

Zul. uBaba, my or our-father	Bari. Baba, my or our-father
uYihlo, thy or your-f.	Munyi, thy or your f.
uYise, his or their f.	Monye, his or their f.
uMame, my or our-mother	Yango, my or our-mother
uNyoko, thy or your-m.	Nguti, thy or your-m.
uNina, his or their-m.	Ngote, his or their-m.

Emphasis is expressed in Bantu by a change in word-position, as well as by stress; thus,

Bantu Zulu.	si-yi-Bulele
	we-it-have-killed
iNgwe	the-leopard
the-leopard	
Guinea Ewe.	mie - Wu
	we-have-killed
Lakle	the-leopard
the-leopard	

iNgwe	
the-leopard; but	
si-yi- Bulele	
we-it-have-killed.	
Lakle,	
the-leopard; but	
mie - Wu	
we-have-killed	

A perusal of our Negro word-lists (on ahead) will at once show that the older Negro word-roots are wholly monosyllabic, while a comparatively small portion (apparently of later formation) only are disyllabic; Bantu word-roots, on the contrary, are (at least in these present times) mainly dissyllabic. This fact is sometimes pointed to as proof that Bantu speech is consequently of a different origin. To us, however, it has come to prove exactly the opposite, namely, that Negro and Bantu were originally one; for our conviction now is, that these Old Negro monosyllables are the very bricks with which the Bantu structure was built; that Bantu is simply more developed Negro. Consider for a moment the following Negro and Bantu verbal roots:-

Ga. Bu, esteem	Zulu. Buka, esteem
La, lose	Lahla, throw-away
Ma, stand, v.t.	Ma, stand, v.i.
Mi, swallow, v.	Minya, swallow, v.
Nu, smell, v.	Nuka, smell, v.
Nya, void-excrement	Nya, void-excrement
Yoruba, Ka, pluck (fruit)	Ka, pluck (fruit)
Ba, hide	Baca, hide
Kpe, come-to-end	Pela, come-to-an-end
Mu, suck	Munya, suck
Na, spread	Naba, spread
Zande. Na, rain v.	Na, rain, v.
Ru, be-right	Lunga, be-right
Ngbanga, lawsuit	Banga, contend-at-law
Ewe. Vu, open v.	Vula, open, v.
Ati, tree	umuTi, tree
Yi, go	Ya, go
Tshi, Nama, meat	iNyama, meat
Tu, send	Tuma, send
Shu, burn, v.i.	Sha, burn, v.i.
Mandinka, La, lie-down	Lala, lie-down
To, name, v.	Ta, name, v.
Ta, take	Tata, take
Songhai, Bu, die	Bulala, kill
Kpai, pull-out	Kipa, pull-out
Mbo, dig	Mba, dig

Who, then, can deny that these two sets of words are of one same origin? But perhaps you say, These are but 'borrowed' words, by the Bantu from the Negro or vice versa. Why not (as we contend, and, we think with greater probability) 'borrowed' both by Negro and by Bantu alike from a common source, the Old Negro mother-tongue?

From the above examples we may safely draw the conclusion that Bantu word-roots (at any rate, verbal word-roots) will all ultimately be resolvable into such monosyllabic elements as those from which

they quite obviously originated in the examples above. How the change came about from monosyllabic to dissyllabic forms (for most Bantu roots are dissyllabic), that too may be learned from the Negro, where out of monosyllabic forms many dissyllabic forms have grown up.

The process may perhaps be still seen in actual progress, for instance, in the Nigerian Ibo. There, by combining together a pair of separate monosyllabic roots, an entirely new dissyllabic root, with an entirely new meaning, may be created; thus, *Tso*, to-seek, with *Ga*, to-go, give the new word and new notion, *Tsoga*, to-go-seek, i.e. to-fetch; again, *Ga*, to-go, with *Ba*, to-move-away, give us *Gaba*, to-go-away. In Nigerian Yoruba, the verb, *Ba*, to-meet, with the noun, *Eru*, fear, produce the verb, *Beru*, to-be-afraid. Nouns, too, may be built up in the same fashion, e.g. the same verb, *Ba*, to-meet, and the noun, *Ita*, street, make for us the new noun *aBata*, a-market-place (the-street-meeting-place).

In some such manner the Bantu dissyllabic roots may also have been constructed. We know that the philologists explain these dissyllabic forms quite differently. In the Zulu Bantu word, *Tanda*, to-love, for instance, they tell us that the monosyllabic root is *Tand*, and the final *-a* simply a changeable suffix, the two combining to give us the present dissyllabic form *Tand-a*. The Negro-Bantu examples above, however, lead us to believe that the two combining elements were rather two original monosyllabic roots, *Ta* and *Nda*, the ancient and primary meaning of which particles has now become lost. Of course, whether the second portion of such dissyllabic Bantu words (e.g. the *nda*) was originally (as is the case in Negro) a separate independent monosyllabic word, or was merely a verbal suffixal particle (comparable with the prefixal particles in Bantu nouns) conferring some special modification of its meaning upon the verbal-root, *Ta*, we can no longer know. Anyway, Bantu verbs, according to their several suffixal appendages, can be just as reasonable sorted out into distinct 'Classes', as can the nouns according to their prefixal attachments. Below we give some examples of such Bantu 'Classes of Verbs' culled from the Zulu alone.

-ba Class.	-na Class	-qa Class
<i>Saba</i> , fear	<i>Ngena</i> , enter	<i>Guqa</i> , kneel
<i>Loba</i> , write	<i>Funa</i> , want	<i>Poqa</i> , compel
<i>Geba</i> , droop	<i>Sina</i> , dance	<i>Geqa</i> , scrape-out
-da Class	-nda Class	-sa Class
<i>Deda</i> , Get-out-of-the-way	<i>Landa</i> , fetch	<i>Posa</i> , throw
<i>Hida</i> , stitch	<i>Funda</i> , learn	<i>Susa</i> , remove
<i>Guda</i> , finish-off	<i>Qonda</i> , go-straight	<i>Kesa</i> , decry

-ka Class	-nga Class	-ta Class
<i>Bika</i> , report	<i>Dinga</i> , lack	<i>Tata</i> , take
<i>Peka</i> , cook	<i>Bonga</i> , praise	<i>Nota</i> , grow-rich
<i>Faka</i> , put	<i>Senga</i> , milk	<i>Suta</i> , eat-enough
-la Class	-nya Class	-va Class
<i>Pela</i> , end	<i>Penya</i> , uncover	<i>Xova</i> , knead
<i>Kala</i> , cry	<i>Binya</i> , writhe	<i>Beva</i> , rage
<i>Tula</i> , be-quiet	<i>Bonya</i> , strike	<i>Viva</i> , gather-together
-ma Class	-ndza Class	-ya Class
<i>Vama</i> , abound	<i>Hlandza</i> , vomit	<i>Gaya</i> , grind
<i>Puma</i> , go-out	<i>Pundza</i> , abort	<i>Buya</i> , return
<i>Hlokoma</i> , rumble	<i>Kondza</i> , serve	<i>Biya</i> , fence-round
-niba Class	-pa Class	-za Class
<i>Hamba</i> , walk	<i>Bopa</i> , bind	<i>Geza</i> , wash
<i>Pemba</i> , kindle	<i>Kipa</i> , take-out	<i>Puza</i> , drink
<i>Gumba</i> , scoop	<i>Hlupa</i> , afflict	<i>Biza</i> , call

This Verb Classification of ours may, at first sight, appear a mere fancy. Fortunately, however, there are in Bantu in large numbers such things as 'interjectional adverbs' (resembling our English 'bang!' 'pop!' etc.) which enable us to show that the duo-elemental nature of verbs, which we have surmised for Bantu verbs in general, is, at least in some cases, a provable and indisputable fact. The exclamation, *Qobo!* suggests to the Zulu 'a heavy resounding blow' on a hard substance, and with that exclamation plus a suffix, *-la*, he builds up the verb, *Qobola*, meaning 'to-deal-a-heavy-blow'. *Nqo!* to him suggests a 'rap' on a hard surface, and with it plus a suffix *-za*, (perhaps suggesting *Endza* or 'make'), he constructs a verb, *Nqonqoza*, to-knock or make-knocks (as on a door). From *Hloko hloko!* suggesting a 'prolonged rumble' (as of a river torrent), he builds the verb, *Hlokoma*, to-rumble or roar, or make a continuous din. The verb, *Tapuna*, to-take-out-a-handful, is derived from the exclamation, *Tapu!* indicating the gathering up of a handful of soft clay. And so many more. Why, then, may not the verbal examples above have been, in the far past, built up in a similar fashion?

But whatever the original method of Negro-Bantu word-formation may have been, the Negro-Bantu words, as they now actually are, proclaim to us loudly and clearly that their origin was one; one, the spring whence both language-streams took their rise. Everyone must certify to that fact, so soon as he have compared, form with form and meaning with meaning, the following lists of Sudano-Guinea words (casually picked up during our ramblings and rummaging about the Negro language-field) with their opposite numbers in Bantu (culled, as usual, from one only out of the hundreds of Bantu tongues, viz. the

Zulu).

In order that the reader may have a clear idea as to the home-land of the several Negro words and tongues to which we shall be constantly referring throughout these chapters, we give below a list of the principal of those tongues with their position on the map.

NILE

Bari (Upper Nile)
Shilluk (Upper Nile)

EAST SUDAN

Umale (Kordofan)
Mahas Nuba (Kordofan)

CENT. SUDAN

Maba (bet. Chad and Nile)
Muzuk (S. of Lake Chad)
Kanuri (S.W. of L. Chad)
Kanem (W. of L. Chad)

SOUTH SUDAN

Banda (S. Ubangwi-Shari)
Manja (" ")
Sango (" ")
Zande (E. " ")

WEST SUDAN

Songhai (Fr. W. Sudan)
Mole-Moshi (Fr. W. Sudan)

GUINEA (Camerun-Senegal)

Wolof (Senegal)
Mandinka (Gambia)
Temne (Sierra Leone)
Bulom (" ")
Mende (" ")
Tshi (Gold Coast)
Ga (" ")
Ewe (Togoland)
Yoruba (S. Nigeria)
Ibo (" ")
Nupe (Mid-Nigeria)

* All phonetical marks omitted to preserve likeness of word-forms.

Nyu, bee	iNyosi
Nyat, buffalo	iNyati
Ntupu, finger-tip	uTupa
Mpop, he-goat	iMpongo
Fomsu, tomorrow	Ngomuso
Intse, water	amaNdzi
Fufot, wind, n.	Futa, blow, v.
Masi, below	Pantsi
Sa, know	Azi
Ndze, blood	iGazi
Ha, give	Pa
Ta, come	Za
Ka, cut	Sika
Okpwi, canoe	umKumbi
Sanga, guinea-fowl	iMpangele
Etwo, head	Twe (common Bantu)
Nkib, finger-nail	uZipo
Manjia, path	iNdlela
Ezo, thing	uTo
Mu, one	Nye
Bia, two	Bili
Ntat, three	Tatu
Nku, hundred	iKulu

Here follow the comparative lists of Negro (Sudano-Guinea) and Bantu (Zulu) words. The first column gives the Negro, and the second the Zulu word. In the Zulu words, the root (i.e. the part beginning with a capital letter) alone is to be compared with the Negro word, the preceding changeable prefix being of no present consideration. Where no meaning is given with the Zulu word, the meaning is to be taken as identical with that of the Negro.

GUINEA LANGUAGES

1. Mbudikum (Cross River).

Nka, monkey	iNkawu *
Efut, fat,	amaFuta
Ngup, hide, n.	isiKumba, iNgubo
Ndo, horn,	uPondo
Ezo, yesterday	Izolo
Lia, sleep, v.	Lala
Nka, give	Nika
Mbuk, face, n.	Buka, look-at
Bu, beat	Bula
Nzab, axe	iZembe

2. Jara (Cross River)

Nyi, bee	iNyosi
Tut, bowels,	amaTumbu
Ber, breast	iBele
Zal, country	iZwe
Tangal, daylight	iLanga, sun
Mbo, dog,	iMbwa (Lala Zulu)
Ship, excrement,	amaSimba
Bas, fire	Basa, light-a-fire
Nji, fish	iNtlandzi
Ngup, hide, n.	isiKumba, iNgubo
Zal, hunger	iNdala, famine
Nyam, meat	iNyama
Lian, moon	iNyanga
Mbul, rain, n.	iMvula
Yok, snake,	iNyoka
Mi, I.	Mina
Wu, thou	Wena, u-
Yina, he	Yena
Bip, bad	Bi
Gul, great	Kulu

Gagas, old	Guga, grow-old	5. Manyang (Cross River)
Lir, beard	isiLevu	Mu, person
Nyel, bird	iNyoni	Nte, stone
Mup, bone	iTambo	Tandat, six
Gaan, crocodile	iNgwenya	
Nzuhu, elephant	iNdlovu	6. Ibo (Nigeria)
Dagung, he-goat	iMpongo	Ni, give
Ki, grandparent	uKoko	Pu, go-out
Njim, heart	iNtliziyo	Ku, speak
Tal, hill	iNtaba	Bu, kill
Duk, night	ubuSuku	Me, me
Nguru, rat	iGundane	Ya, he
Jar, path	iNdlela	Nne, mother
Nzun, shame	iNtloni	Isu, face, n.
Nzur, sheep	iMvu	Me, if
Kwong, spear	umKonto	Ago, leopard
Gbari, two	Bili	Eze, tooth
Tat, three	Tatu	Kwe, believe
Yin, four	Ne	Ja, chew
Lum, ten	iShumi	Uku, great
Sari, female	umFazi	Isi, chief, n.
Dalak, long	De	Nchi, clan
Zal, down	Pantsi	Li, eat
Inza, outside	Endle	Gugu, fondle
3. Nki (Cross River)		La, go
Eso, daylight	Sa, dawn, v.	Bu, be; isi, chief
Osie, country	iZwe	Di, husband
Ashan, grass	uTshani	Ugha, lies
Oshie, town	umuZi	Oku, light, n.
Kele, great	Kulu	Elu, sky
Nyin, small	Ncinya; nyinya	Ikabi, twice
Jiang, love, v.	Tanda	Ikata, thrice
Bodzu, night	ubuSuku	Bu, be
Otsom, mouth	umLomo	Nnunu, bird
4. Nso (Cross River)		Fe, blow, v.
Wu, rain, n.	iMvula	Uta, bow
Kon, spear	umKonto	Afo, bowels
Koi, arm	umKono	Ba, move-off
Ngafo, doctor	iNyanga; (Herero oNganga)	Obi, breast
Ngom, drum	iNgoma, song; Her.	Ifufe, breeze
	oNgoma, drum	Weta, bring
Na, mother,	uNina	Dep, buy
Tan, five	Ntlamu	Oku, fire
Nshom, ten	iShumi	Ga, go
Sho, love, v.	Zola, woo	Zi, send
		Bat, count
		Msi, poison
		umuNtu
		iTshe
		isiTandatu
		Nika
		Puma
		Kuluma
		Bulala
		Mina
		Yena
		uNina
		ubuSo
		Uma
		iNgwe
		iZinyo
		Kolwa
		Dla, eat
		Kulu
		iNkosi
		isiZwe
		Dla
		iGugu, treasure
		Ya
		Busa, govern
		iNdoda
		amaNga
		Okela, light, v.
		iZulu
		Kabili
		Katatu
		Ba
		iNyoni
		Futa
		isiTa, enemy
		uFu, paunch
		Hamba, go-away
		iBele
		Futa, blow, v.
		Leta
		Tenga
		Oka, kindle
		Ya
		Za, come
		Bala
		umuTi

Ulo, house
 Na, and, with
 Iba, two,
 Ita, three
 Inang, four
 Itiun, five
 Ikie, hundred
 Abu, pus
 Azu, fish
 Eze, outside
 Ma, whether
 Ebe, where
 Bute, bring
 Obosala, broad
 Ozu, carcase
 Nti, cheek
 Mbo, claw
 Ukwala, cough, n.
 N'ani, down
 Chi-ofufo, dawn
 Madu, Udi, person
 Nwa-nne, brother
 Fuk, cover
 Buk, gather
 Dian, join
 Sia, sneeze
 Puta, go-out
 Da, bring
 Ke, not
 Mba, land
 Uwa, country
 Nwa, child
 Ndsi, black
 Obala, blood
 Mbo, dog
 Bo, boil
 Nke, of
 Fa, offer
 Tse, think
 Dzu, ask
 Da, fall
 Gi, thou
 Unu, you
 Ha, they
 Hu, see
 Anu, meat
 Weka, monkey

iNdlu
 Na
 Bili
 Tatu
 Ne
 Ntlanu
 iKulu
 uBovu
 iNtlandzi
 Endle
 Uma
 Pi
 Buta, collect
 Bandzi
 umZimba, body
 isiHlati
 uZipo
 Kwehlela, cough, v.
 Pantsi
 uVivi
 umuNtu
 umNe
 Fulela
 Buta
 Hlangana
 Timula
 Puta, be-absent
 Leta
 ka-, -nga
 umHlaba
 iZwe
 umNtwana
 Ntsundu
 Opa, bleed
 iBuku
 Bila
 Ka-
 Pa, give
 Ti, (Lala Zulu, Tsi)
 Buza
 Wa
 -ku-, thee
 Nina
 Ba-
 Bona
 iNyama
 iNkawu

Eka, mother
 7. Yoruba (Nigeria)
 Aja, dog
 Dagba, old
 Ipo, place, n.
 Kini, what?
 Ko, not
 Ta, sell
 Wakati, time
 Emi, I
 Iwo, thou
 Oun, he
 Enyin, you
 Awon, they
 Ni, one
 Shu, speak
 Wa, come
 Ju, surpass
 Eji, two
 Eta, three
 Erin, four
 Ba, hide
 Ba, return
 Bu, rot
 Fa, scrape
 Go, stoop
 Gu, ascend
 Ka, pluck (fruit)
 Ke, cry-out
 Ku, die
 Ma, continue
 Mi, swallow, v.
 Mu, suck
 Na, spread
 So, speak
 So, complain
 Tu, soothe
 Wa, be
 Wo, fall
 Gbe, dig
 Gbe, carve
 Kpe, come-to-end
 Da, create
 Dze, eat
 Kpong, be-red
 So, pass-wind

uNyoko
 iNja
 Dala
 Pi, where?
 Yini
 Ka-, -nga
 Tenga
 isiKati
 Mina
 Wena
 Yena
 Nina
 Bona
 Nye
 Kuluma; Sho
 Za
 Dlula
 Bili
 Tatu
 Ne
 Baca
 Buya
 Bola
 Pala
 Kotama
 Kupuka
 Ka
 Kala
 Bulala, kill
 Ma, stand, v.i.
 Minya
 Munya
 Naba
 Soma (Swahili)
 Sola
 Tula, be-quiet
 Ba
 Wa
 Mba
 Baza
 Pela
 Dala
 Dla
 Bomvu, red
 Suza

Orung, sun
 Ni, in
 Okuni, man, male
 Dzu, surpass
 Ko, in
 Eku, leopard
 Igo, gourd
 Gwe, wash
 Tu, loosen
 Sa, flee
 Sa, fear, v.
 Fa, plant, v.
 Fo, blow, v.
 Bu, cry-aloud

8. Ekoi (Nigeria)

Bi, bad
 Nka, give
 Ebe, breast
 Nyen, mother
 Ndandan, hill
 Nyo, mouth
 Ntun, neck
 Ntene, penis
 Ngumi, pig
 Mbuta, rain, n.
 Nson, shame, n.
 Ngu, hide, n.
 Atuk, smoke, n.
 Nyo, snake
 Eti, stick
 Etai, stone
 Eyu, sun
 Iki, tail
 Nda, testicle
 Ota, thigh
 Erem, tongue
 Eing, tooth
 Eti, tree
 Bijab, vein
 Nkun, firewood
 Nya, year
 Nyare, black
 Dam, long
 Mfa, here
 Kaetim, inside
 Bin, dance, v.

iLanga
 -ini
 iNkundzi, bull
 Dlula
 Kona
 iNgwe
 iGula
 Geza
 Tukulula
 Baleka
 Saba
 Tshala
 Futa
 Bubula, groan

Kpo, die
 Di, eat
 Nye, go
 Yeme, stand
 Nyam, meat
 Mfon, cow
 Njo, dog
 Otun, ear
 Eji, egg
 Njok, elephant
 Osam, excrement
 Osi, face, n.
 Mbuk, look, v.
 Afom, fat
 Nse, father
 Mene, finger
 Nsi, fish, n.
 Nkok, fowl
 Mbui, goat
 Nsi, ground
 Nyu, hair
 Nju, house
 Njae, hunger
 Esene, iron
 Mgbe, leopard
 Ne, person

9. Nupe (Nigeria)

Baq, be-bitter
 Kata, house
 Ziko, black
 Toko, abuse, n.
 Ye, acknowledge
 Eba, body
 Gbin, boil, v.
 Ebe, breast
 La, bring
 Ezi, town
 Ba, count
 Ku, gather
 Kara, crab
 Sa, cut
 Eba, ground
 Edo, mud
 Vo, rot
 Tun, sand
 Lele, sleep, v.

Bulala, kill
 Dla
 Ya
 Ma
 iNyama
 iNkomo
 iNja
 Tu, Twi, (common Bantu)
 Ki, Ji, (common Bantu)
 umBoko, trunk
 amaSimba
 ubuSo
 Buka
 amaFuta
 uYise
 umuNwe
 iNtlandzi
 iNkuku
 iMbuzi
 Pantsi, on-the-ground
 uNwele
 iNdlu
 iNdala, famine
 iNtsimbi
 iNgwe
 umuNtu

Baba
 iKaya, home
 Zile
 Tuka, abuse, v.
 Yebo, yes
 umZimba
 Bila
 iBele
 Leta
 umuZi
 Bala
 Ka
 iNkala
 Sika
 umHlaba, land
 uDaka
 Vunda, Bola
 isiHlabati
 Lala

Ta, level	Ta	Adzudzo, smoke	iNtutu, umuSi
Ma, sweet	Mnandi	Tsi, water	amaNdzi
Fin, tie-the-ends-of	iFindo, knot	Tse, walk	Tsamaya (Sutu)
Bila, be-ugly	Bi	Bli, maize	umMbila
Nna, mother	uNina	Ati, tree	umuTi
Boli, urine	uBolo, penis	Eve, two	Bili
Ele, rain, n.	iMvula	Eto, three	Tatu
Egwa, hand	iNgalo, arm	Ene, four	Ne
Da, go	Ya	Ke, pluck	Ka
Nanko, cow	iNkomo	Gbe, kill	Bulala
Wo, hear	Zwa	Bi, cook	Bila, boil
Naka, meat	iNyama	Afi, place, n.	Pi, where?
Nyika, tooth	iZinyo	Mi, gulp-down	Minya
Bi, ask		Bi, ask	Buza
Wu, kill		Wu, kill	Bulala
No, mother		No, mother	uNina
Tsi, say		Tsi, say	Ti
Ge, sun		Ge, sun	iLanga
Gba, wide		Gba, wide	Bandzi
Ku, ladle, v.		Ku, ladle, v.	Ka
Gbo, goat		Gbo, goat	iMbuzi
Nutsu, man		Nutsu, man	umuNtu
Detugbi, adult-girl		Detugbi, adult-girl	iNtombi
Fo, elder-brother		Fo, elder-brother	umFowetu
Asi, wife		Asi, wife	umFazi
Fa, come		Fa, come	Za
Nyi, suckle		Nyi, suckle	Anya, suck
Nana, gift		Nana, gift	Nana, exchange
Wu, surpass		Wu, surpass	Dlula
Fo, lift		Fo, lift	Fukula
Da, sleep		Da, sleep	Lala
Fo, rise		Fo, rise	Vuka
Fu, grow		Fu, grow	Fumfusa, Mfoma
Tu, rub		Tu, rub	Kuhla
So, run		So, run	Subata
Kai, remember		Kai, remember	Kumbula
Ta, head		Ta, head	iKanda
10. Ewe (Togoland)		11. Guang (Togoland)	
Anyi, bee	iNyosi	Dzi, eat	Dla
Fo, belly	uFu, paunch	Fo, arrive	Fika
Fo, blow, v.	Futa	Mfuo, meal	iMpupu
Dzi, give-birth	Zala	Musu, belly	isiSu
Yaa, air	umOya	Anse, eye	iSo
Dede, alone	Yedwa	Ose, father	uYisse
Titina, among	Pakati	Ta, take	Tata
La, beast	isiLo	Te, name, v.	Ta
Du, bite	Luma		
Gba, break	Apula, Dabula		
Ko, but	Kodwa		
Agala, crab	iNkala		
Didi, far	De		
Ge, enter	Ngena		
Dzo, fly, v.	Ndiza		
Na, give	Pa, Nika		
Yi, go	Ya		
Zo, go	Za, come		
Asi, hand	isaNdla		
Se, hear	Zwa		
Dzi, heart	iNtliziyi		
To, hill	iNtaba		
Do, hole	umGodi		
Dzo, horn	uPondo		
Dzo, know	Azi		
Mlo, lie-down	Lala		
Kpo, see	Bona		
Dzi, on	Pezu		
Vu, open, v.	Vula		
Do, send	Tuma		
Vuvu, shake	Vevezela, quiver		
Alo, sleep	Lala		

Ato, thing
Me, I
Mo, he
Ba, be
Bemi, bad
Mbi, excrement

12. Akasele (Togoland)

Mbon, sorghum
Tebe, excrement
Da, come
Dje, eat
Odja, man
Fi, rise
Fo, breathe
Ko, cough, v.
Bele, two
Bena, four
Ni, in
Pa, give

13. Ga (Gold Coast)

Nu, smell, v.
Nya, pass-stools
Mi, swallow, v.
Bu, esteem, v.
Fu, stink, v.
La, lose
Ma, stand, v.t.
Wu, fight
Dse, scold
Dse, be-long
Dso, dance, v.
Gba, strike
Gbe, kill
Kpa, be-bald
Nye, walk
Sfa, sprinkle
Sfe, desire, v.
Sha, burn, v.t.
Sra, be-full
Tfa, strike
Tsa, join
Tse, take-off
Tsu, cleanse
She, fear, v.
Ka, crab

uTo
Mina
-mu-, him
Ba
Bi
amaSimba

umBona, maize (Xosa)
uTUVI
Za
Dla
iNdoda; amaja, male discharge
Vi
Futa, blow; Pefu, gasp
Kohlela
Bili
Ne
-ini
Pa

Nuka
Nya
Minya
Buka
uFutu, stench
Lahla
Ma, stand, v.i.
Lwa
Sola
De
Sina
Beta
Bulala
iMpandla, bald-person
Ya, go
Fafaza
Fisa
Sha, v.i.
Gewala
Shaya
Hlangana
Susa
Sula
Saba
iNkala

Gbe, dog
La, fire
Kwe, grow
Ke, say
Ngmo, smile, v.
Tshwa, strike
Ma, stand, v.i.

14. Tshi (Gold Coast)

Bo, beat
Puw, throw
Bi, exist
Bu, break
Bu, esteem, v.
Da, lie-down
De, take-away
Di, eat
Do, be-deep
Fe, be-nice
tra, sit-down
Fu, grow
Ka, utter-a-sound
Ma, be-present
Me, swallow, v.
Ne, pass-stools
Pa, be-bald
Se, say
So, drip
So, light, v.
To, shoot
To, buy
Tu, send
Tu, go-away
Wo, dry, v.
Wu, die
Ye, be
Fra, mix
Shu, burn, v.i.
Tse, hear
Ena, mother
Fita, blow, v.t.
Ma, give
Ba, come
Nsu, water
Da, reside
Fu, grow
Abien, two

iMbwa (Lala Zulu)
amaLahle, cinders
Kula
Kuluma
Momoteka
Shaya
Ma

Beta
Posa
Ba
Apula
Buka
Lala
Deda, get-away
Dla
De; Shona
Hle, nice
Hlala
Kula, Fumfusa
Kala, cry
Ma, stand
Minya
Nya
iMpandla, bald-person
Sho, Ti
Tontsa
Sa, be-light
Dubula
Tenga
Tuma
Tuta, take-away
Oma
Bulala
-ya-; Ba
Hlangana
Sha
Zwa
uNina
Futa, v.i.
Pa
Za
amaNdzi
Hlala
Kula; Fumfusa
Bili

Anan, four
 Bisa, ask
 Mgoya, blood
 Turu, carry
 Aburo, maize
 Poro, rot
 Fe, desire, v.
 Otutu, dust
 Mum, dumb
 Dabodabo, duck, n.
 Ase, ground
 Di, eat
 Mene, swallow
 Pue, come-out
 Dada, entice
 Sebe, excrement
 Eso, face
 Fwe, fall
 Fofo, fat, adj.
 Ose, father
 Enang, foot
 Afe, fellow
 To, find
 Fata, be-fit
 Enam, meat
 Kokuro, great
 Oda, grave, n.
 Nghwi, hair
 Nsa, hand
 Me, Gya, I
 Asase, land
 Ntuntume, locust
 Kete, mat
 Ade, affair
 Hyeng, moon
 Dada, old
 Bue, open, v.
 Ntampe, rope
 Ebore, puff-adder
 Hua, smell, v.
 Owusiu, smoke
 De, sweet
 Ade, thing
 Ese, tooth
 Nam, walk
 Fwefwe, want, v.

Ne
 Buza
 umOya, breath
 Twala
 umMbila
 Bola
 Fisa
 uTuli
 isiMungulu
 iDada
 Pantsi, on-the-ground
 Dla
 Minya
 Puma
 Duda
 amaSimba
 ubuSo
 Wa
 Foto, soft (as meat)
 uYise
 uNyawo
 umFo
 Tola
 Fanelia
 iNyama
 Kula
 iGodia
 uNwele
 isaNdla
 Mina, Ngi-
 umHlaba, iZwe
 iNtete
 iNketa
 iNdaba
 iNyanga
 Dala
 Vula
 iNtambu
 iBululu
 Nuka
 umuSi
 Mnandi
 uTo
 iZinyo
 Hamba
 Funu; Fisa

15. Fante-Tshi (Gold Coast)

Kan, daylight
 Baka, lake
 Bisa, enquire
 Bo, breast
 Da, lie, sleep
 Do, love
 Bien, two
 Anan, four
 Du, ten
 Efa, earth
 Kum, kill
 Me, I
 Na, and
 Nam, meat
 Ina, mother
 Nyinsua, tear, n.
 Sekan, knife
 Ase, down
 Sere, beg
 Sa, light, v.
 Sie, help, v.
 Soma, send
 Nsu, water
 Taa, be-level
 Ntafi, spittle
 Ton, sell
 Tse, hear
 Tsei, obey
 O, he
 Wo, they
 Ye, be
 Si, say
 Dsi, eat
 Si, happen
 Ba, come
 Wana, who?
 uBani?

16. Temne (Sierra Leone)

maNt, water
 aTan, dog
 maSa, eye
 Sel, laugh, v.
 Fi, die
 Minan, I
 Sa-, we
 Na-, you

amaNdzi
 iNja
 iSo
 Hleka (Bondei, Seka)
 Fa
 Mina
 Si-
 Ni-

I-, I
 O-, he
 rUmpa, bowels
 kUru, god
 uWos, husband
 wUni, person
 maSha, milk
 Ma, mother
 Ya, mother
 Na, mother
 aMakul, nostrils
 raFi, death
 uRuni, male
 Sok, dawn, v.
 uBera, wife
 Gbal, write
 In, one
 Di, eat
 Ka-, of
 uKas, father
 Kulo, cry, v.
 kUru, sky
 aPa, talk, n.
 Bes, dig
 Wos, dry, adj.
 Mer, swallow, v.
 Tama, stand, v.
 nEsa, fear, n.
 rOyang, daylight
 uPa, father
 kEdza, hand
 maSa, honey
 wOkar, monkey
 Sap, flog
 Sara, carry
 Som, send
 yEt, thing
 Tep, plant, v.
 Yi, be
 Ka-a-, at.
 Katong, between
 aFef, breeze, n.
 aLank, thigh
 Be, if
 aBok, snake
 Ka, just-now
 Kali, look, v.

Ngi-
 u-, o-
 ubuTumbu
 uNkulunkulu
 iNkosi, chief
 umuNtu
 amaSi
 uMame, my-mother
 uNyoko, thy-mother
 uNina, his-mother
 amaKala
 ukuFa
 iDuna
 Sa; uSuku, day
 iBele, f. breast
 Bala
 Nye
 Dla
 Ka-
 iNkosi, chief
 Kala
 iZulu
 iNdaba
 Mba
 Oma, get-dry
 Minya
 Ma
 Saba, fear, v.
 iLanga, sun, day
 uBaba
 isaNdla
 iNyosi, bee
 iNkawu
 Shaya
 Twala
 Tuma
 uTo
 umuTi, plant, n.
 -ya-
 Ku-
 Pakati
 Futa, blow, v.
 iTanga
 Kumbe
 iNyoka
 Kade
 Kangelala

Kanka, may
 Kane, who?
 Kama, so-that
 Noko, filth
 Nanle, four

-nga-
 uBani?
 Kona
 Nuka, smell, v.
 Ne

17. Mende (Sierra Leone)

Wele, happen
 Mwoni, bird
 Mbo, dig
 Kpa, count
 Nama, blood
 Wu, wake
 Lo, mouth
 Numu, person
 Gule, cloth
 So, get
 Ya, go
 Li, heart
 Ye, home
 Ina, if
 Hu, in
 Jia, journey
 Pa, kill
 Ngongo, large
 La, lie-down
 Fe, give
 Pote, change, v.
 Ye, country
 Nda, drag
 Gowo, foot
 Kpia, pull-out
 Na, there
 Ngalu, moon
 Hindo, man, male
 Kontongo, bend, v.
 Wa, come
 Ha, die
 Gbole, drink
 Nduli, smoke, n.
 a-, with
 Ngi-, I
 Ta, town
 Powa, flower
 Na, that
 Nja, water
 Njia, word

Vela
 iNyoni
 Mba
 Bala
 iNyama, flesh
 Vuka
 umLomo
 umuNtu
 iNgubo
 Tola
 Ya
 iNtliziyo
 iKaya
 Uma
 Ku-
 iNdlela
 Fa, die
 Nganga-, as-big-as
 Lala
 Pa
 Pendula
 iZwe
 Dontsa
 uNyawo
 Kipa
 Nangu
 iNyanga
 iNkundzi, bull
 Kotama, stoop
 Za
 Fa
 Puza
 iNtutu
 Na-
 Ngi-
 umuTi (Læla Zulu)
 iMpova
 Nantso
 amaNdzi
 iZwi

Ngundere, hair	Gunda, cut-hair	Nyesem, suckle	Anya, suck
18. Mandinka (Gambia)		Paga, woman	umFazi
Nyinyo, tooth	iZinyo	Puga, belly	uFu, paunch
Fa, kill	Fa, die	Sau, dance, v.	Sina
To, name, v.	Ta	She, sow, v.	Tshala
La, lie-down	Lala	Sifu, bee	iNyosi
Siata, be-plentiful	Suta, be-sated	Tiga, tree	umuTi
Fo, Ko, say	Sho	Tisimne, sneeze	Timula
Ta, take	Tata	Toke, drip	Tontsa
Sa, die	Fa	Wa, come	Za
Mo, human-being	umuNtu	Ya, be	-ya-
Fa, father	uBaba	Zinde, axe	iZembe
Ba, mother	uMame	Ta, three	Tatu
Tundo, mountain	Dundubala, reach-the-summit	Na, four	Ne
A-a! no	Ayi!	Nu, five	Ntlanu
Bute, beat	Beta		
19. Wolof (Senegal)		21. Borgu (W. Sudan)	
Kar, house	iKaya, home	Bo, goat	iMbuzi ; iMpongo
Yapa, meat	iNyama	Boa, breast	iBele
Laka, speech	amaLaka, fauces	Gbe, sorghum	amaBele
20. Mole-Moshi (W. Sudan)		Ita, three	Tatu
Ba, father	uBaba	Ba, they	Ba-
Be, be	Ba	Ina, mother	uNina
Bisom, milk	uBisi	Gu, die	Gula, be-sick
Buga, goat	iMbuzi	Nne, four	Ne
Bugu, kind, n.	uHlobo	Sa, we	Si-
Baga, dog	iNja	Sia, morning	Sa, dawn, v.
Di, eat	Dla	So, strike	Shaya
Du, climb	Dundubala, reach-the-summit	Te, earth	umHlabati
Dudi, pass-water	Tunda	Tuanu, person	umuNtu
Dum, bite	Luma	Wa, be	Ba
Gangango, drum	iNgungu	Woara, full	Gewala, be-full
Gom, speak	Kuluma	Wisu, smoke	umuSi
Kase, cry-out	Kala		
Kishi, extinguish	Cisha	22. Songhai (W. Sudan)	
Kuluga, river	umFula	Kaati, cry, v.	Kala
Lemde, chin	isiLevu	Bu, die	Bulala, kill
Lwi, fall	Wa	Futu, violent	Futa, be-angry
Ma, mother	uMame	Turi, tree	umuTi
Mam, me	Mina	Handu, moon	iNyanga
Naure, foot	uNyawo	Nda, and, with	Na-
Neda, person	umuNtu	Wati, time	isiKati
Ni, rain, v.	Na	Tangye, leg	iTanga, thigh
Nyende, tooth	iZinyo	Susuba, morning	ukuSa, dawn, v.
		Laabu, earth	umHlaba
		Kambe, hand	Komba, point, v.
		Nya, mother	uNyoko

Dundu, thunder, v.
 Ma, name, n.
 Tam, catch
 Fu, swell-up
 Ham, flesh
 Fu, house
 Koi, chief, n.
 Ba, affair
 Ba, love, v.
 Kuku, long, high

23. Muzuk (Cent. Sudan)

Hala, go
 Dara, love, v.
 Fada, kill
 Dan, wall
 Fan, rain, v.
 Nen, flesh
 Kusum, mouse
 Dif (pl. Dai), man
 Ama, mother
 Ga, go
 Gaza, come
 Luma, eat
 Lamana, bite
 Mem, mouth
 Za, do, make
 Sa, give
 Yugur, fowl

Duma
 iGama
 Bamba
 Vuvuka
 iNyama
 iNdlu
 iNkosi
 iNdaba
 Tanda
 Kulu, great

24. Kanuri (Cent. Sudan)

Aba, father
 Ya, mother
 Gana, small
 Kura, large
 Dibi, bad
 Bo, sleep, v.
 Koa, man
 Gag, enter
 Rag, love, v.
 Kamu, woman
 Nki, water
 -wa, with
 Ngai, like, as
 Abi? which?
 Gul-te, say
 Gani, not

uBaba
 uNyoko
 Ncane
 Kulu
 Bi
 ubuTongo, sleep, n.
 iNkosi, chief, n.
 Ngena
 Rata (Sutu)
 umKa-
 amaNdzi
 Na-
 Njenga-
 muPi?
 Kuluma, speak
 Ka-, Nga

-n, and
 Wai! alas!
 Kate, middle
 Kokuva, hen
 Tsha, already
 Shawa, good, fine
 Soba, friend

Na-
 Wo!
 Pakati
 iNkuku
 Se-
 Hle
 umHloba

25. Sango (S. Sudan)

La, sun
 Ya, wind, n.
 Gu, rain, n.
 Su, abscess
 Migi, many
 Niama, animal
 Nzala, hunger
 Yeke, stop-oneself
 Si, arrive
 Ni, below
 Na, with
 Mbo, dog
 Tene, say
 Kaga, surround
 To, send
 Bogo, cloth
 Koti, left, adj.
 Zo, people
 Mafuta, fat, adj.
 Ndo, place, n.
 Yaga, door
 Yo, carry
 Sa, flea
 Degu, rat
 Fa, reap
 Ba, look-at
 Fa, kill
 Mbo, snake
 Ga, come
 Kodlo, village
 Ba, see

iLanga
 umOya
 iMvula
 iTumba
 Ningi
 iNyama, flesh
 iNdala, famine
 Yeka
 Fika
 Pantsi
 Na-
 iMbwa (Lala Zulu)
 Ti
 Kaka
 Tuma
 iNgubo
 iKohlo
 isiZwe, tribe
 amaFuta, fat, n.
 iNdawo
 umNyango
 Ya, go
 iZeze
 iGundane
 Vuna
 Beka
 Fa, die
 iMamba
 Za
 isiGodlo, part of kraal
 Bona

26. Banda (S. Sudan)

Kosi, man
 Yasi, woman
 Zu, human-being
 Za, take, carry
 Ede, far

iNkosi, chief, n.
 umFazi
 umuNtu
 Twala
 Kude

Zi, tooth
 Ti, tongue
 Koto, finger
 Aba, father
 Ano, mother
 Ze, eat
 Paka, wild-cat
 Yoenu, bird
 Olo, sun
 Fi, die
 Zu, be-born
 Fu, smell, n.
 Ke, weep
 Ugu, river
 Wa, kill
 Uvu, stomach
 Nja, vomit
 Pu, seek, want
 Lu, sleep, v.
 Kaga, slave
 Kudu, pit
 Kota, knee
 Olu, yesterday
 Na, go
 Ba, put

27. Manja (S. Sudan)

Te, tree
 Ko, wife
 A, he
 Ni, you
 Wa, they
 Du, far
 Nga, near
 Do, near
 Nzha, outside
 Tini, under
 Go, Na, not
 Bele, fem. breast
 Za, belly
 Fio, death
 Ngubu, hippopot.
 Go, leopard
 Bogbo, lion
 Goko, snake
 Noi, bird
 Te, come

iZinyo
 uLimi
 Kota, 'lick' pot with fingers
 uBaba
 uNina
 Dla
 iMpaka
 iNyoni
 iLanga
 Fa
 Zala, bear
 uFutu
 Kala
 uGu, river-bank
 Fa, die
 uFu, paunch
 Hlandza
 Funu
 Lala
 isiGcaka
 umGodi
 Kotama, bend-down
 Izolo
 Ya
 Beka

umuTi
 umKa-
 a-
 Ni-
 Ba-
 Kude
 Nga-
 Eduze
 Pandle
 Pantsi
 -nga
 iBele
 isiSu; Zala, bear
 Fa, die
 iMvube
 iNgwe
 iBubesi
 iNyoka
 iNyoni
 Ta (Lala Zulu)

Ini, with
 Fuku, meal
 Boko, fool
 Pi, throw
 Lefe, tongue
 Ba, father
 Tar, three
 Nar, four
 Omo, breathe
 Tara, remainder
 Bele, be-quick
 Kuru, sky
 Nini, tooth
 To, say
 Ba, give
 Ola, sleep, v.
 Tobo, send
 Koba, but
 Se, at-which-time
 Igi, know
 Zu, summit
 Li, water
 Ze, night

28. Zande (S. Sudan)

Ye, come
 Na, with
 De, woman
 Ango, dog
 Gbera, be-bad
 Ta, yet
 Ba, father
 Na, mother
 Ni, it
 Ni, at
 Wene, good
 Ku, to, in
 Ko, he
 Ti, self
 Nge, be-many
 Kumba, great
 Bi, see
 Fu, to
 Ima, remain
 Zo, burn, v.t.
 Da, who?
 Dewa, cut

Na-
 iMpuu
 isiPukupuku
 Posa
 uLimi
 uBaba
 Tatu
 Ne
 umOya, breath
 Sala, remain
 isiBelu, speed
 iZulu
 iZinyo
 Ti, Sho
 Pa
 Lala
 Tuma
 Kodwa
 Se-, already, then
 Azi
 Dundubala, reach-the-summit
 amaNdzi
 ubuSuku

Ya, go
 Na-
 umFati (Lala Zulu)
 iNja
 Bi, bad
 -ka-
 uBaba
 uNina
 -ni? what?
 -ini
 Nene, right
 Ku-
 -ke, his
 -zi-
 Ningi, many
 Kulu
 Bona
 Ku
 Ma, stand
 Sha, burn, v.i.
 uBani, who?
 Diya

Wo, snake	iNyoka	Yo, way	Ya, go
Kata, pick	Keta	Cham, eat	Dla; Ncama
Se, carve	Baza	Kipo, because	Ngoba
Bakere, great	Kulu	Ter, carry	Twala; Tata
Pa, news	iNdaba	Ba, be	Ba
Na, rain, v.	Na	Winyo, bird	iNyoni
Ima, hurt, v.	Limaza	Ngenyo, many	Ningi
Ka, can, ought	-nga, Nga-	Lejo, tooth	iZinyo
Bau, lion	iBubesi	Yungo, firewood	uKuni
Biata, three	Tatu	Yomo, wind, n.	umOya
Fu, five	Pa	Byel, sorghum	amaBele
Gita, hoe, n.	iGeja	Ogwali, crab	iNkala
Gbegbere, bad	Bi	Ngienyo, iron	amaNyelo, irondross
Susa, pass	Dlula	Palo, knife	Pala, scrape
Ngbanga, lawsuit	Banga, contend-at-law	Adak, three	Tatu
Ngbaya, maize	umMbila	Doro, wall	uDonga
Sa, do	Endza	Wang, year	umNyaka
Zo, roast	Osa		
Ru, be-right	Lunga		
29. Mundu (N.E. Congo)		32. Dinka (Upper Nile)	
Se, iron	iNtsimbi	Gen, I	Ngi-
Si, fish	iNtlandzi	Yen, he	Yena
Te, tooth	iZinyo	Tim, tree	umuTi
Mi, tongue	uLimi	Jo, dog	iNja
30. Burun (S. Sudan)		Bel, sorghum	amaBele
Lem, tongue	uLimi	33. Bari (Upper Nile)	
Nahi, water	amaNdzi	Baba, my-father	uBaba
Ye, he	Yena	Yango, my-mother	uNyoko, thy-mother
Yin, you	Nina	Nano, when?	Nini?
Boso, rotten	Bola, rot	Lor, day	iLanga
Yu, come	Ya	Yu, there-yonder	-ya
Bin, dance	Sina	Yawa, beer	uTshwala
Li, eat	Dla	Gor, spear	umKonto
Fa, give	Pa	Kul-ya, speak	Kuluma
Tulu, sleep, v.	Tula, be-quiet	Ngutu, person	umuNtu
Jam, stand	Ma	Kata, inside	Pakati
31. Shilluk (Upper Nile)		Kwökö, twilight	uKwikwi
Lep, tongue	uLimi	Bolot, sorghum	amaBele
Bor, abscess	Bola, be-rotten	Yapa, moon	iNyanga
Chang, sun, day	iLanga	Ko, to	Ku-
Ngu, lion	iNgonyama	Yo, cry	Yo! (a wail)
Tong, spear	umKonto	Nan, I	Ngi-, Mina
Labo, land	umHlaba	Gober, hide, n.	iNgubo
Kage, time	isiKati	Tu, towards	Ku-
		Di, say	Ti
		Bongo, covering	iNgubo
		Unuan, four	Ne

Kanat, five

Ntlanu

34. Mahas-Nuba (Kordofan)

Fab, father
Ko, lion
Duwa, old
Id, man

uBaba
iNgonyama
Dala
umuNtu

35. Kenus-Nuba (Kordofan)

Ka, house
Kub, ship
Iyoyo, mother

iKaya, home
umKumbi
uMayo, uNyoko

36. Gala (Hamitic - Abyssinia)

Deira, long
Bala, broad
Shan, five
Waga, year
Sibila, iron
Dubi, conversation
Ido, place-

De
Bandzi
Hlanu
umNyaka
iNtsimbi
iNdaba
iNdawo

And so we might have proceeded with still another dozen of such comparative word-lists; were it not that the great majority of the hundreds of Sudano-Guinea tongues have hardly as yet been reduced to writing, and only a few odd samples of their vocabularies are obtainable from European books of travel, and even then with unreliable orthography. Nevertheless, the impressive array of Sudano-Guinea-Bantu lexical resemblances presented above will suffice to support our general argument here of Negro-Bantu linguistic affinity. Some may deem our lists unnecessarily long; but had we presented only a few dozen examples, others might have criticized them as valueless - 'merely some odd borrowed or imported Bantu words', 'one swallow does not make a summer', and so forth. Hence the advisability of bringing along a whole 'flight' of swallows to convince them, swarming, moreover, over the whole length and breadth of the Negro field. Again, our Bantu comparisons have been limited to one only (namely, the Zulu) of the Bantu tongues. Had it been extended throughout the hundreds of other Bantu languages, our evidence might easily have been multiplied a hundredfold.

Ntlanu

Chapter 11

BANTU LANGUAGE ORIGINS FOUND IN NEGROLAND PREFIXES AND NOUNS

We shall now continue with a comparison, necessarily brief and superficial, of the general structure of the major Negro-Bantu grammatical elements, of noun, pronoun and verb.

We commence with the noun; and here below we, first of all, give a Table showing a few samples (from Zulu, Ganda, Nyanja and Swahili) of the Bantu noun-construction, and introducing that most important of all Bantu grammatical features, namely, its prefixal system. The root proper of the words is that portion beginning with a capital; the portion preceding it is the changeable 'prefix', indicating number (sing. and plur.) and resembling the suffixal -s or -en of the English plural; though the Bantu employs such a prefix also in the singular.

a-person			an-elephant	
	s.	pl.	s.	pl.
Zulu	umuNtu	abaNtu	inDlovu	izinDlovu
Ganda	omuNtu	abaNtu	enJovu	zinJovu
Nyanja	muNtu	āNtu	nJobvu	ñJobvu
Swahili	̄mTu	waTu	nDovu	ñDovu

a-chest			death	
	s.	pl.	s.	pl.
Zulu	isiFuba	iziFuba	ukuFa	none
Ganda	ekiFuba	ebiFuba	okuFa	"
Nyanja	chiFuwa	ziFuwa	kuFa	"
Swahili	kiFuwa	viFuwa	kuFa	"

Every Bantu language possesses eight or more differing pairs (sing. and plur.) of noun-prefixes; and each separate pair marks a so-called different 'Class' of noun (comparable with the 'Declension' of the Classics). Further, each separate Class indicated (originally; and some Classes do still) a different kind of object or idea, e.g. the u mu - a ba prefix-class contains mainly 'personal' (human) nouns; that with the u ku - prefix contains names of 'actions'; that with the u bu - prefix contains names of 'qualities', and so on.

The examples above show the nouns in their Nominative form. But these Nominative forms, as the noun proceeds with its 'declension', become prefixally altered, in order to show the several other 'Cases' (e.g. the Genitive, Locative, Instrumental, Sociative, etc.); just as, in the Classics, the suffix is altered, see p. 104-107. Thus, *u muNtu* (a-person) being the noun in its Nom. Case, the Genitive Case is formed by prefixing to it still another prefix (*wa-*, etc.) signifying 'of'. And so we get a new, Genitive, series of noun Case-forms, e.g. *wa-umuNtu* (of-a-person), *wa-inDlovu* (of-an-elephant), *wa-isifuba* (of-a-chest); and a new, Instrumental, series - *nga-umuNtu* (by-a-person), *nga-inDlovu* (by-an-elephant), *nga-isifuba* (by-a-chest); and a new Sociative series - *na-umuNtu* (with-a-person), *na-inDlovu* (with-an-elephant), *na-isifuba* (with-a-chest). In some Bantu languages (e.g. the Zulu), the two adjoining vowels in the prefixes coalesce into a single vowel, thus, *womuNtu* (instead of *wa-umuNtu*) of-a-person, *ngendlovu* (instead of *nga-inDlovu*) by-an-elephant, *nesifuba* (instead of *na-isifuba*), with-a-chest.

Now, it is precisely this 'Prefixal' system that has hitherto been pointed to as placing the Bantu language in a category entirely apart from all other languages of Africa; as stamping it definitely as a 'foreign intruder' upon African soil. We here, however, point to that selfsame Prefixal system as one of the sure signs of Sudano-Guinea-Bantu relationship, and a proof that Bantu, along with the Negro tongues, is a true aborigine of Africa. For a more extensive and intensive study in recent years of the Sudano-Guinea tongues has shown that the Prefixal system (albeit in a lower stage of development) is almost as widespread throughout Negroland as throughout Bantuland; that it is there also a fundamental element in language-building; in short, that it is a common heritage of the whole Negro-Bantu race, derived, in germ, everywhere alike, from the single common source, the ancient Ur-Negro, or original Negro-Bantu mother-tongue.

Indeed, the point that puzzles us most today is, not the presence of prefixes in Bantu, but the presence of suffixes in Negro. There are, of course, certain odd suffixes also in Bantu; and it may be that some of the Northern Negro tribes selected that particular trait in the original mother-tongue for the stronger development, just as the Southern Negroes (the Bantu) developed more strongly its prefixal trait. Or it may be that the confusion up North of the original affix-system was simply one element in the general linguistic chaos that arose up there in ancient times, resulting in that multitudinous medley of radically different and mutually unintelligible forms of speech, which we now find reigning there. Or, again, the sporadic tendency to suffix-using may have been imported into Northern Negroland by intruding, or even conquering, bodies of 'Mediterranean' (Libyo-Hamitic) folk, at the time of that race's first arrival and dispersal throughout North Africa.

In the following pages we shall produce some actual proof of what we have said above, and show that prefixes are as common as suffixes in Sudano-Guinea speech, and are therefore not a feature of Bantu alone.

When we say, however, that a particular Negro language is 'prefix-using', we do not suggest that it is so to the same extent as the Bantu - though the Temne (of Sierra Leone), indeed, approaches the Bantu pretty closely. Sometimes it may be that only a few of a Negro language's nouns assume prefixes; sometimes, only one of a noun's numbers. Our point here is that the Prefixal seed was actually planted there in Negroland in some past age; that it has actually grown (however feebly) and borne fruit (however imperfectly); and that, under other, more favourable conditions, it might (as with the Bantu) have developed into a perfected plant.

Secondly, as mere retailers of African grammar, we cannot assume any responsibility for the goods supplied to us by the wholesalers. The manufacture of Negro-Bantu grammars has by no means yet reached the stage of a fine art; its workers are by no means yet all master-craftsmen; indeed, most of the articles they produce are of a decidedly inferior quality - Native words are frequently misspelt; affixes remain unrecognized (as such), or are left unmarked; verb tenses are wrongly explained; essential grammatical points are left unmentioned, or what is mentioned is unclear or incomplete; and, where two grammars chance to exist on the same language, they sometimes disagree on certain details. Under such circumstances, the best we can do is to supply our customers with just what is procurable on the market; but without any accompanying guarantee of accuracy or reliability.

Thirdly, in regard to our remark above concerning 'affixes remaining undetected', this is one of the pioneer grammarian's commonest, albeit perfectly understandable, shortcomings. The Negro-Bantu grammars are, of necessity, compiled solely by Europeans; and these Europeans, quite naturally, approach the African languages, and interpret them, in terms of their own mentality and forms of speech. Therefore, when, in African speech, they come across a particle immediately preceding a verb-root and obviously indicating, let us say, the 1st Pers. sing., instead of seeking its precise value in the local Native mind, they forthwith proceed to write it down as 'I', 'Ich' or 'Je', and to give it an independent pronominal status (as is done in their own language) entirely separate from that of the verb-root. They do this because they are ignorant of any other type of language-thought and practice than their own. In their own modern European tongue, a pronoun is always an independently standing entity; ergo, they think, it must needs be so also elsewhere. They are unaware of the fact that behind this single pronominal form of theirs there lie two different notions - one, in which the 'pronoun' (say 'I') is merely a verbal determinant modifying the verbal mean-

ing in a 1st 'personal' sense (e.g. Zulu *ngi-Tanda*, Lat. *A m - o*, I-love); the other, in which the 'personal' element is conceived by itself independently of the verb, and is therefore in writing quite properly separated from it (in speech, by the method of *emphasis*, e.g. Eng. I love). Most African peoples make this distinction clear by having in their speech (as did also the Latins, e.g. *Ego Am-o*, I love-I) by having two separate forms, namely, *Self-standing* (or *Independent*) Personal Pronouns, which can stand alone in thought and speech, apart from any verbal idea (e.g. Zulu, *Mina, I*; Kanuri Sudanese, *Wuma, I*), and *Prefixal Personal Pronouns*, which have no place at all in speech alone and detached from verbs (or other parts of speech), to which latter they simply add a specific 'personal' signification (e.g. Zulu, *ngi-yaku-Ya*, I-shall-go; Kanuri, *wu-Le-ning*, I-go-shall). Consequently, in such examples as Muzuk Sudanese, *tanu mu dara li* (as the grammars have it, and meaning 'I, I-loved have'), we prefer to regard the *mu*, not as a *Selfstanding*, but as a *Prefixal pronoun*, and to write the phrase, *Tanu mu-Dara-li* (corresponding with the Zulu, *Mina ngi-Tand-ile*, I, I-loved-have). And in a similar manner with nouns. For instance, in the Nile Bari *lo ngutu* (of a person - as the grammars show it), we believe the *lo* to be no less a *Case-prefix* than the *et* in *Der-et* (cook-utensil) is a *Class-suffix*, and therefore more properly written, *lo-Ngutu* (of-a-person), as one word; and in the Sudanese Zande *fu gude* (to a-boy), we consider the *fu* no less a *Case-prefix* than is the *pai* in *Yugo-pai* (teaching, n., from *Yugo*, teach, v.) a *Class-suffix*, and so more properly written, *fu-Gude*, as one word. Finally, we see no grounds whatever for believing that these Negro particles in any way differ in their nature or are in any wise less 'affixes' than are the corresponding particles in Bantu, e.g. the *wa* in *Nyanja wa-mu Ntu* (of-the-person), the *ku* in *Zulu ku-m Fana* (to-the-boy), or the *ni* in *Swahili ni-Penda* (I-love).

Below we give a list of some important Sudano-Guinea languages showing, alongside, their several choices as to *nounal* and *verbal Prefixes and Suffixes*, especially in regard to the *Classes*, *Cases* and *Number* of the nouns and the *Persons* and *Tenses* of the verbs.

	Prefix-using	Suffix-using
BARI	Nouns (Classes and Cases) Verbs (Tenses)	Nouns (Classes)
SHILLUK.	Nouns (Classes, Cases) Verbs (Persons, Tenses)	Nouns (Classes)
UMALE	Nouns (Number) Verbs (Persons, Tenses)	
MAHAS-NUBA	Verbs (Persons)	Nouns (Classes, Number) Verbs (Tenses)

MABA	Verbs (Persons)	Nouns (Number, Case) Verbs (Tenses)
MUZUK.	Verbs (Persons)	Nouns (Number) Verbs (Tenses)
KANURI.	Nouns (Classes) Verbs (Persons)	Nouns (Classes, Cases) Verbs (Tenses)
BANDA	Nouns (Number) Verbs (Persons)	Verbs (Tenses)
MANJA.	Nouns (Number, Cases) Verbs (Persons)	Verbs (Tenses)
ZANDE.	Nouns (Number, Classes) Verbs (Persons, Tenses)	Nouns (Classes)
SONGHAI	Verbs (Persons, Tenses)	Nouns (Number)
MOLE-MOSHI	Verbs (Persons)	Nouns (Number, Classes) Verbs (Tenses)
WOLOF.	Nouns (Indefinite) Verbs (Tenses)	Nouns (Definite) Verbs (Persons)
MANDINKA	Nouns (Cases) Verbs (Persons, Tenses)	Nouns (Classes, Cases, Number, Gender)
TEMNE	Nouns (Number, Classes) Verbs (Persons, Tenses)	
MENDE	Verbs (Persons, Tenses)	Nouns (Number, Classes, Cases) Verbs (Tenses)
TSHI	Nouns (Number, Classes) Verbs (Persons, Tenses)	Nouns (Classes, Cases)
GA	Nouns (Classes) Verbs (Persons, Tenses)	Nouns (Number)
EWE	Nouns (Classes) Verbs (Persons, Tenses)	Nouns (Number, Classes)
YORUBA	Nouns (Classes) Verbs (Persons, Tenses)	
IBO	Nouns (Cases) Verbs (Persons, Tenses)	Verbs (Tenses)
NUPE	Nouns (Classes) Verbs (Persons, Tenses)	Nouns (Number)

A few grammatical illustrations from some of these Negro languages will supply a meaning and a justification for our Table above. The Muzuk language attaches suffixes to its nouns (e.g. *Gider*, tail, *Gider-ai*, tails), but prefixes to its verbs (e.g. *a-Hala*, he-goes). This particular method of affixal allocation, as between nouns and verbs, seems to be especially favoured among the Negro languages. The Wolof expresses noun 'indefiniteness' by the use of a prefix (e.g. *u F a s*, a-horse), but 'definiteness' by the use of a suffix (e.g. *Gur-gi*, the-man). Again, in its verb, it possesses two forms of Present Tense (employed under differing circumstances), one (e.g. *Sopa-na*,

love-I) with a pronominal suffix, the other (e.g. *ma-Sopa*, I-love) with a pronominal prefix. The Kanuri distinguishes some of its nounal Classes (e.g. *nam Mai*, kingship, fr. *Mai*, king) by a prefix, but others (e.g. *Kanu-ram*, fire-place, fr. *Kanu*, fire) by a suffix. Ewe has the same custom (e.g. *eDa*, snake, fr. *Da*, creep) with a prefix, but *Devi-me*, childhood (fr. *Devi*, child) with a suffix. Bari indicates nounal Number (e.g. *Diong*, dog, *Diong-jin*, dogs) and nounal Classes (e.g. *Der-ja*, the-cooking, fr. *Der*, to-cook) by suffixes, but nounal Cases (e.g. *naNgutu*, of-a-person, *tiKadi*, in-the-hut) by prefixes. In the Shilluk, the 'personal' (pronominal) sense in verbs is, when in the nominative (subject), conveyed by means of a prefix (e.g. *e-*, he, she, it), but when accusative (object), by means of a suffix (e.g. *-i*, him, her, it). Bulom (Sierra Leone), amidst a mass of nounal prefixes, still clings to one solitary nounal suffix. The Nigerian Hausa, though no longer a pure Negro tongue, nevertheless still contains some grammatical fragments obviously Negro; for instance, the Hausa man calls himself *baHawuse* ('a-Hausa', sing.), with a prefix, but he calls his tribe *Hawusa-wa* ('the-Hausas', plur.), with a suffix. It is interesting here to note that both these Hausa 'personal' affixes (*ba-* and *-wa*, sing. and plur.) are identically the same as the corresponding 'personal' prefixes of Bantu; though, in Bantu, they are both interchangeable plural prefixes (e.g. *baNtu* or *waTu*, people). Further, this appearance in Hausa of the Bantu plural personal prefix, *ba*, in a singular sense, is on a par with the use by the Nigerian Ibo of the Bantu singular personal prefix, *umu-*, in a plural sense (e.g. *Nwayi*, woman, *umuNwayi*, women).

From this universally diverse and irregular allocation of grammatical affixes throughout Negroland, we may fairly make the deduction that, in the earliest days of Negro language-building, these affixes were still a decidedly unstable element; that, to the Negro mind, all affixes were alike in their nature and purpose; and that their particular mode of attachment was merely a matter of convenience. In so thinking, of course, the Negro did not differ materially from the other language-builders of the world; for, really, the actual position of a noun's modifying affix (showing its number, class, etc.) no more affected that noun than does the position of a qualifying adjective affect a noun in English or French, standing, as it sometimes does, in the one language, before, and, in the other, after it. The fact, then, that some Negro languages indulged more especially in suffixes, while others preferred prefixes, did not in the least signify that there was any difference in origin between those languages and between their speakers. Precisely the same argument applies with equal force to the common Negro-Bantu relationship, both linguistic and racial.

Having already briefly explained what the nounal Prefixal system really amounts to and looks like in Bantu, let us now betake ourselves to Negroland, and see, first, whether such a Prefixal system exists

there also; secondly, whether, if it does, differing prefixes there also indicate different 'Classes' of noun or different categories of object or notion, as in Bantu; and, thirdly, whether such prefixes are employed also in Negroland to indicate nounal 'Cases', as they do in Bantu.

On the western extremity of Negroland, along the Atlantic coast and so furthest away from all Bantu contacts, dwell the Temne tribe, with their relatives, the Buloms, near by; both in Sierra Leone, and both more Bantu-like than anything else in Negroland (that is, linguistically). Their noun-formations disclose many close resemblances to Bantu, though their word-roots have a distinctly 'Negro', non-Bantu, flavour. Their nouns carry prefixes, singular and plural, practically all of them, and their numerous pairs of differing prefix-forms divide their nouns into just so many different nounal 'Classes' (in the Temne, nearly 40 in all; thus putting the Bantu itself into eclipse). As examples of such Temne nouns we may cite, *uBera*, woman, *aBera*, women; *aTan*, dog, *eTan*, dogs; *kaTa*, hand, *maTa*, hands; *r-Im*, word, *s-Im*, words. In Bulom we may sample, *iPe*, elephant, *siPe*, elephants; *uSu*, finger, *siSu*, fingers; *iTu*, pot, *ntu*, pots - this sign, *n*, frequently met with as prefix or initial to Negro word-roots, represents a sound resembling that of *ng* in English 'sing'. Some Bulom singulars contain solely a root; but a prefix reappears always in the plural; thus, *Pokan*, man, *aPokan*, men; *Kil*, monkey, *siKil*, monkeys; *Fol*, eye, *toFol*, eyes. One tiny link, however, still remains in Bulom connecting it with the Suffix-using group, namely, from verbs they construct (as do the Bantu) 'doer-nouns' with a suffix, *-no*, e.g. *Gbal-no*, writer (fr. the verb, *Gbal*, write); but they return at once to their prefixal allegiance in the plural, viz. *aGbal*, writers.

In the neighbouring Wolof, in Senegambia, though suffixes prevail, nouns with prefixes are not entirely absent, e.g. *p-An*, day, *f-An*, days; *w-A*, man, *g-A*, men; *l-Ef*, thing, *y-Ef*, things.

The Tshi folk, on the Gold Coast, are rather indifferent in the placing of their nounal affixes; but when they do attach them, they seem mostly to favour prefixes; thus, *aFu*, plantation, plur. *mFu* (fr. *Fu*, grow); *oNy a*, slave, pl. *aNy a*; *nDa*, sleep (fr. *Da*, to-sleep); but *Da-n*, house (fr. *Da*, to-live). More frequently, their singulars consist solely of a root; but the prefix appears in the plural; thus, *Ti*, head, pl. *aTi*; *Kuku*, pot, pl. *nkuku*. In the Tshi of Fante, we may cite, *aBu a*, animal, pl. *mBu a*; *iSua*, monkey, pl. *nSua*; *eHin*, chief, pl. *aHin*.

With the Ewe people, in near-by Togoland, it is just the reverse - their preference being for suffixes, with an occasional prefix thrown in; thus, *nBa*, herb (fr. *Ba*, dig-up); *eDa*, snake (fr. *Da*, crawl); *aBe*, account (fr. *Be*, tell).

The taste of the Yorubas, in southern Nigeria, resembles that

of the Ewe. As occasional prefixal examples, we may note *i Ga*, height (fr. *Ga*, be-long); *o Bi*, parent (fr. *Bi*, beget); *i Ri*, a-seeing or sight, a *Ri*, spectacle or object-seen (fr. *Ri*, see).

Their neighbours, the Ibo people, bring us back again to the prefix-using fellowship; though, once more, many of their singulars are mere bald roots; thus, *o Ru*, slave, pl. *i Ru*; but *Nwayi*, woman, pl. *u mu Nwayi*. *En passant*, we might draw attention to the interesting Ibo word, *u Ta*, bow(weapon). Can it be mere coincidence that this same word crops up again among the Bantu Bondei, in distant Tanganyika Colony, and with virtually the same meaning, namely, *u Ta*, a-weapon? And still again, at the southernmost extremity of Bantuland, where, among the Herero, *ou Ta* signifies 'bow' once more? Among the Zulus, on the opposite eastern Bantu extremity, the word, *i si Ta*, means 'an-enemy'; while among the Atakpame, way back on the Guinea coast, *o Te* has exactly the like meaning, of 'enemy'.

Not far away, in Old Calabar, the Efik is likewise partial to prefixes; for example, *o Fu*, slave, pl. *n Fu: e Sen*, guest, pl. *i Sen*; but *E te*, father, pl. *m E te* - the plural *m-* here recalls the similar plural *u mu-* prefix in Ibo, whereas both *m-* and *u mu-* are, in Bantu, common singular prefixes.

The Nupe people, up the Niger, possess a prefixal system all their own, ingenious, unique, simplicity itself. Taking any suitable root, of adjectival or verbal signification, they give a slight twist to its form, attach the result to the aforesaid root, and have a prefix and noun; thus, from *Da*, to-go, *d i Da*, a-walk; fr. *Mo*, be-sweet, *m i Mo*, sweetness; fr. *Wo*, be-dry, *w i Wo*, dryness; fr. *D ze*, be-beautiful, *d z e D ze*, beauty.

Travelling eastwards, away from the Guinea coast, we enter the Sudan area, and, in its southern part, strike the Zande tribe. We are now within the predominantly suffix-using domain, that is, in so far as noun-formations are concerned. Nevertheless, prefixes will still crop up frequently enough to testify to the fact that they too were part of the heritage originally left to the Negro race by its ancient mother-tongue. As we have already seen elsewhere, so here in Zande, singulars are commonly nothing more than bare roots; yet, when they come to the plural, the Zandes usually distinguish the fact by attaching a prefixal *a-*; thus, *Gude*, a-boy, *a Gude*, boys (comp. Zulu Bantu, *ab a F a n a*, boys); and, continuing with the noun's Cases, Zande, *fu Gude*, to-a-boy (cp. Zulu, *ku - m F a n a*, to-a-boy), Zan. *n a Gude*, with-a-boy (Zul. *n a - m F a n a*, with-a-boy). Zande derivative nouns also take prefixes; thus, *mo Unda*, helper, fr. *Unda*, to-help (cp. Zul. *u m S i z i*, helper, fr. *S i z a*, to-help); *i r a D i*, thief, fr. *D i*, to-steal (cp. Zul. *i s i N t s h o n t s h i*, thief, fr. *N t s h o n t s h a*, to-steal); *ba W i r i k i*, a-learner, fr. *W i r i k i*, to-learn (cp. Zul. *u m F u n d i*, a-learner, plur. *ab a F u n d i*, fr. *F u n d a*, to-learn). And mark here, once more, the use in a sing-

ular sense in the Negro tongue, of the Bantu plural prefix, *ba-*. Some Bantu languages (even in their nominative forms) exhibit the anomaly of a 'doubled' prefix with a 'doubled' meaning; the which is exemplified also in the Negro Zande; thus, *Zan. mo T u m o*, a-sacrifice (the act), and *u - m o T u m o*, a-sacrifice (the thing sacrificed). Does this custom, perchance, suggest an explanation of that other strange fact in Bantu, namely, that, whereas most Bantu tongues possess one-syllabled nounal prefixes (e.g. *mu-*, etc.), others (like the Zulu, Ganda, etc.) have two-syllabled nounal prefixes (e.g. *u - mu -*, *o - mu -*, etc) - though, at the present time, without any 'double' meaning?

The Banda and Manja, in the same south Sudan region, while mainly suffixal in their usage, yet are not devoid of prefixes, as witness their plural for nouns of the 'animate' or personal group, e.g. *Banda*, *Zu*, person, *a Zu*, persons; and *Manja*, *Wile*, person, *o Wile*, persons.

The Kanuri, in central Sudan, though suffixal in general, can also show examples of prefixal usage, notably in derivative nouns, e.g. *n e m A b a*, fatherhood (fr. *A b a*, father), *n e m K u r a*, greatness (fr. *K u r a*, great), *k e n D i o*, deed (fr. *D i o*, do). Some of the Kanuri suffixes, furthermore, plainly show their relationship with the corresponding prefixes in Bantu; thus, the Kanuri 'personal' suffix *-bu* (e.g. *K a n e m - b u*, the-Kanem-people) is obviously akin to the Zulu Bantu 'personal' prefix, *ab a -* (e.g. *ab a K a n e m*, the-Kanem-people); and the Kanuri suffix, *-ri*, suggesting 'country' (e.g. *M a n d a r a - r i*, Mandara-land) is equally obviously akin to the Zulu prefix, *ili -*, likewise suggesting 'country' (e.g. *ili S w a z i*, Swaziland).

The choice of the neighbouring Muzuk is a mixed one, in that, while using suffixes to express nounal number (e.g. *G i d e r*, tail, *G i d e r - a i*, tails), it employs prefixes to express its nounal cases (e.g. *n a w i G i d e r*, of-a-tail; *g a i G i d e r*, by- or with-a-tail).

Passing still further eastwards, we reach the Nile, and, in its upper region, meet the Shilluks. These, despite a general tendency to nounal suffixes, nevertheless display quite a respectable show of prefixes; for instance, the Shilluk describes himself, and other 'male animals', with a prefixed *o-* (thus, *o C h o l o*, a-Shilluk); his cook he calls *j a l T h a l* (fr. *T h a l*, to-cook) - though we are not quite certain here whether the *jal* can rightly be regarded as a prefix; his watch, *g i C h a n g* (fr. *C h a n g*, sun); his file, *d e Y u j i* (fr. *Y u j i*, to-rub); and his spoon, *a B i n i* (fr. *B i n i*, to-scoop-out). Further, while many of his nouns consist (apparently) of a root only, when he proceeds to decline them, he does so by means of prefixes; thus, *J a l*, man; *k e J a l*, by-a-man; *r i J a l*, about-a-man, and so on.

Not far away, we light on the Hamito-Nilotic Baris. Although outside our range of 'Negro' languages, nevertheless these too do not object to a little prefixing at times. And it is noteworthy that this oc-

curs in the most ancient of their nouns; for instance, *Baba*, my-father (cp. Zulu *Bantu*, *uBaba*, my-father), but plur. *koBaba* (cp. Zulu, *oBaba*, my-fathers); and *Bari*, *Yango*, my-mother (cp. Zulu, *uNyoko*, thy-mother), pl. *koYango* (Zulu, *oNyoko*, thy-mothers). Some Bari derivative nouns also take a prefix (as well as a suffix); thus, *kaDer-nit*, a-cook (fr. *Der*, to-cook - the suffix, *-nit*, possibly suggesting 'person' (and so akin to the Bantu root, *Ntu*, person). Also in the Bari Cases do we find prefixes employed, e.g. *Ngutu*, a-person (cp. Zulu, *umuNtu*, a-person); but *naNgutu*, of-a-person (Zulu, *wa-umuNtu*, of-a-person); *koNgutu*, to-a-person (Z. *ku-muNtu*, to-a-person; *iNgutu*, in-a-person (Z. *e-muNtwi-ni*, in-a-person). Again, in Bari adjectives (which, in Bari, agree with their nouns in gender) a prefixal arrangement rules; thus, *Nguro lo-Dit*, a-boy he-small (Z. *umFana omNcane*, a-boy who-small), i.e. a-small boy.

Even in the *Umale*, of Kordofan, despite the exotic (? Nilotic) appearance of its word-roots, nounal prefixes are occasionally evident; thus, *d-Et*, man, *sin-Et*, men; *b-Urt*, wall, *seb-Urt-e*, walls.

But little acquaintance with the Bantu prefixal system will inform one that these nounal prefixes have more purposes than one; that they not only serve to indicate number (sing. and plur.), but also the nature of the object named. There being, roughly, a dozen different pairs of noun-prefixes in Bantu, objects become thus sorted out into as many different categories or 'Classes'. That these Class prefixes are (or at any rate originally were) descriptive (indicating character or kind) as well as numeral (indicating number) will become immediately apparent when we consider the nature of the objects they respectively distinguish. Thus, in Zulu Bantu, we shall find that the first two Classes (the *u-o* and the *u mu-a-aba* Classes) are reserved for human-beings (e.g. *uBaba*, father, *oBaba*, fathers; *umuNtu*, person, *abaNtu*, persons). The remaining Classes cover all other kinds of object and nation, and are so arranged that each Class distinguish a separate special kind of thing; thus, the *umu-imu* Class includes large objects in inanimate nature, principally trees and rivers (e.g. *umGwanya*, Kafir-plum-tree); the *ili-ama* Class, the fruit of those trees (e.g. *iliGwanya*, a-Kafir-plum); the *i-izi* Class, many animals (e.g. *iNja*, a-dog, *iNdlovu*, an-elephant); the *isi-izi* Class, multitude in number or frequency (e.g. *isiHlwa*, a-swarm-of-termites, *isiBatata*, a-sweet-potato-field); the *ubu-* Class, qualities (e.g. *ubuKulu*, greatness, *ubuMnandi*, sweetness); the *uku-* Class, actions (e.g. *ukuHamba*, to-walk, walking, *ukuBona*, seeing, sight). Consequently, we often get one word-root taking many prefixes, with a change of meaning each time to suit the prefix; thus, Zulu, *umuNtu*, a-human-being, *ubuNtu*, human-nature, *isiNtu*, humanity, mankind; or,

umuTi, a-tree, *ubuTi*, the (medicinal) extract-of-a-tree; *uluTi*, a-stick.

Now, do we find anything in the Negro (Sudano-Guinea) tongues corresponding with this Noun Classificatory System of Bantu? We do. Precisely the same mode of thinking and the same reaction thereto in language-building we find to exist in Negroland and in Bantuland, and (what is especially noteworthy) both in suffix-using and in prefix-using Negro tongues; thus demonstrating to us once more that the mind-power behind the act is, in both cases, essentially one, working along the same lines and producing like forms of speech in both sections of the race, the Northern and the Southern. We will take one sample from each of the two Negro groups, a prefix-using language and a suffix-using, as proof of what we say.

The *Temne*, in Sierra Leone, will furnish a good example of a Negro prefix-using tongue. And now mark how exactly 'Bantu-like' it is in the division of its nouns into definite 'Classes' according to prefix and meaning.

- (a) Persons, marked by pref. *u-* (sing.) and *a-* (plur.):-
Temne. *uTemne*, a-Temne; *uLangba*, a-youth; *uTsik*, a-stranger. Zulu. *umSutu*, a-Sutu; *umFana*, a-boy; *umFokazi*, a-stranger.
- (b) Actions, by pref. *ka-*:
T. *kaGbal*, to-write; writing; *kaDif*, to-kill, killing; *kaDi*, to eat, etc. Z. *ukuBala*, to-write, etc. *ukuBulala*, to-kill, etc. *ukuDla*, to-eat.
- (c) Doers of actions, by pref. *u-* and *a-*:
T. *uGbal*, writer; *uDif*, murderer; *uDi*, eater
- Z. *umBali*, writer; *umBulali*, murderer; *umuDli*, eater
- (d) Products of actions, by pref. *a-* and *ma-*:
T. *aGbal*, a-writing; *aLeng*, a-song
- Z. *umBalo*, a-writing; *isiHlabelelo*, a-song
- (e) Conditions due to actions, by pref. *ra-*:
T. *raFi*, death; *raTru*, sickness
- Z. *ukuFa*, death; *ukuGula*, sickness
- (f) Place of action, by pref. *o-*:
T. *oYira*, a-seat; *oBuko*, a-washing-place
- Z. *isiHlalo*, a-seat; *isiGezelo*, a-washing-place
- (g) National types of action, by pref. *ra-*:
T. *raPoto*, European-ways (of life, acting); *raTemne*, Temne-ways
- Z. *isiLungu*, European-ways, etc.; *isiKula*, Coolie-ways
- (h) Animals, by pref. *a-* and *tra-* or *e-*:
T. *aTumbala*, a-leopard; *aTan*, a-dog
- Z. *iNgwe*, a-leopard; *iNja*, a-dog
- (i) Trees, by pref. *a-* and *e-*:
T. *aBis*, a-wild-plum-tree
- Z. *umGwanya*, a-Kafir-plum-tree
- (j) Fruits of trees, by pref. *i-* and *ma-*:
T. *iBis*, wild-plum
- Z. *iliGwanya*, Kafir-plum

(k) Abstract qualities, by pref. o-, a-, ka-, ra-, tra-, etc.
 T. oBoli, length; aBobo, dumbness; kaBoth, sweetness; raFera, whiteness
 Z. ubuDe, length; ubuMungulu, dumbness; ubuMnandi, sweetness; ubuMhlope, whiten.

And so forth. N.B. the 'th' in Temne has the sound as in Eng. 'thin'.

Examples like the above from Temne, of prefixal nouns constructed from verbal and adjectival roots by means of prefixes conveying some specific 'Class' meaning (e.g. of action, doer, state, quality and so on) could be produced (though to a smaller extent) also from the Bulom, Tshi, Ewe and Yoruba in Guinea, and from the Kanuri and Zande in Central Sudan, and from the Shilluk, and even the Bari, on the Nile.

Next door to the Temnes (of Sierra Leone) dwell the Mandinka people, in Gambia. These latter are suffix-using Negroes. And yet the following examples from their speech will suffice to disclose the fact that (apart from the altered position of their affixes) they too do their thinking and devise their speech on exactly the same lines as do their prefix-using neighbours. The grammars available are but superficial and imperfect expositions of their language; nevertheless, sufficient has been extractable from them to serve our purpose.

(a) Landsmen and tribesmen, by suffix, -nko;
 M. Mande (name of country) Mande-nko, a-Mande-man
 Z. uluSutu (name of country) umSutu, a-Sutu-man
 (b) Actions, by suff. -ro;
 M. Domo, eat, v. Domo-ro, to-eat, eating
 Z. Dla, eat, v. ukuDla, to-eat, eating
 (c) Doers of actions, by suff. -la;
 M. Kanta, guard, v. Kanta-la, a-guardian
 Z. Londa, guard, v. umLondi, a-guardian
 (d) Conditions due to actions, by suff. -to;
 M. Kurang, be-sick Kurang-to, an-invalid
 Z. Gula, be-sick isiGul, an-invalid
 (e) Instruments of action, by suff. -dango;
 M. Sumang, measure, v. Sumang-dango, a-measure
 Z. Linganisa, measure, v. isiLinganiso, a-measure
 (f) Abstract qualities, by suff. -ya;
 M. Bette, good Bette-ya, goodness
 Z. Hle, good ubuHle, goodness

One might present similar evidence also from the suffix-using Mende, Ewe, Songhai, Moshi, Zande, Mahas-Nuba and other Negro languages, having grammars available; for instance, in the Moshi, we find Mo-aga, a-Moshi-man (cp. Zulu, umSutu, a-Sutu-man); Mogo, Moshi-land (Z. uluSutu, Sutu-land); Mo-le, Moshi-language (Z. isiSutu, Sutu-language).

All Bantu languages make a distinction between human-beings and

other objects in creation. This is apparent from their reserving one noun Group specially for them, called the Personal Group, the other being called the Impersonal (see p. 104). In some Bantu languages, however, the distinction is extended a degree further, and the Noun Classes divided, not simply into Personal and Impersonal (like the Zulu and Ganda), but into Animate and Inanimate, human-beings and animals being regarded as constituting one same category. This is the case in Swahili, where the same verbal-prefix (viz. the Personal one) is used for all living creatures (animal and human alike), whatever the actual prefix of the governing (animal) noun may happen to be. This Swahili practice is (so far as we know) quite 'foreign' to Bantu in general. But it is equally strange to find that precisely the same (Swahili Bantu) custom is in vogue also all over Negroland - the Sudanese Banda and Zande, the West African Mandinka and other Negro languages having exactly the same rule of distinguishing between Animate and Inanimate things (after the Swahili model), rather than between Personal and Impersonal (as throughout the rest of Bantuland). Further, in some Negro languages the distinction shows itself not in the nouns themselves, but (as in Swahili Bantu) solely in their corresponding verbal affixes. The Temne, once more, is an outstanding exception to the otherwise general Negro practice, following the Bantu rule, of Personal and Impersonal nounal distinction, rather than the Sudano-Guinea distinction, of Animate and Inanimate.

Anyway, Bantu and Negroes are alike, in conceiving their noun Classes as divisible into two Groups.

But while each Bantu noun belongs (according to its form of prefix to one or other of the language's Noun Classes, each such noun is liable to have that prefix altered, according to the Case in which it stands within the sentence, that is to say, whether it be in the Nominative, Genitive ('of'), Locative ('to, from'), Agential ('by'), Instrumental ('by-means-of'), Referential ('about'), Sociative ('with'), Similitive ('like'), or some other such relationship with its noun.

Does this too occur in the Negro tongues? Without a doubt; although the imperfection of the grammars there does not allow of our working out the full Case-series in most languages, or as in the Bantu. Nevertheless, the following examples will amply demonstrate our point. We intentionally omit, in the Zulu Bantu, the coalescence of the two adjacent vowels in the prefixes, which normally occurs in speech.

We will first give the declension (or as much as we can discover of it) of a suffix-using Negro (Mahas-Nuba, in Kordofan) noun, and then of a prefix-using noun (Zande, in South Sudan).

Nyanja (Bantu)	Mahas-Nuba (Negro)
Nom. Acc. muNtu, a-person	N. Buru; A. Buru-ga, a-girl
Gen. wa-muNtu, of-a-person	Buru-n, of-a-girl

Dat. kwa-muNtu, to-a-person
 Agent. ndi-muNtu, by-a-person
 Instr. ndi-muNtu, by-means-of-a-person
 Ref. za-muNtu, about-a-person
 Soc. na-muNtu, with-a-person
 Loc. m"-muNtu, in-a-person etc.

Zande (Bantu)

N. A. umFana, a-boy
 Gen. wa-umFana, of-a-boy
 Dat. ku-umFana, to-a-boy
 Subst. ng-umFana, it-is-a-boy
 Instr. nga-umFana, by-means-of-a-boy
 Ref. nga-umFana, about-a-boy
 Caus. nga-umFana, on-account-of-a-boy
 Soc. na-umFana, with-a-boy
 Loc. ku-umFana, in-a-boy
 Comp. kuna-umFana, than-a-boy

As further examples of Negro declensions (or portions of them), we may append the following, from the Temne (in the extreme west of Negroland) and the Shilluk (in the extreme east, on the Nile).

Temne (Negro)

wAn, a-child
 ka-wAn, of-child
 ka-wAn, to-child
 de-wAn, by-child
 ro-wAn, with-child
 mo-wAn, like child

Shilluk (Negro)

Dhano, a-person
 eDhano, of-person
 yeDhano, to-person
 yeDhano, by-person
 keDhano, with-person
 riDhano, about-person
 keDhano, by-means-of-a-person

Similar lists might be added from the Bari (on the Nile) and the Kanuri (in Central Sudan).

Buru-ga, to-a-girl
 Buru-loton, by-a-girl
 Buru-log, by-means-of-a-girl
 ?
 Buru-dan, with-a-girl
 Buru-la, in-a-girl etc.

Zande (Negro)

Gude, a-boy
 gaGude, of-a-boy
 fuGude, to-a-boy
 ngaGude, it-is-a-boy
 niGude, by-means-of-a-boy
 tipaGude, about-a-boy
 beGude, on-account-of-a-boy
 naGude, with-a-boy
 kuGude, in-a-boy
 tiGude, than-a-boy

Swahili (Bantu)

mwAna, a-child
 wa-mwAna, of-child
 kwa-mwAna, to-child
 ni-mwAna, by-child
 na-mwAna, with-child
 ?

Nyanja (Bantu)

muNtu, a-person
 wa-muNtu, of-person
 kwa- muNtu, to-person
 ndi-muNtu, by-person
 na-muNtu, with-person
 za-muNtu, about-person
 ndi-muNtu, by-means.

Kanuri (Negro)

N. Aba-ye, father
 A. Aba-ga, father
 G. Aba-be, of-father
 D. Aba-ro, to-father
 In. Aba-n, by-means of father

Bari (Niloctic)

Ngutu, a-person
 naNgutu, of-person
 koNgutu, to-person
 koNgutu, by-means-of-person
 koNgutu, with-person
 iNgutu, in-person
 gwosoNgutu, like-a-person

Zulu (Bantu)

uBaba, father
 uBaba, father
 ka-uBaba, of-father
 ku-uBaba, to-father
 nga-uBaba, by-means of father

Nyanja (Bantu)

muNtu, a-person
 wa-muNtu, of-person
 kwa-muNtu, to-person
 ndi-muNtu, by-means-of-pers.
 na-muNtu, with-person
 m'-muNtu, in-person
 monga-muNtu, like-a-person

A remark may be thrown in here concerning the Shilluk genitive form above (p.236 bot.). In that language, the possessor-noun follows that of the thing 'possessed', with a genitive particle, *e* ('of'), in between the two; thus, 'the-king of the-person'. Now, according to Kohnen (Shilluk Grammar), this genitive particle is to be attached (in writing), not (as a prefix) to the second (i.e. possessing) noun, but (as a suffix) to the first (i.e. thing possessed) noun; thus, when writing 'The king of a person', one should write *Jago-e Dhano* (King-of a-person), not *Jago e-Dhano* (king-of-a-person). This (to us) strange procedure, so unusual in language-building, reminds us of a similar curious rule in another Negro language, the Mandinka of Gambia. This, unlike the Shilluk, is a suffix-using tongue. Further, in it (reversing the Shilluk word-order - here the possessor-noun preceding the possessed) the genitive particle, *la* ('of'), again comes, in speech, between the two nouns. The Mandinka, naturally, not being a written language, the question then arose for the European grammarians to decide, namely, To which of the two nouns was this particle, *la*, to be joined in writing? From Hamlyn's Short Study of the Mandinka Language, it would seem that their answer was (and, we imagine, rightly so): 'To the first'; and so they wrote *Mansa-la Bungo* (of-the-king the-house). And yet, says Hamlyn, while so written by the Whiteman, "the particle (*la*, of) is definitely pronounced (by the Mandinkas themselves) as a prefix to the thing possessed, as *Mansa la-Bungo* (the-king of-the-house), not as *Mansa-la Bungo* (of-the-king the-house)," as logic would seem to demand. Is it not possible that a rising tone, given by the Native speakers to the suffixed genitive particle, *la* (the Mandinka being a 'suffix-using' language), may have misled Hamlyn into the impression that they were attaching

it (as a prefix) to the second noun? And may it not be that some similar misinterpretation of the Native mind and speech has occurred also in the Shilluk, causing Europeans to write *Jago-e Dhano* (the-king-of the-person)? That our surmise (at least in regard to Mandinka) is probably right, see our note (in the next Chapter) on the Mandinka genitive pronouns, *N-la*, *me-of*, etc.

The *Mahas-Nuba* (in Kordofan), besides those noun Cases with which we are already familiar in Bantu, possesses also some more that are quite new and strange to us, in Negroland, reminding us rather of the Caucasian tongues (see p. 165); for instance, an Egenitive (without Case, e.g. *Kaba-kinin*, food-without; and a Directional (towards) Case, e.g. *Noyid-do*, home-towards.

But the most remarkable of all the Negro languages must surely be the *Mende* (in Sierra Leone), which seems to rival even the Caucasian languages in the multitude of its Case-endings (assuming, of course, that the grammars are correct, or that we understand them aright). For, besides the normal Cases (e.g. *Ngenebra-we*, to-the-workmen; *Nwonisia-va*, for-the-birds; *Ndole-ma*, on-the-ground), we meet with such noun-forms - they are all suffixal in this language - as *Tei-hu*, inside-the-town, *Pelei-gama*, to-wards-the-house, and other examples with *-gulo* (before), *-tenga* (along-with), *-woma* (behind) - *gbela* (near), *ngeya* (with), *mahu* (upon), and finally, *mirabile dictu*, a single prefix Case, e.g. *a-Nguri* (with, or by-means-of-a-stick).

The Sentential Alliterative Concord (in which related adjectives, pronouns and verbs all alike assume prefixes similar in sound and form to that borne by the governing noun) is another striking feature in Bantu speech, as the following example from the Zulu will show:-

i s iLevu s a - Mi Le - si e si - Hle si - ya -Bukwa
beard of-me this fine it-is-admired

Although this fashion of linking together all correlated words in the same sentence has not been so strongly developed in Negro speech as in Bantu (save in the exceptional instances mentioned below), it is by no means entirely unknown. For instance, we find an alliterative concord in embryo in existence in several tongues in eastern Negroland (notably in Kordofan), somewhat after our own 'classical' model; thus:-

<i>Mahas-Nuba.</i>	<i>Buru-i</i>	<i>Us-i</i>
Zulu	<i>izi-Ntombi</i>	<i>ezi-Bi</i>
Eng.	girls	bad
<i>Umale</i>	<i>s-Oya</i>	<i>s-Uron</i>
Zulu	<i>izi-Catulo</i>	<i>ze-Nu</i>
Eng.	boots	your

<i>Umale</i>	<i>d-Et</i>	<i>d-Utru</i>	<i>sin-Et</i>	<i>s-Utru</i>
Zulu	<i>umu-Ntu</i>	<i>om-Kulu</i>	<i>aba-Ntu</i>	<i>aba-Kulu</i>
Eng.	person	great	people	great

But when we betake ourselves to the Atlantic side of Negroland, and in Sierra Leone examine the *Temne* and *Bulom* languages, we meet with an almost perfect reflection of the Bantu Alliterative Concord. Here are some examples.

<i>Temne.</i>	<i>ma-Nt</i>	<i>ma-oBera</i>	
Zulu	<i>ama-Ndzi</i>	<i>a-umFazi</i>	
Eng.	the-water	of-the-woman	
<i>Temne</i>	<i>o-Bayi</i>	<i>o-Su</i>	<i>o-Tela</i>
Zulu	<i>i-Nkosi</i>	<i>ye-Tu</i>	<i>i-Biza</i>
Eng.	the-chief	of-us	he-calls
<i>Temne</i>	<i>e-Seth</i>	<i>e-Ye</i>	<i>e-Nu e-Fino e-Tama</i>
Zulu	<i>izi-Ndlu</i>	<i>Le-zi</i>	<i>ze-Nu ezi-Ntle zi-Ma</i>
Eng.	houses	these	of-you (which)-nice (they)-stand.

And in *Bulom*:-

<i>Bulom</i>	<i>a-Nin</i>	<i>a-Ben</i>	<i>a-Fo</i>
Zulu	<i>aba-Ntu</i>	<i>aba-Dala</i>	<i>ba-Kuluma</i>
Eng.	men	old	speak
<i>Bulom.</i>	<i>te-Kil</i>	<i>te-Wil</i>	<i>te-Bang</i>
Zulu	<i>izi-Ndlu</i>	<i>ezi-Nde</i>	<i>zi-Bi</i>
Eng.	houses	high	bad
<i>Bulom</i>	<i>si-Pe</i>	<i>si-Bomung</i>	<i>si-Kul</i>
Zulu	<i>izi-Ndlovu</i>	<i>ezi-Nkulu</i>	<i>zi-Puza</i>
Eng.	elephants	big	drink

Even in *Bari* (on the Nile) we find some slight semblance of a Sentential Concord. There, however, it is based, not (as in Bantu) on any prefixal Class system, but (as in our Classics) on Grammatical Gender (presumably due to local Hamitic influence), e.g. *Nguro* *lio* *lo-Dit*, boy my small (*lo* being the masc. sign, affecting both pron. and adj.). And yet, what, after all, is this grammatical gender, if not a mere extension, or survival, of an older 'Class' system which preceded it - an extension by which, within that Class system, first of all, Personal and Impersonal distinctions began to be made (as in the Bantu); then later, within that Personal group, a further distinction between Male and Female, while the whole of the Impersonal group became distinguished as Neuter. This later analysis

of the 'Personal' idea into its two components of 'Male' and 'Female', was akin to that other movement, in other tongues, by which the 'Personal' idea became, not now subdivided within itself, but rather extended outwards, so as to embrace, not 'humans' only, but all 'living creatures', and so give rise, in such languages, to a new nounal 'Grouping', no longer into Personal and Impersonal nouns (as is general in Bantu), but into Animate and Inanimate (as in the Dravidian, and even some Bantu and Negro tongues).

Chapter 12

BANTU LANGUAGE ORIGINS FOUND IN NEGROLAND—PRONOUNS

Not possessing prefixes and suffixes (to any noteworthy extent) in our own languages, we often fail to recognize them, when we meet them in the speech of others, especially in that of the primitive peoples. Hence arises that common mistake of Europeans, when studying unfamiliar affix-using tongues like those of Africa, of confusing verbal 'prefixes' (having a pronominal signification) with 'pronouns' proper. These verbal prefixes are not pronouns (as we understand the term); any more than is the Latin 1st personal suffix, -o, following the verbal root, A m-, love, a pronoun (e.g. A m - o, Love-I), being simply a verbal suffix conveying to the verb-root a 1st personal extension. 'Pronouns', then, stand for nouns; while 'verbal-prefixes' stand for pronouns. Pronouns, because they stand for independently considered objects or nouns, themselves also rightly have an independent place in speech; whereas verbal-prefixes are merely adjuncts to the verb, whose meaning they modify. Verbal-prefixes, because they are prefixes, can never stand alone, unattached to a verb (or other such-like word); though many Europeans, when reducing African languages to writing, erroneously represent them as doing so.

There verbal pronominal-prefixes are, in Bantu, attached solely to verbs, adjectives and prepositions, to which they add a specific 'personal' qualification, after the manner of the suffixes attached to the verbs in the Classics. Examples of Personal Pronouns proper are Ego, I, in Latin, and Mina, I, in Zulu; while examples of verbal Pronominal-affixes are, in Latin, A m - o (love I - where the suffixal -o stands for the pronoun, Ego, I), and in Zulu, ng i - Tanda (I-love - where the prefixal ng i - stands for the pronoun, Mina, I). Pronouns, in modern English, German and French, combine within themselves at once both these offices, that of independent pronoun and that of verbal-prefix; thus I, in English carries the force of both Ego and -o in Latin, and of Mina and ng i in Zulu. On this account our pronouns, in themselves, can never be regarded as wholly analogous to those either of Latin or of Zulu. In European tongues, the distinction is made not in the word's form (which remains always unchanged), but in the word's utterance (usually by emphasis).

To facilitate our succeeding Negro comparisons, we, first of all,

give below the Selfstanding Personal Pronouns, together with their corresponding Verbal Prefixes (or, Prefixal Pronouns, if you will) in brackets, of the two best-known Bantu languages, Zulu and Swahili.

Eng.	Zulu	Swahili
I	Mina (ngi-)	Mimi (ni-)
thou	Wena (u-, o-)	Wewe (u-)
he	Yena (u-, a-, e-)	Yeye (a-)
we	Tina (si-)	Sisi (tu-)
you	Nina (ni-)	Ninyi (mu-)
they	Bona (ba-)	Wawa (wa-)

Two things are here apparent - first, that the second syllable of the pronouns is either a later suffix to, or else a mere repetition of, the first syllable, which is obviously the original pronominal root; and secondly, that the corresponding pronominal prefix is simply a reproduction of that original pronominal root.

The pronouns we have just been speaking of are the Bantu pronouns; and we shall now prove the accuracy of those statements from the Negro. One may see the whole Bantu pronominal system (we do not say, pronominal word-forms) in full operation in the following Sudano-Guinea languages, the verbal prefixes being, as before, in brackets.

Eng.	Shilluk (Nile)	Mole-Moshi (W. Sudan)	Mandinka (Gambia)
I	Yan (ya-)	Mam (m-)	Nte (n-, ng-)
thou	Yin (yi-)	Fo (f-)	Ite (i-)
he	En (e-)	Nye (a-)	Ate (a-)
we	Won (wo-)	Tondo (d-)	Ntolu (ntolu-)
you	Wun (wu-)	Yamba (i-)	Altolu (al-)
they	Gen (ge-)	Bamba (b-)	Itolu (i-)

Rather unfortunately for our present Negro-Bantu comparisons, time has worked its changes in the sound and form of many of the Bantu and Negro pronominal-prefixes. Especially unfortunate (because we shall need to use this particular prefix so often in our future verbal comparisons) is the change of the Zulu prounoun, Mi (I), into the hardly recognizable corresponding verbal prefix, ngi- (I). Such a transformation, in Bantu speech, of m into ng, may look almost incredible in these present times; yet here again the Negro languages will come to our aid, and show us that there m, n, and ng really are still interchangeable sounds. For instance, in the Ga (Gold Coast) the 1st pers. prounoun and verbal-prefix are both mi (I), but this mi (says the local Grammar) is "often contracted into ng". In the Yoruba (Nigeria), the same prounoun, emi (I), is likewise, under circum-

stances, euphonically changed to ng. In the Mandinka prounouns above, you will note how the 1st pers. prefixal form is an interchangeable n- or ng- (I). The Ewe (Togoland) presents the case in almost a topsy-turvy fashion; for there, while the Selfstanding prounoun is Ny e (corresponding with the Bantu-Zulu Mi -na, I), the verbal prefix is me- (corresponding with the Bantu-Zulu ng i-, I).

With the prounouns, Selfstanding and Prefixal, of our two specimen Bantu languages, Zulu and Swahili (shown at the top of the following Table), before our eyes, we shall now compare them with the Selfstanding and Prefixal prounouns in the Sudano-Guinea tongues. We have not been able to find in some of the Negro Grammars a complete series of the prounouns there, and consequently can only show a few. Prefixal prounouns (attached to verbs) are placed (wherever we have been able to discover them) in brackets alongside their respective prounouns..

Bantu.	I	Thou	He	We	You	They
Zulu	Mina(ngi-)	Wena(u-, o-)	Yena(u-, a-, e-)	Tina(si-)	Nina(ni-)	Bona(ba)
Swah.	Mimi(ni-)	Wewe(u-)	Yeye(a-)	Sisi(tu-)	Ninyi(mu-)	Wawa(wa)

Negro.

Temne	Mine(i-)	Muno(ma-)	Kono(o-)	Sia(sa-)	Nia(na-)	Ang(ang-)
Ibo	Mu	Ngi	Ye	Ayi	Unu	Fa
Manja	Mi	Mi	A	Re	Ni	Wa
Ewe	Nye(me-)	Wo(e-)	Ye(e-)	Miawo	Miawo	Woawo
Nupe	Emi(mi-)	Wo(wo-)	Nwi(u-)	Yi(yi-)	Ye(ye-)	A(a-)
Yoruba	Emi(mo-)	Iwo(o-)	Ong(o-)	Awa(a-)	Engying	Awong
			(e-)	(a-)		
Ga	Mi(mi-)	Bo(o-)	Le (e-)	Wo(wo-)	Nye(nye-)	Ame(ame-)
Mole	Mam(m-)	Fo(f-)	Nye(a-)	Tondo(d-)	Yamba(i-)	Bamba(b-)
Mende	Ange(nga, ngi)	Abie (ba, bi)	Angie(a-, i-)	Amue (ma, mu)	Awue (wa)	Atie (ta-)
Tshi	Mi(mi-)	Wo(wo-)	No(o-)	Yen(ye-)	Mu(mu-)	Von(vo-)
Zande			Ko	Ani	Oni	A
Umale	Ni(y-)	No(w-)	Nu	Ninde(n-)	Nonda(n-)	Nenda(k-)
Efik	Mi	-	Enye	-	-	-
Munsi	-	Wo	-	Se	Ne	-
Ejam	Me	-	-	-	-	Abo
Avatime	-	-	-	-	-	Ba
Nde	-	Uwe	Ye	-	-	Bo

I	Thou	He	We	You	They
Yala	-	-	-	-	Awa
Nki	-	Wo	-	-	-
Dinka	-	-	Yen	-	-
Mandinka	Nte (n-, Ite(i-)	Ate(a-)	Ntolu(ntolu-)	Altolu(al-)	Itolu(i-)
	ng-)				
Shilluk	Yan(ya-)	Yin(yi-)	En(e-)	Won(wo-)	Wun(wu-)
Muzuk	Tanu(mu)	-	-	Tii(mi-)	-
Bulom	Yang(ya, a)	Mun(mo-, Won	Hi(hi-)	Ñañ(ñaña-)	Ña(ña-)
	ng-)	(wo-, a-)			
Wolof	Man(-ma)	Yov(-nga)	Mom	Nan(-nu)	Yeni(-ngen)
			(-mu)		Nyom
					(-nyu)
Bari	Nan	Do	Nye	Yi	Ta
Mahas	Ai(-ir)	Ir(inam)	Tar(-in)	U(-iru)	Ur(-irokom)
					Tar
					(-inan)
Songhai	Aita(ai-)	Nita(ni-)	Angata(a-)	Yerta(isi-)	Warta(war-)
					Ingita
					(i-)
Kanuri	Wuma(wu-)	Nima(ni-)	Shima	Andima	Nandima
	(shi-)		(andi-)	(nandi-)	(sandi-)

The above Table will plainly demonstrate that, scattered throughout Sudano-Guinea Negroland, are strewn pronominal forms whose origin is quite obviously the same as that of the corresponding forms in Bantu. Where was that origin, if not in a common mother-tongue?

Possessive 'Pronouns', as we know them (that is, equivalents to our 'my', 'thy', etc.) do not exist in Bantu. What does exist is pronominal forms expressing 'of-me', 'of-thee', and so on; which, of course, are simply the 'Genitive Cases' of the respective Selfstanding Pronouns. Of these Genitive forms, the Personal Pronouns themselves (Nominative Case) must needs be the basis. The actual possessive particle in Bantu is generally an a (signifying 'of'); which a, uniting with a second particle (e.g. u-, li-, si-, etc., signifying 'it', and corresponding with the prefix of the governing noun), now builds up a new 'Genitive' prefix (e.g. wa = u+a, la = li+a, sa = si+a, etc.), attachable to nouns and pronouns, in order to give them a 'genitive' signification; thus wa-Mi, la-Mi, sa-Mi, etc., all alike representing 'of-me', but changing so as to harmonize with the prefix of the governing noun.

Is there anything like this in the Negro? Let us see.

The Banda (S. Sudan) has no changing prefixes attached to its nouns (as has the Bantu); but it has (like Bantu) its genitive particle, ne- ('of'), which, unaltered, is simply placed before a pronoun to give it a genitive sense; thus,

the-dog of-me(my) the-kraal of-him(his)

B. Yavro ne-Mo Ogo n'-E

Z. iNja ya-Mi umuZi wa-Ke

The Umale (Kordofan) too has its genitive particle, er- or ur-, for prefixing to pronouns. But since these particles here end with a consonant and the pronouns begin with one, the pronominal particles, in uniting, are inverted, e.g. Ni, I, becomes In: No, thou or you, becomes On, and so forth. Thus (with alliterative concord) -

the-sandals of you (your)

U. s-Oya s-ur-On

Z. izi-Catulo z-e -Nu

The Mandinka is another language with a genitive particle, la (of), for attachment to pronouns. But Mandinka being, nounally (though not verbally) a suffix-using tongue, the genitive particle is attached to the end, not to the beginning, of the pronoun; thus,

of-me (my) of-thee (thy)

M. N-'a (for N-la) I -la

Z. wa-Mi wa-Ko

The Kanuri, being likewise suffixal, attaches its genitive particle, be (of), to the end of its pronouns; thus,

K. Wuma, I; Wuma-be, me-of (my)

Z. Mina, I: wa-Mi, of-me (my)

The Temne (Sierra Leone), as usual, approaches the Bantu model very closely, in that each noun Class (of things possessed) has its own appropriate genitive particle for prefixal attachment to its following possessor-noun. But nouns masculine of the personal Class take an irregular prefix, ka- (of); all other Classes taking a genitive particle which, in form, resembles the prefix of the thing possessed. Thus, T. Angseth a-Ko, the-house of-him eSeth e-Nu, the-houses of-you

Z. iNdlu ya-Ke, the-house of-him iziNdlu ze-Nu, the-houses of-you

the-water of-the-woman the-clearness of-the-water

T. maNt ma - oBera raFera ra - maNt

Z. amaNdzi a - umFazi ukuCweba kwa - amaNdzi

The irregular 'personal' genitive particle in Temne, viz. ka (mentioned above), is especially interesting to Zulu students, because it happens to be identical with the irregular genitive particle employed, in the 1st personal Class, also in that Bantu language; thus,

the-wife of-the-father of-me, (of-the, of-him, of-us, of-you, of-them)

T. oBera ka - oKas ka-Mi (ka-Mu, k'-Ong, ka-Su, Ka-Nu, ka-Ngung)

Z. umFazi ka - uBaba wa-Mi (wa-Ko, wa-Ke, we-Tu, we-Nu, wa-Bo)

There is also, in Temne, an emphatic form of these genitive pronouns, just as there is a similar emphatic form also in Bantu (Zulu); thus,

my father (our, your, etc.)

T. o-ka-Mi oKas (o-ka-Su, o-Ka-Nu, etc.)

Z. o-wa-Mi uBaba (o-we-Tu, o-we-Nu, etc.)

The Manja, as its general rule, discards genitive particles al-

together, simply placing the two nouns (possessor and possessed) in juxtaposition. But it makes a single exception in favour of possessive nouns of the Animate group, using with them practically the same (irregular) genitive particle as occurs both in Temne and in Bantu Zulu with nouns of the Personal group, viz. a particle, *ko*- (of). This particle is also used in Manja to mark the genitive Case of the pronouns; thus,

the-house of-father	the-father of-me (my)
M. Toa ko-Ba	Ba ko-Mi
Z. iNdlu ka-Baba	uBaba wa-Mi

Zande, too, has a similar pronominal genitive prefix, *ga*- (of).

But here apparently its use is general and unrestricted; thus,

of-me, of-thee, of-him, of-us, of-you, of-them
Za. gi-Mi, ga-Mo, ga-Ko, ga-Ani, ga-Oni, ga-Yo
Zu. wa-Mi, wa-Ko, wa-Ke, we-Tu, we-Nu, wa-Bo

Can it be really nothing more than coincidence that these Sudano-Guinea tongues are using these *ka*-, *ga*-, and *ko*- genitive forms, so practically identical with the *ka*- genitive form used away at the extreme south of the Bantu field, in the Zulu and Xosa languages?

The Nupe (of Nigeria) has a genitive particle, *yan*-, which it prefixes to its pronouns; thus,

the-fish of-me	the-fish of-thee
N. Yinkan yan-M	Yinkan yan-O
Z. iNtlandzi ya-Mi	iNtlandzi ya-Ko

The Nigerian Hausa has a similar genitive prefix, *na*- (of); thus,

the-wife of-Faku
H. Matse na-Faku
Z. umFazi ka-Fáku

But if, as we have just seen, these Negro languages possess a pronominal Genitive Case, may it not be that they possess all, or some, of the other pronominal Cases also; in other words, that the Negro pronouns may be truly declinable as are those of Bantu? By the term, 'declension' of a pronoun in Bantu, we mean something as follows:-

	Zulu (Bantu)	Nyanja (Bantu)	Swahili (Bantu)
Nom.	Mi-na, I	Ine, I	Mi-mi, I
Gen.	wa-Mi, of-me	wa-Nga, of-me	wa-Ngu, of-me
Subs.	yi-Mi, it-is-I	nd(i)-Ine, it-is-I	ndi-Mi, it-is-I
Agen.	yi-Mi, by-me	ndi-Ine, by-me	ni-Mimi, by-me
Loc.	ki-Mi, to-me	kwa-Ine, to-me	kwa-Ngu, to-me
Soc.	na-Mi, with-me	ndi-Ine, with-me	na-Mi, with-me
Ref.	nga-Mi, about-me	za-Ine, about-me	?
Instr.	nga-Mi, by-means-of- me	ndi-Ine, by-means- of-me	kwa-Mimi, by- means-of-me
Prep.	kwa-Mi, (In-relation- to-me)	pa-Nga, (in-rel.- to me)	ya-Ngu, (In-rel.- to-me)
Sim.	njenga-Mi, like-me	monga-Ine, like-me	?

Alas! and as usual, the Sudano-Guinea Grammars fail to rise to the occasion, and to supply us with lists of their several Pronominal 'Cases'. It seems that whenever the European compilers of those grammars came across a modifying wordlet standing before a noun or pronoun, having in mind their own English or German grammar, and without further ado, they forthwith described such wordlet as a 'preposition'; and when they found it after a noun or pronoun, they, sometimes (remembering the similar particles in the Classics) actually recognized it as a suffix, and, sometimes, simply passed it off as a 'postposition'. However, some stray scraps of information we have been able to gather from their books; and these tend to support our general belief that, wherever, in the Negro languages, a 'Case-system' is found to exist in regard to nouns, there it will be found to exist also in the case of pronouns. The following are the scraps we have come across in the grammars.

From the Zande we have picked up the following fragments of Pronominal Case-Forms:-

Gen. of- or for-me	Dat. to-thee	Soc. with-him	Instr. by-her
Zan. gi-Mi	fu-Mo	na-Ko	ni-Ri
Zul. wa-Mi	ku-We	na-Ye	nga-Ye

From the Mandinka:-

Gen. Mand.	I-la, thee-of	Dat. Itolu-ye, them-to or for
Zul.	wa-Ko, of-thee	ku-Bo, to- or for-them

From the Mende:-

Nom. Ange, I. (Zul. ngi-, I)	Dat. Nya-ye, me-to (Z. ki-Mi, to-me)
Acc. Nya, me (Zul. ngi-, I)	Nya-we, me-for (Z. ki-Mi, for-m)
Gen. Nya, of-me (Zul. wa-Mi, of-me)	Soc. Nya-lenga, me-with (Z. na-Mi)

From the Kanuri:-

Nom. Wuma, I.	Gen. Wuma-be, me-of (my)
Zul. Mina, I.	Zul. wa-Mi, of-me (my)
Acc. Wu-ga, me	Dat. Wu-ro, me-to
Zul. Mina, me	Zul. ki-Mi, to-me

An interesting point to notice here is the common custom, both in Kanuri and in Zulu, of shortening some of the Case-forms by dropping the pronominal suffix (Kan. -ma, of Wuma; Zul. -na, of Mina) - in the Accusative and Dative in Kanuri, and in the Genitive and Dative in Zulu.

From the Shilluk we get the following examples; though some of them appear to be in the nature of pronominal-affixes to nouns - after the manner of the more common pronominal-affixes to verbs (both in Negro and in Bantu).

Nom. Yan, I; ya- (verb-pref.), I.	En, he' e- (verb-pref.), he
Acc. -yan, me	-i, him
Gen. -a, of-me (my)	-e, of-him (his)
Abl. -i, by-me	-e, by-him

wi-Ja (for ya), on-me
 yi-Ja (for ya), in-me
 nga-Ja (for ya), behind-me
 (We do not know the precise sound of the 'j' in these forms; since German writers usually use 'j' to express our English 'y' sound).

The Songhai, at the opposite end of Negroland resembles the Shilluk in possessing at once both nounal and verbal attachments, rather than actual Pronominal Cases; thus,

Nom. Ai-, I.	A-, he
Acc. -i, me	-ga, him
Gen. A-, of-me (my)	Enga-, of-him (his)
Example. a - Yo - di; of-me camel-the;	enga - Yo - di. of-him camel-the.

Chapter 13

BANTU LANGUAGE ORIGINS FOUND IN NEGROLAND—VERBS

In Bantu, all verbal modifiers, personal, temporal, modal and negative, cluster together about the verbal-stem (mostly in front of it), attaching themselves to it in the form of prefixes, infixes and suffixes, so that, all together, they build up one composite and indivisible verbal phrase-word. Here is an example from the Zulu:-

Zulu. ka-s' - ā - ī - Bona
not-we-did-him-see

Here, ka- is the negative prefix; si-, the 1st pers. plur. pronominal prefix; ā-, past-time indicator; ī-, accusative pronominal prefix; and -Bona, the verb-stem.

The Bantu verb ranks amongst the finest achievements in human language-building. Only a sample of two, however, can be entered here, for our purposes of comparison. Thus,

Present Indefinite Tense (Indicative Mood)

Eng.	Zulu.	Latin.	Eng.	Zulu.	Latin
I-go	ngi-Ya	E-o	We-go	si-Ya	I-mus
Thou-goest	u-Ya	I-s	You-go	ni-Ya	I-tis
He-goes	u-Ya	I-t	They-go	ba-Ya	E-unt

The Pres. Definite adds to the above an infix, -ya- (probably a euphonically changed form of the Substantive verb, Ba, to-be); thus,

Z. ngi-ya-Ya, I-am-going; si-ya-Ya, we-are-going

The Past Indef. adds (with coalition) a past-time indicator, ā - ngi+a becoming ngā-; u+ā, wā-; si+ā, sā-, and so on. Thus,

Z. ngā-Ya, I-went; wā-Ya, he-went; bā-Ya, they-went.

The Pres. Perfect adds (with elision) a suffix, -ile. Thus,
 Z. ngi-Y'-ile, I-gone-have; si-Y'-ile, we-gone-have.

The Future adds an infix, -yaku- (which may be derived either from Ya, go, or from Ba, be, together with ku, to; and sometimes abbreviated into -yawu-, -yo-, or -ō-. Thus,

Z. ngi-yaku-Ya, (or, ng'-ō-Ya), I-shall-go.

Now, can we find anything similar to these Bantu verb-forms in the Sudano-Guinea speech? Let us start with the -

Bulom (Sierra Leone)

Present Indefinite Tense (Indicative Mood)

Eng.	Bulom.	Zulu.	Eng.	Bulom.	Zulu.
I-write	a-Gbal	ngi-Bála	we-write	hi-Gbal	si-Bála
Th.-writest	ñ-Gbal	u-Bála	you-write	ñána-Gbal	ni-Bála
he-writes	u-Gbal	u-Bála	they-write	ñá-Gbal	ba-Bála

The Bulom Past adds a suffix, -ri, which the student (remembering that l and r are interchangeable consonants in Negro-Bantu speech) will recognize as being practically identical with the Bantu (Zulu) Perfect suffix, -ile; thus,

Bulom	Zulu	Bulom	Zulu
I-wrote	I-written-have	we-wrote	we-written-have
1. a-Gbal-ri	ngi-Bál-ile	hi-Gbal-ri	si-Bál-ile
2. ñ-Gbal-ri	u-Bál-ile	ñána-Gbal-ri	ni-Bál-ile
3. u-Gbal-ri	u-Bál-ile	ñá-Gbal-ri	ba-Bál-ile

The Bulom Perfect adds an infix, -ka-, to its Past form (above). Now in Bantu (Zulu) ka and a are interchangeable particles; and a, you will remember, is precisely the particle selected in Zulu Bantu to indicate the Past tense (see above), just as the Bulom selects ka to mark its Perfect tense. So here we have the reverse process, viz. that, whereas the Bulom Past (above) took the Zulu Perfect suffix, the Bulom Perfect now takes the Zulu Past prefix; thus,

Bulom	Zulu	Bulom	Zulu
I-written-have	I-wrote	we-written-have	we-wrote
1. a-ka-Gbal-ri	ngi(i)-á-Bala	hi-ka-Gbal-ri	s(i)-á-Bala
2. ñ-ka-Gbal-ri	u-á-Bala	ñána-ka-Gbal-ri	n(i)-á-Bala
3. u-ka-Gbal-ri	u-á-Bala	ñá-ka-Gbal-ri	b(a)-á-Bala

The Bulom Future adds an infix, -hun- (which also means 'come'; just as the Zulu Bantu Future infix, -ya-, may signify 'go') to the Present form (as the Zulu likewise did); thus,

Eng.	Bulom	Zulu
I-shall-write	a-hun-Gbal	ngi-yaku-Bala

(I-come-write) (I-go-to-write)

The Temne (same Sierra Leone region) is equally Bantu-like; thus,

Pres. Indef.	-	Eng.	I-love
		Temne	i-Bothar
		Zulu	ngi-Tánda

The 'th' in Temne is like that in 'thin'; while the verbal Pronominal prefixes for the remaining Persons, in this and the succeeding languages, may be found in the preceding chapter on Pronouns.

The Pres. Definite adds to the preceding an infix, -yi- (which is in Temne the verb, 'be'; just as the corresponding Zulu infix, -ya-, is so also); thus,

Pres. Def.	-	Eng.	I-am-loving
		Temne	i-yi-Bothar

Zulu ngi-ya-Tánda

The Past adds an infix, -la-, to indicate Past time, just as the Zulu inserts an infix, -á-, for the same purpose - in the Zulu case, the i of ngi- coalescing with the following á to form ngá-; thus,

Past Indef.	-	Eng.	I-loved
		Temne	i-la-Bothar

Zulu ngi-á-Tánda (ng'á-Tánda)

The Future, as in Zulu, has a double infix, -ba-ka-, comparable with the Zulu -ya-ku-. In tembe, ka is the Infinitive verbal prefix (meaning 'to'), which is exactly the case also with the corresponding Zulu ku; thus,

Future	-	Eng.	I-shall-love
		Zulu	ngi-ya-ku-Tánda

The Bantu excels also in verbal Voices. Besides our own Active and Passive, it possesses several other Voices entirely new and strange to us. But they are not strange to the Negro (Sudano-Guinea); for those tongues possess them equally with the Bantu. Thus,

A Reciprocal Voice; which the Temne forms by adding a suffix, -ne, to the verbal stem of the Active Voice, just as the Zulu Bantu adds a similar suffix, -na, for the same purpose; thus,

Active	-	love, v.	Recip.	-	love-one-another
Tem.	Bothar	Zul.	Tánda	Botharne	Tándana

The Temne has also a Prepositional Voice (so called because it is employed to convey the idea of our 'to, for, into', etc.), which it constructs by adding to the verb-stem a suffix, -ara, just as the Zulu Bantu adds a suffix, -ela, for the same purpose; thus,

Active	-	love, v.	Prepos.	-	love-for or on-account-of
Tem.	Bothar	Zul.	Tánda	Botharara	Tándela.

It has further a Causative Voice, with suffix, -as, just as the Zulu has a suffix, -isa; thus,

Active	-	love, v.	Caus.	-	cause-to-love
Tem.	Bothar	Zul.	Tánda	Botharas	Tándisa

In Zulu Bantu, this -isa suffix (or more frequently reduplicated into -isisa) is used also to intensify an action (Intensive Voice). The same occurs also with the Temne suffix, -as; thus,

Active	-	cut, v.	Intens.	-	cut-thoroughly
Tem.	Gbak	Zul.	Sika	Gbakas	Sikisisa

Reduplication of the verb-stem, both in Temne and in Zulu, conveys the idea of continuous repetition of the action, in time or place (the Repetitive Voice), expressed by us by 'again and again', 'always', 'all the time', 'here and there', 'all over the place'; thus,

Active - walk, v.	Repet. - walk-about
Tem. Koth	Kothkoth
Zul. Hamba	Hambahamba

The Mende is another Negro language spoken in that same Sierra Leone region, and just as Bantu-like. Consider these tense-forms, and note how closely they resemble those of Bantu in their construction.

Pres. Indef.	I-cut
Men.	nga-Tewe
Zul.	ngi-Sika

Pres. Def.	I-am-cutting
Men.	nga-lo-Tewe-ma (lo=be; ma? Prog. sign)
Zul.	ngi-ya-Sika (ya=be)

Perfect	I-cut-have
Men.	ngi-Tewe-ilo
Zul.	ngi-Sik-ile

Past Perf.	I-was (I) cut-have (=I-had-cut)
Men.	ngi-ye - Tewe-ilo (Ye=be, ? Past time)
Zul.	ngi-Bé ngi-Sik-ile (Bé=was)

Past Indef.	Men. ngi - Tewe-a (a=Past tense sign)
	Zul. ng(i)-á-Sika (á=Past tense sign)

Past Def.	I-was-(I)-cutting
Men.	ngi-Ye - Tewe-ma (Ye=was; ma? Prog. sign)
Zul.	ngi-Bé ngi-Sika (Bé= was)

Passing eastwards along the Guinea coast, we come across the Tshi-speaking Negroes in the Gold Coast Protectorate. The verb hereabouts appears less well developed; to have remained stagnant at a more primitive stage. However, the following tenses are quite Bantu-like. The so-called 'Indeterminate' tenses seem to be used indiscriminately in both Present and Past time.

Indeterminate	I-go
(Pres.-Past)	Tshi. mi-Ko
	Zulu. ngi-Ya

N.B. It must henceforward be continuously kept in mind that the Zulu verbal Prefixal Pronoun, ngi-(I), is derived from and stands for the Zulu Selfstanding Pronoun, Mina (I).

Potential.	I-can-go
Tshi.	mi-n'-Ko (infix, n', =can or may)
Zulu.	ngi-nga-Ya (infix, -nga-, =can or may)
Precative	let-me-go
Tshi.	ma-mi-Ko (ma=may or let)
Zulu.	ma-nga-Ye (ma=may or let)

Near-by, in the Gold Coast country, are the Ga speakers. And here are some of their verb-forms.

Indeterminate	I-speak
(Pres.-Past)	Ga mi-Ka
	Zulu ngi-Kúluma
Pres. Def.	I-am-speaking
	Ga mi-n'-Ka (n'=ni, be)
	Zulu ngi-ya-Kúluma (ya=be)
Perfect	I-have-spoken
	Ga mi-e-Ka (e, ? 'already', have)
	Zulu ngi-Kúlum-ile (suff. ile=have)
Future	I-shall-speak
	Ga m' - a - Ka (a, said to=ba, come)
	Zulu ngi-ya-ku-Kúluma (ya=go; ku=to)
Potential	I-can-speak
	Ga mi- ha-ka (ha=may or can)
	Zulu ngi-nga-Kúluma (nga=may or can)
Precative	let-me-speak
	Ga hani-mi-Ka (hani=let or may)
	Zulu ma-nga-Kúlume (ma=let or may)

The verbal Negative sign in Ga is a suffix, -a, comparable with the Zulu Neg. prefix, a-, and Neg. suffix, -nga.

The Ewe, in Togoland, also presents a few likenesses to Bantu; thus,

Pres. Indef.	I-go
	Ewe me-Yi
	Zulu ngi-Ya
Pres. Def.	I-going-am
	Ewe me - Yi-na (na=be)
	Zulu ngi-ya-Ya (ya=be)
Future	I-shall-go
	Ewe m' - a - Yi (a=come)
	Zulu ngi-ya-ku-Ya (ya=go; ku=to)

The Yoruba is a Negro tongue spoken in Nigeria. To its verbs it prefixes (apparently optionally) either the full Selfstanding Pronoun or its corresponding contracted form (that is, the Prefixal Pronoun). Below is a selection from its verbal forms.

Indeterminate	Yor. Emi-, or mo-Dze, I-eat, or ate
(Pres. -Past)	Zul. ngi-Dla, I-eat
	Yor. Iwo-, or o-Dze, thou-eatesi, etc.
	Zul. u-Dla, thou-eatest
	Yor. Ong, or o-Dze, he-eats, etc.
	Zul. u-Dla, he-eats
Indeterminate	Yor. Emi-n'-Dze (n'=ni, be), I-am-eating, or-was-
(Progressive)	Zul. ngi-ya-Dla (ya=be), I-am-eating. eating.

Indeterminate Yor. Emi-ti-Dze, I-have, or had-eaten
(Perfect) Zul. ngi- Dl-ile, I-eaten-have
Future Yor. Emi-yi-o-Dze (yi=go), I-shall-eat
Zul. ngi-ya-ku-Dla (ya=go), I-shall-eat
Potential Yor. Emi-ma-Dze, I-may, or might-eat
Zul. ngi-nga-Dla, I-may, or might-eat
This indiscriminate use in Yoruba of either the full Selfstanding Pronouns or the abbreviated Prefixal Pronouns before their verbs, is interesting in that it may be a survival of an older stage in Negro-Bantu language development, and may demonstrate how the later stabilization into separate Selfstanding and Prefixal Pronouns may have started. Even in the Bantu system, it is quite obvious that the Prefixal Pronouns (used with verbs) are simply abbreviations of the fuller Selfstanding forms.

The Ibo, another Nigerian tongue, is equally Bantu-like, with its verbal Prefixal Pronouns; as the following examples will show.

Pres. Indef.
(of Enye, give) Ibo m-(E)nye, I-give ayi-Enye, we-give
Zu. ngi-Nika, I-give si-Nika, we-give
Ibo i-(E)nye, thou-g. unu-Enye, you-g.
Zu. u-Nika, thou-g. ni-Nika, you-g.
Ibo o-(E)nye, he-g. fa-Enye, they-g.
Zu. u-Nika, he-g. ba-Nika, they-g.

Pres. Def.
I-am-giving
Ibo m-n'-Enye (n'=na, ? be)
Zu. ngi-ya-Nika (ya=be)
Past Ibo m'-Nye-lu, I-give-did, I-gave
Perfect Zu. ngi-Nik-ile, I-given-have
Ibo m'-Nye-golu, I-given-have

Remembering that the sounds, *yi* and *si*, are interchangeable in Negro speech, as well as *fa*, and *ba*, one may note (in the Pres. Indef. above) how closely the Ibo prefixal pronouns approach to the same in Bantu Zulu, e.g. Ibo, m, I, Zulu, Mi (ngi); Ib. o, he, Z. u; Ib. yi, we, Z. si; Ib. nu, you, Z. ni; Ib. fa, they, Z. ba.

To express Negation, the Ibo employs a suffix, *-gi*, well comparable with the Zulu Bantu negative particles, *ka-* (Prefix) and *-nga* (suffix); thus,

Ibo. fa-'Nye - -gi, they-give-not
Zul. ka-ba-Niki, not-they-give
Zul. ka-ba-Nika-nга (doubl neg.), not-they-gave-not (=they-did-not-give)

Pursuing our way eastwards, we reach the Zande language in Southern Sudan, rich in Bantu similarities. Among them, is that, like Bantu, it too has two Past Tenses, one Recent Past, the other Remote Past. Here are some of its verb-forms.

Pres. Indef. I - do Pres. Def. I-am-doing
Za. mi-a-Manga Za. mi-na-Manga
Zu. ngi-Endza Zu. ngi-ya-Endza
Past Recent. I - did Past Remote I-did
(recently) (remotely)

Za. mi-ni-Mangi Za. mi-a-Mangi
Zu. ng' - Endzé Zu. ng'-ā-Endza
Perfect I-done-have Future I-shall-do
Za. mi-Mang-i Za. mi-a-ni-Mangi
Zu. ng'-Endz-ile Zu. ngi-ya-ku-Endza

In Zulu Bantu, the affix, *ng a*, is used with verbs to express (according to its position within the word) either 'can or may' (=Potential Mood), or 'ought' (=Monitive Mood). The Zande affix, *ka*, serves exactly the same two purposes; thus,

Potential. he-can - do - it
Za. ko-ka - Manga-a
Zu. a-nga-ku-Endza
he-can-it-do
Monitive thou-ought-to - help-him
Za. mo - ka - Unda - ko
Zu. nga - u - m-Siza
ought-to-thou-him-help.

In Zande, the Negative prefix, *ka-*, and the Negative suffix, *-nga* (in Zande this last takes an extra (1) expletive *-te* or *-ya*, e.g. *-ng a-te*), are precisely those used for Negation also in Zulu Bantu. Note the following examples,

Past Negative I-did-do - not
Za. mi-ni-Mangi-nga-te
Zu. ka-ngi-Endza-nga (Zulu Past takes two Negative
not-i-did-do-not particles)

Imperative Plural not-ye- do-not
Za. ka-oni-Mangi-nga (Zande Imper. has two
Zu. ni-nga-Endzi Neg. Parts)
ye-not-do

In such phrases as the following, where two persons propose to act in union 'with one another' (and wherein consequently a pronoun in the Sociative Case figures), both Zande and Zulu place the subject (Nom.) pronoun in the plural number (not in the singular, as with us); thus, instead of Eng. 'let me go with thee', we get,

let-us-go with-thee (=go-together)
Za. ani-Ndu na - Mo
Zu. a- si-Hambe na - We

The Zulu Bantu has a kind of expletive *ke*, which it suffixes to words or phrases (or sometimes simply places after them, alone) for the purpose of conveying an idea of 'politeness' (as when making a request, or a personal remark). The Zande has exactly the same particle, and employs it in exactly the same way; thus, in the Eng. 'please

do it to me', we get,

	thou-do - it to-me, please
Za.	mo-Mangi-a fe-Re-ke
Zu.	ku-Endze ki-Mi-ke

it - do to-me, please

Besides an Active and Passive Voice, the Zande has also a Causative, formed by suffixing, -sa to the verb-stem, as the Zulu suffixes -isa, e.g.

Za.	Ti, fall	Ti-sa, make-fall
Zu.	Wa, fall	W-isa, make-fall

The Muzuk, in Central Sudan, employs pronominal prefixes, with tense suffixes, to its verbs; thus,

Indeterminate

(Pres. Past.) Mu.	1. mu-Hala (I-go)	1. mi-Hala (we-go)
Zu.	ngi-Hamba (I-go)	si-Hamba (we-go)
Mu.	2. ku-Hala (thou-g.)	2. ki-Hala (you-go)
Zu.	u-Hamba (thou-g.)	ni-Hamba (you-go)
Mu.	3. a-Hala (he-goes)	3. e-Hala (they-go)
Zu.	u-Hamba (he-goes)	ba-Hamba (they-go)
Pres. Def.	I-am-going	Perfect.
Mu.	ma-ngai-Hala	Mu. mu-Hala-li
Zu.	ngi-ya-Hamba	Zu. ngi-Hamb-ile

Future	I- go-shall
	Mu. mu- Hala-deri
	Zu. ngi-yaku-Hamba
	I - shall - go

The Negative in Muzuk is formed by a suffix, -kai, resembling the Zulu negative affixes, ka- and -nga; thus,

I- go-not
Mu. mu-Hala-kai
Zu. ka-Ngi-Hambi
not- I - go

The Shilluk, on the Upper Nile, is prefixal practically throughout, and, following the Bantu rule, requires that the verb always assume a pronominal prefix, in agreement with the subject-noun, e.g.

man	he-cooks	we, we-cook
Sh.	Jal e-Tado	Won, wo-Tado
Zu.	iNdoda i-Péka	Tína, si-Péka

Here are a few samples of simple Tense-forms.

Present. Sh.	1. ya-Tado (I-cook)	1. wo-Tado (we-cook)
Zu.	ngi-Péka (I-cook)	si-Péka (we-cook)
Sh.	2. yi-Tade (thou-c.)	2. wu-Tado (you-cook)
Zu.	u-Péka (thou-c.)	ni-Péka (you-cook)
Sh.	3. e-Tado (he-cooks)	3. ge-Tado (they-cook)
Zu.	u-Péka (he-cooks)	ba-Péka (they-cook)

The Past Tense is formed by lengthening the vowel of the Present Tense, after the manner of the Bantu Zulu; thus,

Past.	I-cooked	we-cooked	Future	I-shall-cook	we-shall-cook
S.	yā-Tad	wā-Tad	S.	ya-ū-Tado	wa - ū-Tado
Z.	ngā-Péka	sā-Péka	Z.	ngi-yō-Péka	si-yō-Péka

The Passive is formed by a suffixal -o, against the Zulu suffixal -wa; thus,

Act.	wash	Pass.	be-washed
S.	Lwok	Lwog-o	
Z.	Gez-za	Gez-wa	

Although our evidence is far from being exhausted, that herein produced will, we feel confident, prove sufficient to establish at least a *prima facie* case for our claim of mutual relationship and unity of origin between the Sudano-Guinea and Bantu languages, and between the peoples speaking them.

Chapter 14

SOME BANTU LANGUAGE PROBLEMS EXPLAINED FROM THE NEGRO

Probably every language on the Bantu field possesses its own assortment of what we may call 'anomalous' forms - anomalous because of their being quite abnormal to that particular tongue, and not subject to any explanation within it. How did they get there? Whence did they come? To us, they seem to be fragmentary 'survivals' from earlier forms of speech; and could we but trace them, or anything like them, in the present Negro tongues, we might be supplied with still another argument in support of our theory of a general Negro-Bantu unity of origin. As it turns out, the Negro tongues can throw a good deal of light upon many of these abnormal Bantu forms. We shall now examine a few such examples furnished by the Zulu Bantu.

It is, of course, to be understood that the Negro-Bantu comparisons contained in this chapter, are given simply as 'comparisons', and in no wise as 'derivation'; though a probable common origin of both of the compared modes of speech is suggested.

Tri-nominal Parenthood - What has surprised many learners of Bantu, is to find there, not one, but three radically different terms employed to cover the single idea of 'father' and 'mother'. To take the case of 'father' first. In Zulu Bantu we find -

- 1st pers. *u Baba*, my or our-father
- 2nd pers. *u Yihlo*, thy or your-father
- 3rd pers. *u Yise*, his, her or their father.

Other Bantu languages have their own tri-nominal series, e.g. Nyoro (Uganda), *Tata*, my or our-father; *Iso*, thy or your-father; *Ise*, his or their-father. All which is very strange to us, seeing that elsewhere, all the world over, *Ba*, *Pa*, or *Ta*, or some other such single form, appears to be ample to meet all requirements. Whence, then, and why, these extra terms? Save for the presence in Temne (Sierra Leone) of three terms for 'mother' (only - so far as we have been able to discover), the sole instance we are aware of in Negro speech of any trionym comparable with that of Bantu is found in the Bari (Upper Nile). There we have,

- 1st pers. *Baba*, my or our-father
- 2nd pers. *Munyi*, thy or your-father

3rd pers. *Monye*, his or their-father.

But what we have discovered in Negro speech is certain paternity forms which are quite obviously of the same derivation or origin as the anomalous terms (*uYihlo*, thy-father, and *uYise*, his-father) present in Bantu. For instance, in Guang (Togoland) we find *Ose* meaning 'father'; in Ekoi (S. Nigeria), *Nse*, father; and in Ibo (S. Nigeria), *Isi*, Chief. All these are plainly related to the Zulu Bantu term, *uYise*, his-father. The difference between the Zulu roots, *Yise* (his-f.) and *Yihlo* (thy-f.), where the *s* has been preserved in both terms - for really, in Bantu, *s* and *hl* (lateral sibilant) are simply tribal variations of the same sound, and are interchangeable. Consequently, the forms, *Yihlo* and *Yise*, may be of one same origin. However, a still further remark may be tentatively offered. We know that the Zulu Bantu possesses a second anomaly in its 2nd and 3rd personal forms of the Possessive Adjectives, viz. *Ko* for 'thy' and *Ke* for 'his'. May it be that the 'so' (in the above Nyoro paternity form, *Iso*, thy-father) and the 'se' (in the paternity form, *Ise*, his-father) are somehow connected with those Possessive forms, *Ko* (thy) and *Ke* (his), of Zulu? Certainly, *s* and *k* are interchangeable sounds in Bantu, as witness, the pure Zulu *u-s-eNdlini* (he-is-in-the-hut) and the Lala Zulu *u-k-eNdlini* (he-is-in-the-hut). The Zulu *Yihlo* would thus come to mean 'thy *Yi*' (*Yi-hlo*) and *Yise* 'his *Yi*' (*Yise*), that is, thy and his 'father'.

As we said, a similar anomaly exists also in regard to 'mother', where again we find three different terms in Bantu; for instance, in Zulu,

1st pers. *uMame*, my or our-mother

2nd pers. *uNyoko*, thy or your-mother

3rd pers. *uNina*, his or their-mother

Similar tri-nominal series are again found everywhere in Bantu, e.g. Nyoro (Uganda), respectively, *Mawu*, *Nyoko*, *Nyina*. The root, *Mame* (mother), of course, like *Baba* (father), is world-wide. But whence this *Nyoko* and *Nina*? Once again we find a maternal trionym in Bari (Upper Nile); thus,

1st pers. *Yango*, my or our-mother

2nd pers. *Nguti*, thy or your-mother

3rd pers. *Ngote*, his or their-mother

These Bari terms do not seem to shed much light on the anomalous terms in Bantu (*Nyoko* and *Nina*) - unless the *Yango* (my-mother) be somehow related to the Bantu *Nyoko* (thy-mother): which were possible. In the Temne, as already said, three various terms are used for 'mother'. And what we note about these three Temne terms, *Ma*, *Ya*, *Na*, is that they very closely resemble the Bantu terms, (Zulu) *Mame*, *Nyoko*, *Nina*. In the Kenus-Nuba (Kordofan) we find *Iyoyo*, mother, and in Ibo (S. Nigeria) we find *Eka*, mother, which combined would supply the two elements in the Zulu Bantu *Nyoko* (thy-mother). In Songhai (W. Sudan), we have *ny a*, mother,

and in Kanuri (Cent. Sudan) *Ya*, mother; and we wonder once again, whether this final *-ko* in the Zulu Bantu *Nyoko* (thy-mother) may not be related to the Zulu Bantu Possessive particle, *-Ko* (thy); thus, 'thy *Nyo*' (*Nyo-ko*), thy-mother. The tracing of the Zulu Bantu *Nina* (his-mother) back to Negro is much easier; for there we have *Na* (in Zande, Temne and *Nso*), *No* (in Ewe), *Nna* (in Nupe), *Nne* (in Ibo), *Ena* (in Tshi), *Ina* (in Fante and Borgu), *Ano* (in Banda), *Nuwe* (in Adamawa), and *Nyen* (in Ekoi - which seems to combine the elements of both *Nyoko* and *Nina*), all alike meaning 'mother'.

'Personal' nouns in Zulu belong, as a rule, to the *u mu-a ba* Class. The most important 'persons' of all, however, and probably the very oldest of nouns, viz. the terms for 'father' and 'mother', belong to a Class entirely their own. In this anomalous Class, the sing. prefix is *u-*, and the plur. *ō-*; thus, *u Baba* (father), *ō Baba* (fathers); *u Mame* (mother), *ō Mame* (mothers). We cannot, at present, find anything in the Negro tongues explaining this deviation (in the case of parental terms) from the Bantu form of *u mu-a ba* prefixes for 'persons'; though the Bari *Baba* (father), *ko Baba* (fathers), does look rather suspicious. Perhaps it were safer to have recourse to the philologist's favourite way out, namely, of attributing the inexplicable to some supposed process of 'wearing down', and to regard the *u-* prefix as a worn-down *u mu-* (the normal Bantu singular prefix for 'personal' nouns), and the plural prefix, of a long *o-*, as a wearing down of the older, now nearly obsolete, form of *awo Baba*, *awo-Mame* - in which the *awo-* is either a transformation, or perhaps the original, of *aba-* (the present normal Bantu 'personal' plural prefix); note the Zulu *u Baba* (father) and *Xosa u Bawo* (father), for change of *b* to *w*, or vice versa.

But these nouns, *u Baba* (father) and *u Mame* (mother), are in Bantu (Zulu) abnormal, not only in their Nominative forms, but equally so also in their Genitive. The normal Genitive construction for 'of-my-father' would, in Zulu, have been '*wo Baba*' (that is, *wa-u Baba* with vowel coalescence), thus *u m Fana wo Baba*, son of-my-father, *wa-* being the regular possessive particle signifying 'of', in agreement with the noun, *u m Fana*. Yet, as a matter of fact, the Zulu never speaks that way (i.e. according to the normal rule) with these particular nouns, employing with them an entirely new and exceptional form of Genitive construction, in which the possessive particle ('of') is, no longer *wa-*, but *ka-*, thus, *u m Fana ka Baba* (for *ka-u Baba*), son of-my-father, or, again, not (as it should be) *i Nja y o Mame* (for *y a-u Mame*), the-dog of-my-mother, but *i Nja ka Mame* (for *ka-u Mame*). Why is this; whence this unknown particle, *ka-*, so strangely intruding itself into Zulu speech, and used solely with 'father' and 'mother', the oldest couple of nouns in their language? As before, let us turn to the Negro for an answer. There, in the Temne (Sierra Leone), we shall find this very genitive particle, *ka-* ('of'), in common use. In Temne (as in Bantu), nouns are divided

into two categories, persons and things. But in Temne, all 'personal' nouns assume, in their Genitive form, this prefix, *ka*; thus,

Eng.	the-chief	of-my-father
Temne	oBayi	ka-oKas
Zulu	iNkosi	ka-uBaba

The Manja (S. Sudan) too has a similar general Genitive prefix, *ko* (of); thus, *Toa ko Makuji*, the-hut of-the-chief.

The term, *u-Mka-mi* (my-wife) - The Bantu (Zulu) expressions, *u-Mka-mi* (my-wife), *u-Mka-kó* (thy-wife), *u-Mkaké* (his-wife), pl. *ó-Mka-mi* (my wives), etc., are also utterly irregular, and baffle explanation by anything in the Zulu grammar. But the Negro once more offers us some light. The *ka*, in this root, *Mka*, is, of course, not the same as the genitive particle with which we have just been dealing, being here a word-root. And this word-root is not confined to the Zulu only, but (in various forms) is spread throughout Bantuland; thus, Swahili, *uKe* (vagina), *mKe* (female), *mKe waNgu* (wife of-me); Bondei, *kiKe* (female), *mKaz'a Ngu* (wife of-me); Nguru, *muKe* (wife); Kamba, *muKa* (wife). But if, in Zulu, *Mka* is the root of the word, why does that word not follow the regular rule, and the expression appear as *uMka waMi* (the-wife of-me)? Whence this quite abnormal course of dropping the ordinary genitive prefix, *wa* (of), and of attaching the pronoun, *Mi* (me), itself to its noun? Seek, and find, in the aboriginal Negro, where the prefatorial concord of Bantu does not prevail, but where a pronominal suffix is simply tacked on directly to the body of the noun; thus, in the Sudanese Kanuri we find a word, *Kamu* (wife), and a pronominal suffix, *-ni* (me=my), which, uniting, give us *Kamu-ni* (wife-me=wife-my); just as the Bantu Zulu has *uMka-mi* (for *uMka-Mina*), wife-me=wife-my. The Ibo (Nigeria) and other Negro tongues follow the same method of construction; thus, Bulom (Sierra Leone) *Kil* (house), *Kil-mi* (house-me=house-my), and Ibo *oKu* (word), *oKu-m* (word-me=word-my).

The term, *abaNewetu* (our-brothers) - In Zulu, the singular Possessive Adjective proper for nouns of the 'personal' Class is *wetú* (of-us, our), and in the plural, *betú* (they-of-us, our); thus, *umFana wetú* (boy of-us, our), pl. *abaFána betú* (boys of-us, our). Now, in Zulu there is a word, *umNewetu* (meaning, apparently, 'brother-our'), pl. *abaNewetu* (meaning, apparently, 'brothers-our'). To us Europeans, this seems to be a compound word, formed of *umNe* (brother) and *wetú* (our). But if it is so, then it is obviously wrong to affix the sing. affix *wetú* (instead of *betú*), to the plur. noun, *abaNe* (brothers). Why, then, this apparent error among the Zulu speakers? In fact, the error is with ourselves, in misunderstanding the original meaning of the term. So, to the Negro for enlightenment. There we shall learn that the basic root in this compound word, *umNe-wetú*, is plainly *Ne*; and, secondly, that this root, *Ne*, does

not mean (as we had assumed) 'brother' at all. In the Nigerian Ibo, we find a word, *Nwa-nne*, which the (European compiled) grammars tell us signifies 'brother' or 'sister' - rather a strange combination of the two sexes in the one term. In reality, the Ibo root, *Nwa*, signifies simply 'child', while *Nne* (another root) signifies 'mother' (comp. Bantu *Nwaná*, supposedly 'child'). The Ibo *Nwa-nne* therefore becomes, not 'brother or sister', but 'child-of-our-mother'. By the time the ancient and original term reached the Bantu, and took the form of *umNe*, with the possessive *wetú* (our) suffixed, its inherent meaning was not, as we had supposed, '*umNe*' (brother) '*wetú*' (our), '*abaNe*' (brothers) '*wetú*' (our), but *um-* ('he' or 'child') of *Ne* ('mother') *wetú* ('our') - the *wetú* (sing. form of 'our') referring to *Ne* (mother), both in the singular form, *um-Ne-wetú* (he-of-our-mother), and in the plural form, *aba-Ne-wetú* (they-of-our-mother); not, strictly speaking, 'brother' or 'sister'. Here one may compare also that other Zulu term, *umNakwetu*, where, again, *um-* suggests 'he' or 'she', *Na* stands for 'mother' (Zulu, *uNa=uNina*), and *kwetu* stands for 'her, or our, hut'; the term, *umNakwetu*, therefore signifying 'he, or she, of-our-hut or family'.

The term, *abaFó-wetu* (our - brothers) - The Zulu forms, *umFó-wetu* (supposedly again, 'our-brother or sister'), pl. *abaFó-wetu* instead of the regular *abaFó-betu*, and *umKwénya-wetu* (supposedly 'our-son-in-law', with irregular plural, *aba-Kwénya-wetu*) will probably find their explanation in some such way as that just given for *umNe-wetu*.

But the word-root here, in *umFo-wetu*, is an entirely different one; not *Ne*, but *Fo*. A simple *umFo* in Zulu (when that word is used alone) implies something like our 'fellow', 'chap', i.e. a familiar, or even derogatory, way of saying simply 'a person', 'a man'. Here the Negro Tshi (Gold Coast) may help to throw some light on the matter. In that language, the particles, *-fo* and *-ni* - particularly note the last mentioned particle, as possibly giving a new interpretation to the *Ne* in *umNe-wetu* above - are suffixed to suitable nouns indicating inanimate things, in order to give them a supplementary 'personal' signification; thus, *Tshi*, *Osika*, gold, wealth, *Osika-fo*, a-rich-person. So, in Zulu *umFo-wetu* may really convey the idea, not exactly (as generally supposed) of 'our-brother or sister', but rather simply of 'our-person', 'one-of-us' (our family or clan). But, even so, that would not explain the irregular singular possessive in a plural noun, *abaFó-wetu* (instead of *abaFó-betu*) - unless *wetu* ('our', s.) stands for *umuZi* (family), understood. It may be added that in Ewe (Togoland), *Fo* is said (by the European grammars) to mean 'brother'. But it is not easy to fathom the actual thought deep down within the Native mind.

The terms, *umKwé* and *umKwénya* - These Zulu relationship

terms seem (to us Europeans) to mean, respectively, *u m Kwe'*, father-in-law (i.e. wife's father); *u m Kwe'ny a*, son-in-law (i.e. daughter's husband). Without offering it as any explanation of these Zulu words, it may nevertheless be relevant to mention that in the Ga language (Gold Coast) we come across this *Kwe* once more; thus, *Ga, Che*, father; *Che-kwe*, father's-brother (i.e. paternal uncle); *Nye*, mother, *Nye-kwe*, mother's-sister (i.e. maternal aunt).

The terms, *ēKáya kiti*, etc. - The Zulu never speaks of 'going to my, or thy, of his home', but always in the plural, 'to our, or your, or their home', even when they have only a single person in mind. How is this to be explained? Probably, once more, as an ancient Negro custom. For the Sudanese Negroes do exactly the same; thus, the Zandes (of South Sudan) say *ku Kpu raYo* (=Zulu, *ēKáya kuBo*), to-home of-them (=their), when they really mean 'of-him' (=his). The Ewes (in Togoland) do the same; thus, *mia De* (=Zulu, *ēKáya kiTi*), our home, although the reference, again, is solely to the speaker himself (therefore, really, my home).

The Bantu (Zulu suffix, *-kazi* - This Zulu suffix is, strangely, used for two very different purposes, viz. at one time to express 'great, big', and at another to express 'female'; thus, *u mu Ti-kazi*, a-huge-tree, and *iNgwé-kazi*, a-female-leopard. And once more the Negro may help to clear the confusion in Bantu speech. The Banda (in South Sudan) has a suffix, *-kosi* (literally 'man'), affixed to nouns to express the 'male' sex, and another suffix, *-yasi* (lit. woman), to express the 'female' sex; thus, Banda, *Anasi*, child, *Anasi-kosi*, boy, *Snasi-yasi*, girl. Now, it were just possible (nothing more) that, in course of time, these two suffixes, *-kosi* and *-yasi* (or rather their originals, from which they were derived), became confused together into an ultimate single form, *-Kazi*, signifying at once 'male' (i.e. superior, great) and 'female', so as to produce, in Bantu Zulu, such forms as *iNja*, a-dog, but *iNja-kazi*, at once both 'a-huge-dog' and 'a-female-dog'. Indeed, such an apparent mix-up seems already visible in the Manja (S. Sudan) language, immediate neighbour of the Banda; for there, in the Manja, we find a particle, *ko-*, prefixed to nouns for a purpose exactly contrary to that of the Banda suffix, *-kosi* (male), namely, to express the female sex; thus, Manja, *Be*, child, *ko-Be*, female-child, girl. Then, away in the Nigerian Nupe, we again meet with this particle, *ko* (now used as suffix), in order to express the sense of 'great, big', e.g. Nupe, *Tsibong*, tree, *Tsibong-ko*, a-huge-tree, akin to the Zulu Bantu *u mu Ti-kazi*, a-huge-tree.

The anomalous *ku*, *ko* and *ke* - A puzzling anomaly in Zulu is the presence, in the Genitive forms for the 2nd and 3rd person pronouns (i.e. 'thy' and 'his'), of the strange particles, *Kō* and *Ké*. The rule

in Zulu is that the Genitive pronominal forms be derived directly from the Nominative. The Zulu Nominative forms are, 1st pers. *Mi na*, *me*; 2nd pers. *We na*, *thee*; 3rd pers. *Ye na*, *him*. Now, the 1st pers. Genitive pronoun is formed quite regularly; thus, *wa-* (of) *Mi* (*me*), giving us the word, *wa Mi* (of-me, my). By this rule, the 2nd pers. form should be *wa We* (of-thee, thy), and the 3rd pers., *wa Ye* (of-him, his). But they are not so in fact. Instead, we have in the 2nd pers., *wa Kō* (of-thee, thy), and in the 3rd pers., *wa Ké* (of-him, his). Further, the same inexplicable *k* appears again in the irregular Accusative pronominal prefix, *-ku-*, *thee*, where one would have expected a more regular *-wu-* (for *-u-*), e.g. Zulu, *ngi-ya-ku-Tanda*, I-do-thee-love. Whence, then, this constantly intruding *k*? We must give the old reply: An inheritance from the old Negro speech and the old Negro mind. For, in the Maba, Kanuri and Lagone languages, in the very depth of Central Sudan, we find precisely the same Accusative pronominal prefix, *-ku-* (thee), and the same Genitive pronominal form, *-Ko-* in the Lagone, the *-Ku* remains also as the Genitive form.

As for the 3rd pers. Genitive *-Ké* (his), we note the presence of this *k* also in the South Sudan Zande, where *Ko* runs right through its 3rd pers. Pronominal forms, Nominative, Accusative and Genitive.

The double-change Locative Case, with *e-ini* - This Zulu Locative form is, structurally, entirely out of line with the method otherwise employed when constructing the noun Cases; for here, in the Locative, there appears a quite new double change (fore and aft) within the word itself, whereas in all other Cases a modifying prefix is merely tacked on in front of the noun-root; thus, Zulu *iNdlu*, a-hut; Sociative Case, *na-iNdlu*, with-a-hut; Locative, *e-Ndl-ini*, in-a-hut. Although we know of no Locative form in any Negro language resembling this of the Bantu Zulu, still we do come across a particle, *ni*, with a 'locative' signification, e.g. Zande (South Sudan), *ni*, at. Again, in Nigerian Nupe, we meet with the double change (front and rear) in the Locative Case of nouns; thus, *Kata*, house, Loc. *ta-Kata-ti*, on-the-house.

The copula *s* - It is a rule in Zulu Bantu that two vowels can never stand side-by-side in the same word, without a semi-vowel (*w* or *y*) uniting them together. Now, Zulu Locative forms (always, of course, beginning with a vowel) frequently assume certain modifying prefixes (also always ending in a vowel). But here, strangely, the connecting copula is never a semi-vowel (*w* or *y*), but always an *s*. How did this come about? Perhaps it is another 'survival' from the Negro mother-tongue, or, alternatively, it may be a natural product of the common Negro-Bantu speech-mentality. Because we find the selfsame copulative *s* also there in Negroland; for instance, in

the Central Sudanese Maba, where we get *Torembo* (camel), -ang (of); united, *Torembo-s-ang* (camel-of, i.e. of-the-camel); just as we get in Zulu, *umFana wa-s-esiKoleni* (a-boy of-at-the-school, i.e. a-school-boy).

The Adverbial affixes, -na and -ya - These particles are attached in Zulu to the Distinguishing and Demonstrative Adjectives (or Pronouns), and perhaps also to the Personal Pronouns.

The normal Zulu root expressing 'here' is *La* (as in *La*, *La-pá*, here). But the Distinguishing Adjectives sometimes take a suffixal -na, which also seems to signify 'here'; e.g. *Lo umFana*, this boy (simply), *Le iNja*, this dog (simply), but *umFana Lo-na*, boy this-here, *iNja Le-na*, dog this-here. The same suffix, -na appears again in the Personal Pronouns; thus, *Mina*, I, *We-na*, thou, *Ye-na*, he, may really, to the Native, convey the idea of 'I-here' or 'this-I', 'thou-here' or 'this-thou', 'he-here' or 'this-he'. Of course, this na may quite possibly be nothing more than a transformation of *la* (here), or vice versa, since, in Bantu, l and n are interchangeable sounds. Anyway, a particle so often recurring must have some underlying signification. In Nigerian Nupe and Hausa the same particle, na (or nan), exists, and there too expresses 'this'. Perhaps in this common 'Distinguishing' particle may lie another link uniting the Bantu and Negro languages.

We said that the Zulu Distinguishing Adjectives, *Lo*, *Le*, etc. (this), when assuming the extra suffix, -na, come to mean something like 'this-here'. But if, instead of -na, we substitute -ya, the meaning then becomes changed to 'that-there'; e.g. *iNja Le-na*, this-here dog, but *iNja Le-ya*, that-there dog. In the Nupe aforesaid, the change over from 'this' to 'that' is somewhat similar; for, while na there means 'this', 'that' is rendered by a particle, *ga*, with which the corresponding Zulu particle, *ya*, may possibly be related.

The second of the Nupe-Hausa particles (mentioned in the paragraph above), viz. *nan*, likewise meaning 'this', may elucidate matters in still another direction. In Zulu, besides the Distinguishing Adjectives, *Lo-na*, *Le-na*, etc., referred to above, and meaning simply 'this-here', there exists also a sort of nondescript part of speech or phrase-word, having a meaning at once Adverbial, Substantive and Demonstrative, all rolled into one; for instance, *Nangu umFana*, this-is, or here-is, the-boy; *Nantsi iNja*, this-is, or here-is, the-dog. It certainly does look as if these Zulu forms have some relationship with that Nupe-Hausa *nan*, 'this' (or perhaps 'here'). In that case, the real construction of these Zulu forms might be dissected as follows:- *Nan-g-u*, here-(is)-he, or this-(is)-he; *Nan-ts-i*, here-(is)-it, or this-(is)-it; *Nam-po* (for *Nan-bo*), here-(are)-they, or these-(are)-they.

The verbal Pronominal Prefix, *ngi* - The rule in Zulu is that the Pronominal Prefixes to verbs should be simply shorter forms of the corresponding Selfstanding Personal Pronouns. But it is rather puzzling to understand how the Zulu verbal prefix, *ngi* (I), for the 1st pers. sing., can have any relationship with the corresponding 1st pers. sing. Selfstanding Pronoun, *Mina* (I). Although the Sudano-Guinea languages cannot altogether explain matters, they can at any rate show us similar happenings up there. In several of those languages we find the verbal Pronominal Prefix to be some form of *mi* (I), while in others we find such verbal Pronominal Prefixes as *ngi*, *nga* and *ng-* (I), - the one lot resembling the Zulu Selfstanding Pronoun (*Mina*, I), the other resembling the Zulu Prefixal Pronoun (*ngi*, I). Thus, in the Sudan, we find - in *Manja*, *mi*, I; in *Zande*, *mi*, I; in *Muzuk*, *mu*, I; and in Guinea, we find - *Nupe*, *mi*, I; *Ga*, *mi*, I; *Tshi*, *mi*, I; *Efik*, *mi*, I; *Ewe*, *me*, I; *Yoruba*, *mo*, I; *Wolof*, *-ma*, I. All these resemble the Zulu Personal Pronoun, *Mi-na*, I. But a few languages in Guinea have the verbal Pronominal Prefix identical with that of Zulu, e.g. *Mende* (in Sierra Leone) has both *ngi* and *nga*, I; while the *Mandinka* (in Gambia) has *ng-* and *n-*, I.

The verb *To Be* (*uku-Ba*), and the verbal infix, *y a*. - The Present Indefinite tense-form in all Zulu verbs is simply a combination of a pronominal prefix and a verbal stem; thus, *ngi-Tanda*, I-love. From this tense, the Present Definite (or Progressive) is distinguished by the insertion between the two preceding elements of an infix, -ya-; thus, *ngi-ya-Tanda*, I-am-loving (progressive), or I-do-love (emphatic). Whence, and what, may this -ya- really be, and mean? We would submit that, most probably, it is nothing else than a transformation of the Zulu Substantive verb, *Ba* (be), and therefore conveys to the Native mind the idea of 'am', 'is' or 'are'. There is evidence enough in Zulu that b and y are interchangeable, as witness the following examples:- the phrases, *ku-ya-Be* *ku-Ti* (it-does-be it-happening, i.e. it is constantly happening), which is frequently heard as *ku-ya-Ye* *ku-Ti*; again, *ngi-Be* *ngi-Bona* (I-be I-seeing, i.e. I often see), is frequently changed to *ngi-Ye* *ngi-Bona*; *wa-B'-e-Ti* (he-was-thinking), often becomes spoken as *wa-Y'-e-Ti*. Why not, then, a change of an older Zulu *ngi-ba-Tanda* (I-be-loving) into a more modern *ngi-ya-Tanda*? Can, perchance, the Negro help us in the matter? We think it can. In the *Mfantsi* language (Gold Coast), the Substantive verb (which in Zulu Bantu is *Ba*) actually is *Ye* (be), e.g. *o-Ye Nyimpa*, he-is a-man. In Nigerian *Yoruba* too, a verbal prefix, -ya-, appears, which (in meaning, anyway) corresponds with 'be', e.g. *o-ya-Di*, he-is-being-dumb (from *Di*, be-dumb), where the -ya- is said to express 'a continuous state'. Indeed, throughout the Guinea tongues, the construction of the Present Definite (or Progressive) tense follows very

closely that of Zulu Bantu; although the actual tense-signs employed may differ considerably. Here are some examples:-

Zulu.	ng i - y a - T á n d a ,	I-am-loving
Mende.	ng a - lo - T e w e - m a ,	I-am-cutting
Zande.	mi - n a - M a n g a ,	I-am-doing
Ewe.	me - Y i - n a ,	I-going-am
Temne.	i - y i - B o t h a r ,	I-am-loving
Muzuk.	ma - n g a i - H a l a ,	I-am-going
Yoruba	e m i - n (i) D z e ,	I-am-eating
Ga.	mi - n (i) - K a ,	I-am-speaking
Ibo	m - n (a) - E n y e ,	I-am-giving

It will be noticed that, while the Guinea Temne (with its *y i* infix) approaches closely to the Zulu Bantu (with its *y a* infix), most other Negro tongues have *a n i* or *na*; which form of infix, too, is found in Bantu, e.g. in Swahili, where the infix, *-na-*, takes the place of the Zulu infix, *-y a-*; thus,

Swah. tu-ná-Penda, we-are-loving
Zulu si-ya-Tánda, we-are-loving

But whatever form the Negro infix may take, they all of them, (at least, so say the local Grammars) stand for the local Substantive verb, 'to be': which statement, however, may be a mere assumption. Yet who knows? In the Nigerian Nupe, for instance, as Present-Progressive infix, we find a particle, *re* (or *e*), having exactly the same significance as the Zulu Bantu *y a*, viz. that of an action 'at present continuing', or 'habitually done'; thus, *mi - re - Da* (*I-am-going*, or *I-customarily-go*). But this Nupe *re* does no more resemble the Nupe Substantive verb (viz. *Da*, *be*), than does the Zulu *y a* resemble the Zulu Substantive verb (viz. *Ba*, *be*). And yet, in the Temne speech (of Sierra Leone), *Ri* actually is the Temne Substantive verb. And, stranger still, this *Ri* (as Substantive verb) is common, along with its correlate, *Li*, all over Bantuland, despite its wide difference from the Zulu Bantu *Ba* (*be*); thus, Herero, *Ri*, *be*; Nyanja, *Ri* and *Li*, *be*; Swahili, *Li*, *be*; and so on. So that the Nigerian Nupe *R e* may, after all, be 'B e', just as the Zulu *y a* may be *B a*.

When, then, the meaning is one of simple 'action', the Relative assumes the Present-Indefinite form (viz. o-Tánda, without -yo); but when the meaning intended is one of a 'state' (of 'being,' or of 'habitual or continued doing'), then the Relative assumes the Present-Definite form (viz. o-Tánda-yo, with -yo - the Relative form corresponding with u-y-a-Tánda of the Affirmative Mode). It follows from this, that the Zulu Relative with -yo can, or indeed must, be used only when a 'participial' or 'adjectival' sense is to be understood; thus, abaNtu abaNtu abavúma ukusebendza, the-persons who-agree (action) to-work, but abaNtu abaNtu abavúmayo ka-ba-Sukume, the-persons who-are-agreeing (i.e. are willing - state) may-they-stand-up. Of course, this 'participializing' of the meaning of the Zulu verb with -yo (in Zulu, and with -ing in English) needs no supporting evidence from the Negro tongues. All the same, one may note that, in the Negro Wolof, a 'participial' sense is given to a verbal stem by the addition thereto of a suffixal -ye; thus, Wolof, Sanga, bathe, and Sanga-ye, bathing. What exactly may be the idea underlying this particle, ye, in Wolof, we do not know; but we know that elsewhere in Negroland (e.g. in the Guinea Mfantze) Ye is the Substantive verb ('be'). It is the Substantive verb also in the neighbouring Ga; and there, under certain circumstances, it actually becomes changed to Yo. So that, in a round-about way, the Wolof 'participializing' suffix, -ye, may after all have some distant relationship with the Zulu 'participializing' -yo.

The Zulu Perfect-tense suffix, -ile - The Perfect tense in Zulu Bantu is formed by attaching to the verbal stem a suffix, -ile. The Negro Temne forms its Past tense - both Perfect and Past are part-time tenses - by attaching to the verb-stem a suffix, -ri; thus,

Zul. u - BÁla (he-writes) u - BÁl - ile (he-written-has)
 Tem. o - Gbal (he-writes) o - Gbal - ri (he-wrote)
 It may be mentioned further that the Sudanese Muzuk also forms its

Perfect with a suffix, -li; thus, Muz. a-Dara-li (Zul. u-Tānd-ile), he-loved-has. It does not need much imagination to see that this Bantu -ile and this Negro -li and -ri are all related particles, seeing that both in Negro and in Bantu l and r are interchangeable sounds. But whether this present r i, li and ile are also related to the Substantive verbs, Ri and Li (already referred to), is a matter for separate investigation.

The Potential Mood-sign, -ng a-. - The Zulu Potential Mood is commonly constructed (as also in Bantu Nyanja, etc.) by the insertion into the Pres. Indic. (or other) form of an infix, -ng a- (signifying 'can', 'may', etc.); thus, Zulu, ngi-Ya, I-go; ngi-nga-Ya, I-can-(or may)-go. The Nigerian Nupe has practically the same infix, employed for the same purpose; thus, Nupe, mi-Da, I-go; n-ga-Da-wo, I-can-go.

The Precative prefix, ma-. - The Zulu Precative is formed by prefixing ma- (or ka-, or a-, all suggesting 'may' or 'let') to the regular Pres. Subjunctive form; thus, ngi-Tūle, I-be-silent; ma-ngi-Tūle, let-me-be-silent. A possible relative of this Bantu 'precative' may exist in the Nigerian Yoruba infix, -ma-, said (by the Grammars) to signify 'wishing', e.g. emi-ma-Lo, I-should-like-to-go, in other words 'may I go', 'let me go'.

The verbal particle, De - There is, in Zulu, an anomalous particle, De, which appears to be a sole surviving fragment of some ancient now obsolete verb; thus, ngi-De ngi-m-Bona, usually understood by Europeans as meaning 'I-occasionally (or, perhaps, often) I-seeing-him'. Now, in the Nigerian Yoruba there still exists in common use a verb, Di, which is said (by the Grammars) to be a form of the verb, 'to-be': we may remark that these Yoruba Grammars give us no less than 10 different particles, all of which are stated to be variations of the verb, 'to-be'! The precise meaning of this particular variety of the Substantive verb is given as 'to-get-to-be', 'to-become'. Since this kind of interpretation would also fairly fit the Zulu De (thus, ngi-De ngi-m-Bona, I-get-to-be I-him-seeing, i.e. occasionally, now-and-then), it may well be that the two particles, Bantu De and Negro Di, are related. The Nigerian Nupe Da ('be', in the sense of 'existing') may also be a member of the same family.

The Substantive-verb infixes, -y i, and -s i-. - Although y i and s i do not appear anywhere in the regular conjugation of the Zulu verb, 'to-be', they nevertheless, both of them, appear always and only in positions, in which (to us Europeans) they can convey no other meaning than that of the Substantive verb. The Zulu Grammars usually describe them as mere meaningless copulas. But let us take the part-

icle, y i, as it occurs in an example. Thus,

Zulu, ngi-yi-Lo (iliSela) ku-yi-Bo (abeLungu)
I-(am)-one (a-thief). it-(is)-they (the-Whitemen).

May this y i be, once more, a still surviving fragment of some obsolete form of speech? Anyway, the Nigerian Nupe employs identically the same particle, y i, and for identically the same purpose. But there (so the Grammars tell us) the particle is the local verb, 'to-be', not a mere copula; thus,

Nupe. Nana y i Kata mi
this is house my

May it not, in reality, be the same in Bantu Zulu? We already know that in many Bantu languages the Substantive verb takes the form, at any rate, of Li ('be').

Returning now once more to the Zulu - whenever in that language the above example, 'I-am-it, a-thief', is to be given a Negative sense, then (say the Grammars), after having first placed the negative indicator, a- (or ka-), at the beginning of the phrase, we must next change the particle, -y i-, into another particle, -s i-, which, again, they describe as a mere meaningless copula. But, if so, why any change at all? - as a matter of fact, many Zulu speakers do not make the change, using -y i- indiscriminately in both cases. Yet, strangely, even these never use the -s i- save only in negative phrases. Why is this? Here are the above Zulu examples, as they usually appear in the Negative:-

Zulu. a-ngi-si-lo (iliSela) a-ku-si-Bo (abeLungu)
not-I(am)-one (a-thief) not-it-(is)-they (the-Whitemen)

Before proceeding, we should mention that it is not in Zulu only (among Bantu languages) that this particle, s i, appears. It is the regular Negative indicator in the conjugation of the verb in Swahili, Nyanja and other tongues. This fact leads us to re-state our question as follows:- Is this Bantu particle, s i, wholly and solely a negative verbal indicator (as it certainly is in Swahili and Nyanja); or, does it convey a dual notion, combining at once the sense of 'be' and of 'not' (as it appears to do in Zulu)? Turning as usual to the Negro for enlightenment, we shall discover that in the Banda (S. Sudan) Se, and in the Hausa (Nigeria) T se, both denote simply 'be'; that in the Logone (Shari region), sa is 'not'; that in Songhai (W. Sudan), s i is 'not'; and that in Yoruba (S. Nigeria), S i - say the Grammars - is 'a form of the verb, to be, denoting "existence in a place", which is used only in negative phrases'; thus,

Yoruba ko-si-Owo
not-is-there-money (=there is no money)

And yet at the same time the Grammars add, that one single solitary instance does exist in Yoruba, where s i is used in an affirmative, not a negative, sense, namely -

Yoruba o-si-Ngkang
it-is-something (=there is something the matter)

Unable to unravel the tangle, we must leave it at that.

The 'dummy' verb, *uku Ti* - The weirdest element in Zulu speech is surely its verb, *uku Ti*, which, without any clear and definite inherent meaning of its own (or rather, perhaps, one should say, possessing any and every meaning one cares to give it, most commonly that of 'think', 'say', or 'do'), serves, so constantly and so conveniently, so many useful purposes. That it should occur also in other Bantu languages (e.g. the Nyanja, Ganda, etc.) is only what one might naturally expect; but that it should be found also in the Hamito-Nilotic Bari (Upper Nile) is indeed surprising. Yet there it is in daily use as an 'unconjugatable defective' verb, *D i*, expressing, exactly like the Bantu verb, *Ti*, the meaning of 'say, think, do-as-if'; thus,

Bari.	nan- <i>Di</i> ,	Baba, do-, etc.
Zulu.	<i>ngi-Ti</i> ,	Baba, <i>u-</i> , etc.
I-think,		father, you, etc.

As we close this chapter of notes on some of the, otherwise inexplicable, problems that puzzle every student of the Zulu and other Bantu languages, with the conviction that herein we have adduced still further arguments proving our contention that both Negro (Sudano-Guinea) and Bantu speech had, fundamentally, one same origin, namely, in the common Mother-tongue of the race.

Chapter 15

THE PROBLEM OF THE COMELIER BANTU BLENDS

It is a fact that the Eastern Bantu possess in general finer facial features than do the Negroes of the Sudan; and that fact has led some to account for it by assuming a different origin for the Bantu. But their error has been in their having confused a later 'hybridization' with 'origins'; for these finer traits are by no means conspicuous among the Central and Western Bantu, who are more akin to the Sudanese and Guinea Negroes.

It is, then, pretty certain, from the early history of their particular part of Africa; from the proximity in their immediate vicinity of many foreign peoples of Hamitic origin; and from, as said, the actual presence among them of many individuals exhibiting faces and physique manifestly moulded on a more comely model, that the blood of the Bantu Negroes inhabiting the countries adjacent to the Indian Ocean, and for some distance inland, is no longer entirely and universally pure. Ancient records tell us of all sorts of strange visitors having appeared from beyond the seas, to wander about and even temporarily settle in those parts during the last 2,000 to 3,000 years; and most assuredly they did not do so without leaving something of their seed behind.

The story of Eastern Africa is as colourful and enchanting as it that of any other part of the Orient, delighting us with tales of exotic adventure and romance, all played within a background showing glorious visions of Argonauts and Arabian Nights. Phoenician mariners, Arabian sultans, Persian merchants, Roman copper-miners, enigmatic Zimbabwe gold-diggers, Chinese junksmen and Hebrew pedlars, all flit by across this East African stage, enrapturing us (if we be but endowed with the light of an imagination) with their fascinating play. Not ours is to today to tell all that lovely tale; but we may lead the cast across the stage, and leave our readers to visualize the romance for themselves, and to conceive the enduring consequences it must have left upon the Eastern Bantu people.

And precisely those consequences is it that have led to that false conclusion, drawn by some, that these more delicate features, these straight, even aquiline, noses, occasionally noticed amongst the coarser (but purer) Negro mass in Eastern Bantuland, betoken for

them a distinct, non-Negro, racial origin. On the contrary, the very fact that these finer traits are adventitious, demonstrates at once that they are not distinctive of or inherent in the race. They have nothing to do with origins. They are exceptional, not universal; later embellishments added to the ancient structure. So, while granting that into the coarser Negro-Bantu body various tiny streams of finer alien blood have been here and there, and from time to time, infused, we still contend, first, that the Bantu people, as such, were already (perhaps for thousands of years before) in actual being; and, secondly, that the foreign intermixture never sufficed to modify anything more than a tiny fraction of the whole, leaving its mark, in lighter colour, more pleasing face, and perhaps, in some slight degree, a superior intelligence and culture, solely on the favoured few - individuals at first, then whole families, and finally even clans.

The Ancient Egyptians had possessed riverine boats (seen depicted on their pottery) as far back as 4,000 B.C., and sea-going craft (as pictured in Sahure's tomb) from about 2,600 B.C. (1) But, as a people, they were essentially a nation of landlubbers, and their sea-craft kept itself strictly within the safer waters of the Syrian and Red Sea littoral. Not for them were deep-sea enterprises, and no semblance of an *Odyssey* figures in their history. They conveyed their merchandise as far as the Bab-el-Mandeb, but no further; and there, at the port of Adulé, they handed the goods over to the more adventurous Phoenicians and Arabs. (2) But as riverine sailors, the Egyptians were thoroughly competent, and their history, throughout thousands of years, teems with accounts of journeys and expeditions, martial and commercial, up the Nile and into the countries of the Negroes thereabouts. Of the great mass-desertion of the army of Psammeticus and its final settlement right in the heart of Negroland, we have already written (p. 132). All which must, without a doubt, have led to very considerable sexual intermixture of the two races, with its natural consequences on the physique and culture of the Negro peoples thereabouts. Who these latter were, we know not; but they may even have been the ancestors of the Bantu!

So, when ships were sent by pharaoh Sahure (c. 2,600 B.C.) to the 'land of Punt' and brought back 'fragment woods, myrrh, resin ... ebony, ivory, green gold, eye cosmetics, apes, monkeys, dogs, panther skins, Natives and their children', (3) we may safely assume that those ships were at any rate manned by Phoenicians - unless perchance this 'land of Punt' was, as some believe, (4) no further away than modern Somaliland - just as were, in later times, the fleet of Hiram, despatched by Solomon to Ophir (c. 992 - 952 B.C. - I. Kings, 9-28), and that sent by the Egyptian pharaoh Necho on a general exploratory tour round Africa (c. 610 B.C.) (5).

Thus was it, that the first foreigners ever to pass down the East

African coast within the historical period, were the ancient Phoenicians. Despite what Myres says, (6) that "until the close of the Hyksos period about 1,500 B.C., we have no history of Phoenicia", there seem good grounds for believing that the Phoenicians themselves were intensely active long before then. True to the Semitic tradition ever since, the Phoenicians then lived and searched the world - for gold. They it was who first introduced that metal to the Egyptians; and the Egyptians were using gold for making beads already in pre-dynastic times, which, according to the chronology of Meyer of Berlin, would be near 4,000 B.C., or to that of Petrie, near 6,000 B.C. Horace, Agathacides, Ezekiel, Assyrian inscriptions of the time of Tiglath Pileser (733 B.C.), Sargon (722-705 B.C.) and others, all speak of Phoenicians and Arabs as the purveyors of their gold and their imported treasures. (7) How and where the Phoenicians themselves first learned of gold, none now can tell. Nor where they got it; for the location of Ophir and Punt was a closely guarded trade-secret, which died with its owners; though the general opinion nowadays is that the place, or places, were in Africa, some think about Somaliland, others at Sofala. The only other conceivable sources would be Arabia and India. But Bent, (8) who knew the country well from personal exploration, says "there is little, if any, gold to be found in Arabia itself" - though indications thereof have been more recently reported. And as for India, he says, (9) "India has never furnished large quantities of gold to the commercial world".

It was these Phoenicians, then, who scoured the Indian main in search of hidden treasure. They knew this Indian main; none better; for it was on its shores, there by the 'red sea' (supposedly the Persian Gulf), that they were born. (10) Lagash, thereabouts, was reputedly a 'Sumerian' port (4,000-3,000 B.C.); but these Sumerians appear to have been no more 'sea-minded' than were the Egyptians. This Lagash, moreover, was, as history declares, the great Sumerian art-centre; and that it came to be located on the sea-coast was probably just for the better convenience of trade and transport, because the particular stone and precious metals they needed for art purposes had all to be imported from abroad. But the actual trade and transport were more probably in Phoenician and Arab hands than in their own, they who made the place a 'Sumerian' sea-port.

In course, of time, with true 'Semitic' instinct for the better market - or was it, with the decline of Sumer? - the Phoenician mariner discovered Egypt. So he followed the shekels and, as Herodotus relates, went away to live in Syria, where on the shores of the Mediterranean, he built himself a town at Tyre, somewhere about 2,756 B.C. Henceforth he managed the maritime trade to East and West and South for Egypt - and for himself. By 600 B.C., says Sayce, he had reached the northwest coast of India in the East (and long before that, one may well believe), and probably as far as Britain in the West.

But what of the South? For there it is that our present interest

lies. As already mentioned, it was at this period (610 B.C.) that the pharaoh Necho "sent to sea a number of ships manned by Phoenicians. The Phoenicians took their departure from Egypt by way of the Erythraean Sea, and so sailed into the Southern ocean. When autumn came, they went ashore wherever they might happen to be, and, having sown a tract of land with corn, waited until the grain was fit to cut. Thus it came to pass that two whole years went by, and it was not till the third year that they doubled the Pillars of Hercules and made good their voyage home". (11) And how, think you, may these virile mariners - with, then as still 'a wife in every port' - have whiled away those weary months watching the grain a-ripening? True, the East African coast was not as populous then as now; still, some humans may have been thereabouts; and their half-caste offspring later on become ingredients in the making of the Bantu pie; though we think the chance was small.

To the Phoenicians, the Dravidian Indians were a close second in the race for earliest maritime honours. Their record is of quite respectable age, though hardly so hoary ancient as that of Egypt and Phoenicia. According to the Rigveda, it was the founders of the Tur-vasu mountain-race of Malli who (so far as local tradition knew) were first to learn the art of navigation in boats made from the timber of their river-forests, and who first ventured on the sea, even unto Eridu (Sumer) and Egypt. (12) Indeed, so renowned were they for skill and enterprise at sea, that the Mahabharata (c. 350 B.C.) names the sea their castle and their home. (13) Precisely when all this may have been, nobody quite knows; for the date of the Vedas is as nebulous as is the location of Punt; though it is generally supposed to lie somewhere between 1,500 and 600 B.C. During all that period anyway, these Dravidians were sailing about the Indian Ocean. (14)

About the beginning of the 7th Century B.C., their ships were ranging as far as Babylonia, in the time of Nabonidus. As the centuries progressed, Indian settlements arose, not only in Babylonia, but also in Arabia and East Africa, as well as in China (15). Central emporia for the exchange of merchandise were established, already before the 2nd century after Christ, at Malacca, Malabar, Somalia and elsewhere.

With their feet already well planted on African dry-land, it did not take long before these Indian adventurers were roaming abroad on the African continent. Their Sanskrit Puranas are thought to have been written between 1,000 and 1,700 years ago; and yet it looks as though those Indian historians were better acquainted with the interior of Africa than we were ourselves prior to the explorations of Burton, Speke and Grant almost within our own lifetime. The writers of the Puranas were able to locate the sources of the Nile 1,000 years before Capt. Speke 'discovered' them for us in 1858! It is also a rather surprising coincidence to find them placing 'Mountains of the Moon' exactly where a Bantu tribe named after the 'moon', Mwezi, viz.

the w a - N y a - M w e z i , is actually today in occupation. Further, the Puranas tell us that the Nile rises at 'Amara'; and Amara is even today the name of a large river, not far away, in the south-western corner of Abyssinia; while another river with a similar name, the Mara Dabagh, actually flows into the Victoria Nyanza on its eastern side.

From all this it almost looks as though here is proof that our Bantu were already at that time in occupation of parts of Eastern Africa, and, further, that this may be the earliest historical reference to them and of any contact between them and Caucasian man. (16)

Grandidier (17) asserts that in medieval times Indians were wont to visit Madagascar, and from Schoff (18) we learn that Indian traders went from the Malabar coast to Mozambique, where they had agents who generally resided there for seven or eight years. Along the East African coast, opposite the Zanzibar islands, stand ruins of ancient towns (later destroyed by invading Galas), where Indian, as well as Persian and Arabian, merchants are thought once (c. 1,300 A.D.) to have been settled. (19) The botanist, Schweinfurth, (20) on botanical evidence alone, long ago published his opinion that many of the commonest Negro-Bantu food-plants were originally introduced from India. Linguistic evidence often seems to support this view. What the earlier Bantu may have lived on, we cannot surmise. If as seems (not a certainty, but a possibility) their millets, their eleusine (Zulu ū Poko) their sesamum (Z. ū Donqa), and their colocasia (Z. ū Dumbi), came from India, and their later maize, sweet-potatoes and ground-nuts from America, there was hardly anything else left for the 'vegetarians' to live upon. But perhaps (as were also possible) the race grew up on its cattle (milk and meat), as some African tribes (e.g. the Herero Bantu and the Masai Nilotics) still largely do; though, personally, we should like to believe that the millets at any rate were indigenous to Africa.

Before the introduction of maize by the Portuguese, the sorghum millet (Z. am a Bele), the spiked millet (Z. u Nyawot!), the eleusine coracana grain (Z. ū Poko) and the sesamum grain (Z. ū Donqa) were the principal grain-foods of the Zulu Bantu, and probably too of most other Bantu peoples. Curious is it now to find that precisely these were the principal grain-foods also of the early Indians. The sorghum millet the Indians called j e w a r or j o w a r i ; and you will note how practically identical is this name with those of Bantu (e.g. Sutu, Jwala; Zulu, u T s h w a l a ; Chwana, b o J a l w a ; Congo, Gwalo) for the beer they brew from this selfsame plant. The Indians called the spiked millet, b a j r a ; and again how like the Libyan Fula name, B a i r i , and the Zulu Bantu i Bele , for sorghum millet, and the Nilotc Kavirondo name, o Bele , for 'a man rich in sorghum grain'. Another millet (the panicum miliaceum) the Indians called w a r i ; and this too is cultivated in the more northern regions of Negroland, being called by the East African Nika Bantu, m a W e l e ,

and by the Sudanese Adamawa, Maiwari. All which tells us, less ambiguously than any oracle, how well the ancient Indians knew this Africa, and how deeply Africa is indebted to them. But when at last they bid Africa farewell, we may be sure they went away with their comely features well impressed on many an African face.

During the Greek domination of Egypt under the Ptolemies (323-205 B.C.), a regular sea-trade was maintained between that country and India; so much so that a Greek trading colony was established near Bombay. The east coast of Africa too had an especially strong lure for Ptolemy II (285-247 B.C.), who encouraged the Alexandrian merchants to ply for the products of that wonderland. That they acted on his advice is certain, because coins of his own reign, as well as those of his predecessor and successor, have actually been dug up in Pondoland, South Africa (see below), as well as several other Graeco-Indian specimens (dating from 120 B.C. onwards) found by Dr. Carl Peters among the Inyanga ruins in Southern Rhodesia. (21) Of course, it were quite possible that all or many of these Greek coins were really imported into Africa by early Arabs. All the same, it is important to note that another Ptolemy, the Alexandrian geographer, states that the Greek traders of Rhapta (which is supposed to have been somewhere about modern Bagamoyo or Kilwa) were wont to organize hunting expeditions into the African interior in search of ivory, and that they reached so far inland as to meet with two large lakes and snow-covered mountains; which almost suggests that Rhapta may have been somewhat further north than just said. However, these great Central African lakes, as well as the Pygmies dwelling thereabouts, were well-known in Greece a century still earlier, as Aristotle testifies. (22)

Then came the Romans, who swept the floor clean of Greeks and otherwise, to the expansion of their own sway over much of Africa and Asia. Under the new flag, the ancient sea-trade in the Orient flourished gloriously as ever, and a Roman trading head-quarters was established near Mirjee, in India. "During the period of Roman supremacy," says Wilson, (23) "and when she held the first place in the Eastern seas, the Red Sea route was the main channel of communication between West and East, and remained so until the decline of this empire, in the early part of the sixth century A.D."

Meanwhile, throughout those centuries, many adventurous Romans were busy traversing Eastern Bantuland, right to its extremity at the Cape (unless, as would seem quite probable, the more commercially minded Arabs did the travelling for them), dropping little oddments of their impedimenta, as they went, to tell us of their former presence there, two thousand years later. About the year 1894 it was that Thomas Cook, delving 10 feet below the surface at Fort Grosvenor, in Pondoland, lighted on 28 bronze coins all in a heap, of which 8

proved decipherable. The numismatist of the British Museum, at that time Mr. G. F. Hall, to whom they were submitted, writing in the "Classical Review (1898)", described the legible specimens as in part Greek Ptolemaic, in part Roman. The three Greek coins, he said, had been minted at Alexandria under the Egyptian Ptolemies I, II and IV, between the years 304 and 204 B.C. Two of these are inscribed with the head of Zeus (god of the sun), and in size are 1 and 1.15 inches respectively. The remainder were Roman specimens, all of the period immediately following the reform of Diocletian, that is to say, between the years 296 and 313 A.D. One bears the head of Maximianus I; another, that of Galeria Valeria, wife of Maximianus II, with Venus on the reverse holding an apple in her right hand and raising her veil with the left. Two of the Roman coins were minted in Alexandria, two in Antioch, and two in Cyzicus (Sea of Marmora). It will be noted that there is a difference in date of some 500 years between the Greek and Roman specimens, and yet all were found buried together 10 feet beneath the present surface. What purpose, one may ask, could there have been for carrying about the African wilds these ancient coins already 500 years out of date? Perhaps, in those days, money never aged; whatever its origin, whatever its date, it was always good for its face, or at any rate its metal, value. And here perhaps was the accumulated savings of some ill-starred wanderer, whose wealth could never save him from famine, disease, or the Bushman's arrow.

Sinking a hole, some years later, in the yard attached to his home (114 West Street, Durban), Mr. F. T. Irvine dug up another of these Diocletian coins, reputedly minted (?) about 288 A.D., bearing on the obverse a bust of the emperor, and on the reverse an eagle facing left (not right, as on other similar specimens) with a wreath in its mouth, the letters, L E, standing in the field.

Mr. Hall, in his article in the "Classical Review" referred to above, alludes to still another Roman copper coin of the Constantine period (306-337 A.D.) unearthed "in the same part of the world" (i.e. South Eastern Africa) in 1897. Now, it is known that in the time of Constantine the Great there was great trade being carried on with India by the Romans, a great annual fair for the exchange of Indian, Chinese and other exotic wares being held at Batne, thought to have been eastward of the river, Euphrates (? the modern 'Batina' country on the Gulf of Oman).

We may now ask ourselves: What may these Roman adventurers (assuming that they were Romans, and not Arabs) marching about the South African veld in this strange fashion, really have been seeking? Was it elephants' tusks? Was it 'Black-ivory' slaves? Or Zimbabwe gold? Perhaps all that, and more; for may-be Sir Flinders Petrie struck the nail right on the head when he suggested that some, if not all, of the copper employed in building the cupolas and domes of the sixth-century church of St. Constantine at Constantinople (and, if that,

probably many more before and after) was mined in Southern Africa. One such ancient copper-mine was discovered some years back at Messina, in the Transvaal, and from it Mr. Chambers drew out a broken pot, and from the pot, a number of old glass beads; upon examining which, Sir Flinders declared them Roman, fashioned solely in the Eastern Roman empire during the 5th and 6th centuries A.D.

It is now conceded that the English people are something more than a mixture of Anglo-Saxon-British-Danish-Norman ingredients. It is averred that quite a large lump of Roman leaven was left behind, when the rest was taken home. May it have been likewise also here in Africa?

Following the conquest of Egypt by the Persians in 525 B.C., their soldiers were sent to garrison outposts as far as the Upper Nile, (24) which was hardly far enough (perhaps) for them to come into any contact with our Bantu. But skip another thousand years or more, and you will find the Persians, supported by convincing historical, ethnological and archaeological proof, permanently established on the East African coast. (25) On Patta Island, not far from Zanzibar, you will meet with a so-called 'Arab' people called *w aSiy u*, but claiming 'Persian' descent. Exactly opposite them, on the African mainland (notably at Gedi), you will stumble over ruined mosques, tombs, archways and pillars, announcing to you their exact age and ancestry through the presence there of Persian encaustic tiles, which bear upon their face the name of the founder and the date of the foundation of the buildings, some of the tiles having been stamped as far back as 1,300 A.D.

Other such ruins adorn the Somali coast, which Cruttenden attributes also to the Persians and to a similar date. From that, however, Sir Richard Burton(26) dissents, preferring to ascribe them to the Ottoman Turks, 'who, after the conquest of Aden by Sulayman Pasha in A.D. 1538, held Al-Yamen for about 100 years, and, as auxiliaries of the king of Adel, penetrated as far as Abyssinia. Traces of their architecture are found at Zayle and Harar, and, according to tradition, they possessed at Berberah a settlement called after their founder, Bunder Abbas."

That may have been so in Somaliland; but there is ample historical evidence, provided in the Arab chronicle mentioned on ahead that a colony of Persians really did migrate from their own country into East Africa soon after the year 900 A.D., and, in course of time, along with their Arab associates, established permanent towns at Kilwa, Lamu, Zanzibar and elsewhere, in which they continued to thrive and prosper for full 400 years. The Patta Island *w aSiy u* afore-mentioned are their still extant bastard offspring, and some of the mainland ruins remnants of their handiwork. Furthermore, for safe-keeping in Mombasa, they deposited divers coins of early Persian

dynasties, to be picked up by European colonists in these present times. (27)

In those early days of East African colonization, Persians and Arabs, it seems, divided the land and its sovereignty equally between them; indeed, it looks as though, at the commencement, and at any rate in the Zanzibar neighbourhood, the Persians were in the majority and ascendant, for the very name, *Zinj*, *Zenj* or *Zang*, by which East Africa at that period was universally known, is supposed to have been derived from the Persian (not Arabic) term for 'black', and the principal island thereabouts to have been christened by them (not by the Arabs) 'Zanzibar' (or something similar). However, as the Persian losses by natural decay were not replaced (as they were in the case of the Arabs) by new arrivals from the home-land, they gradually vanished from the scene and left the Arabs in sole possession. But, more than that, in all probability, they brought few of their own females with them (that is, unmarried girls capable of furnishing their harems), and so perforce had to seek their houris from local sources. That they did not die out without leaving their seed behind, the present population of Patta Island bears ample witness. And, for all we know, there may be still other '*w aSiy u*' elsewhere, unconscious of their ancestry.

Quite likely, too, a few Chinese were not entirely absent among the earlier East African colonists. The earliest forerunners of those famous English tea-clippers that raced from China to London in Victorian times, were the Indian, Persian and Arab dhows that leisurely coasted their way from Babylonia to China and back during the 7th century B.C. (28) By the 4th century B.C., there is already abundant evidence of a regular sea-trade between the Persian Gulf, India and the East. (29) By that time, the Eastern maritime commerce was almost wholly in the hands of the Arabs.

A thousand years later, these Arab dhows were still going strong, and during the Caliphate of Bagdad, they had already established a through line of traffic right away from Lisbon to Canton. (30) Now, the Chinese being themselves a pushful, industrious and daring people, well skilled in waterway travelling, one can hardly suppose that they remained for long mere idle spectators, while the Semites came and gathered in the shekels. It is pretty sure that ere long junk vied with dhow on the Afro-China route. The finding of Chinese coins at Mombasa (in East Africa), (31) dating between the years 713 and 1170 A.D., as well as others at Magadishu and Kilwa, (31) would support our supposition, and incidentally explain the 'Mongolian' touch one sometimes notices about Bantu eyes and cheek-bones. On the other hand, these coins may have been imported by Arab sailors; because, as their historian, Abu Zaid Hasan (c. 851 A.D.), relates, Chinese copper money was at that time current at Siraf, and Siraf was an important seaport (midway up the Persian Gulf, on its eastern side)

conveniently central for both African and Chinese traders. (33)

That the Chinese knew a great deal more than we about the wonders of inner Africa, is clear from the illuminating information contained in the Chinese encyclopaedias. (34) There "it is recorded that 'in the country of the Tsengu', in the South West Ocean, there is a bird called 'pheng', which in its flight eclipses the sun. It can swallow a camel, and its quills are used as water-casks." Was this the ostrich? Anyway, it seems to us that it not only eclipsed the sun, but eclipsed also Merolla's Congo cock, which had previously held the world record for marvellous behaviour. The story is so suggestive of the fragrance of Araby, that one may well suspect, it originally emanated from Siraf in the Persian Gulf, whence too the Persian 'land of Zenj or Zang' had been imported into China as the 'land of Tsengu'.

From among the debris in Zimbabwe-land (in Southern Rhodesia) a good deal of china-ware was collected by Bent and others. The latest fossicker there (1929) was Miss Caton-Thompson, (35) who writes: "The most closely datable thing we found, was a fragment of Celadon glaze of the Sung period, made in China between the tenth and thirteenth centuries A.D.", and hardly likely to have been left at Zimbabwe long after.

But of all the foreign types that visited East Africa in ancient and medieval times, the Arabs stand out as pre-eminent, both by reason of their long and continuous sojourn and extensive wanderings there, and of the fact that they alone bethought themselves of jotting down for posterity's enlightenment some meagre notes about the Native people, political events and general conditions there.

Sir A. T. Wilson (36) is of opinion that sea-going trade was already active along and around the Arabian peninsula (mainly then, we assume, in Phoenician and Indian bottoms - though the Arabs, with the keen trading instinct of their race, can hardly have remained for long mere passive onlookers), as early as the first half of the third millennium (say, about 2,600) before Christ. A clay tablet recently collected by Woolley at Ur - the Ur dynasty, according to King, (37) commenced about the year 2,400 B.C. - mentions copper and ivory as imports into Sumer, and manifestly these goods could have come by sea only from India or Africa. Schoff (38) says sea-trade became especially active around the Persian Gulf (and in which the local Arabs were pretty surely prominent) in the time of Nabonidus, during the 6th century B.C.; but by the latter part of the 4th century B.C., it appears that the Arabs had outrun all rivals, and were now rulers of the waves all the way from the Persian Gulf to the Far East. (39) Henceforward they remained the paramount sea-power in the Orient, till at length the Roman Empire extended its sway into Western Asia, and at the same time gained for itself the maritime supremacy in Afro-Indian waters.

The history of those Afro-Indian waters began in earnest with the writing of the *Periplus* of the Red Sea, a work formerly supposed

to have been written by the Greek, Arrian, but now more generally attributed to one, Basil, a Greek merchant of Alexandria, where he reputedly dwelt, towards the end of the first century after Christ. Two or three translations of the book have at various times appeared in English, one, for instance, by W. Vincent, entitled "Commerce and Navigation of the Ancients in the Indian Ocean," published in London, 1908; another, in recent years, by J. W. McCrindle, entitled "Commerce of the Erythraean Sea", Constable, London.

This *Periplus* may be regarded as Vol. 1 of the East African Travels series. It takes us down the coast as far as the furthest of the Arab trading settlements, at Rhapta, which it places as two days' sail beyond the island of Menuthias, which has been, very variously, identified as Pemba, Zanzibar, Mafia, and even Madagascar, the latter being the least favoured guess. Rhapta, then, may have lain somewhere in the region of Bagamoyo, the Rufiji mouth or Kilwa; and the time, you will remember, is the 1st century after Christ. The East African littoral as far as Rhapta is called Azania, a name certainly strongly suggestive of that other, and later, appellation, Zang, Zenj, Zinj, for the same region, but which is supposed to have been invented by the medieval Persians or Arabs. Alas! the author of *Periplus* tells us nothing whatever about the inhabitants of this land of Azania. But he does tell us (40) that the Sabaean king, Kharabit, in 35 A.D. was in possession of the east coast of Africa to an indefinite extent, and that the Arab settlement at Rhapta was subject to the sovereign of Maphartes, a dependency of Sabaean or Yemen. The furthest point of land along the East African coast known to the writer of *Periplus* was Prasum (obviously the Cape of Good Hope), at which point "the ocean curves towards sunset, and, stretching along the southern extremity of Ethiopia, Libya and Africa, amalgamates with the western sea."

The geographer, Ptolemy, another Alexandrian Greek, a century later (now the middle of the 2nd century after Christ) takes us a step further. He actually brings us to the land of Azania, but which he now calls Zingis - mark how we are gradually swinging round to the Zinj or Zang of later Arab times - which country, he says, reaches as far as Cape Prasum. But Ptolemy's Prasum is very different from the Prasum of the *Periplus*, being situated on the further side of a gulf-like, shoaly sea, and therefore supposed to have been about Cape Delgado (nearly 10 degrees south latitude, and midway between Zanzibar and Mozambique). Unhappily, Ptolemy too neglects to introduce us to the inhabitants of Zingisland, except that he tells us that from Rhapta to Prasum the land was occupied by Ethiopians, who (as we always expect to hear) were 'cannibals' Bantu, a maZimba - the earliest explicit statement that the Bantu were already in being there, the time being the 2nd century A.D.).

In due course the dominion of Egypt passed from the Greeks to the

Romans, and in due course the Eastern Roman Empire itself decayed and died. Seeing which, the neighbouring Abyssinians took the tide at its flood, and it carried them on to fortune. They invaded Yemen (Southern Arabia) and crowned themselves king of the country. In 601 A.D., the Himyarite sultan, indignant at such impudent robbery, appealed to the arm of the law, which happened to be the strong arm of Chosroes II, king of Persia. So effectively did that arm deal a mighty blow at the Abyssinians, that they scurried back home posthaste.

With the repressive incubus of Rome and Abyssinia removed, Arab spirits revivified, and a renaissance of maritime activity and enterprise followed. Once again they enjoyed unrestricted freedom on the seas, to roam secure and at pleasure about the Indian main and up and down the East African coast. But not yet was perfect peace at home. There, the Prophet had dropped the reins and ascended into the seventh heaven; which no sooner done, than his children commenced to indulge in family squabbles; then, in intertribal ructions. So that, a hundred years later (from about 739 A.D.), Africa began to loom large as a much-needed sanctuary for the worsted; and parties of battered and disgruntled Faithful reached there from time to time in search of security and peace. We have a suspicion, however, that they sadly abused the hospitality offered them by Africa; for already in 749 A.D. we are told that the armies of Bagdad consisted largely of Black men from Zinj! (41) And the African slave-trade started to flourish as never before.

At last there came, among the Arab fugitives, no less a personage than the great-grandson of the Prophet himself, Said, son of Hussein. When, long after, the Portuguese captured Kilwa from his descendants in 1505 A.D., they captured also an ancient document lying there, which told the whole sad story. Said, it seems, and Suleiman were chiefs in Oman by right divine, or otherwise. The neighbouring Governor of Irak, having greater faith in might than right, impiously attacked the progeny of the Prophet and, what was still more infamous, defeated them. Said accordingly beat a hasty retreat to El-Hasa-land (on the coast of the Persian Gulf), and there, along with a party of Persians, boarded three dhows and scuttled away to the land of Zingis, which they now called Zinj or Zang (East African Black-man's-land), safe sanctuary of the harassed and the blest. About the year 908 A.D., they founded their first permanent colonies in Africa, at Makdihu (or Mogdishu, or Magadihu, etc.) and Brava, on the Somali coast. (42) Thereafter followed Kilwa, Kilifu, Malindi, Lamu, and, about 1100 A.D., Mombasa. (43)

Henceforward the two races, Arabs and Persians, divided the African spoils quite amicably between them; for the settlement at Zanzibar, and presumably also elsewhere, was governed in turn by both. (44) From now onwards we constantly hear of the Zangs or Zinjs in the land; but precious little about them. Near the middle of the century (the 10th century A.D.), however, there arose an

Arab of Bagdad, Al-Masudi, one of the greatest early historians of his race, who sat him down and wrote the "Meadows of Gold and Mines of Gems", a translation of which exists in French, but none, regrettably, so far in English. Not more than would cover a single page therein is of any worth to us. All the same, little as it is, it brings us for the first time in history face to face with the living Bantu man, and is pregnant with suggestions.

The Zinjs (Zenjs or Zangs - all which are one, and all alike mean 'Bantu') are, we are informed, a people with full eyes, projecting lips, and flat noses. There is no mistake here about the race intended.

They live on bananas; but their principal food-stuff is sorghum (dhurah, or Kafir-corn) and Kafir-potatoes (Zulu, *TDumbi*); which latter Masudi calls *kalari*, and adds that they resemble the colocasia of Egypt and Syria, which indeed they really were. Even today, after the passage of a thousand years, the banana is still a staple food in Uganda and other northern parts of Bantuland; while, putting aside the maize of later importation, sorghum and colocasia are still chief articles of vegetable diet among East African tribes. The banana, we think, can hardly have been indigenous to Africa; and if, even in Masudi's time, it was already a staple Native food, it must have been introduced into Africa long before 900 A.D. Had the plant been brought to Africa by the Arabs, Masudi would probably have been aware of the fact, and have mentioned it. We conclude, therefore, that it must have come along with the early Indians, who knew their Africa well long before the date just mentioned.

They possess a great number of islands, where coconuts grow, which form another foodstuff among all the people of Zinj. All travellers will here recognize Zanzibar, Pemba and other palm-covered islands thereabouts.

They file their teeth; as do many Central African Bantu still.

They employ the ox as beast of burden, possessing neither horses, mules, nor camels. Though we know no East African tribe where pack-oxen are today a regular institution, oxen are sometimes (and may have been even more so in the past) used as 'riding-horses', Sutu and Xosa lads finding great fun in galloping over the veld on bullock-back.

Iron was their metal, and they used it also for ornaments, not gold or silver.

Their Chief was called *Waklimi*, and their 'god' *Maklanjalu*. Certainly the first looks more like a tribal than a personal name; for the initial particle, *wa-*, is a very common tribal prefix among the Bantu. But we recognize no tribe with a name like that today; after about ten generations, old tribal names were, in the old migratory times, apt to die out and become replaced by new.

You will observe that the symbol, *k1*, appears in both names. What sound exactly it was intended to represent, we cannot say; perhaps a guttural of some kind. The only Bantu sound we can compare

it with, is the Zulu-Xosa lateral sibilant l, represented in script by hl or dl (according as it is unvocalized or vocalized), the former sound resembling the English thl (with the th of 'thin'), and the latter the English thl (with the th of 'this'). The second name, that of Maklanjalu, is certainly very suggestive of the Zulu Mandlajalo, the 'Ever-Mighty'; although no such term exists in the Zulu speech of today.

The aforesaid Chief, Waklimi, commanded an army 300,000 strong, whose weapon was the long lance. The long lance is alright, being the universal Bantu arm even today; but such an army reminds rather of Hindenburg or Napoleon. Even 3,000 warriors must have formed a very mighty army in those days; and the number would more likely have been nearer 300. However, the story comes from Bagdad, the home of the fairy-tale.

Masudi concludes by conducting us to the then furthest Arab settlement to the South, now no longer called Rhapta, but "the country of Sofala (in modern Mozambique, East Africa), and of the Wak Wak, a country that produces gold in abundance, and other wonderful things. The climate there is hot and the soil fertile. It is there that the Zinjs (Blacks) have built their capital". Here we are plainly up against the Bantu and Zimbabwe (dealt with in the next chapter).

After relating how the Arabs of his time were wont to visit Sofala for the purpose of collecting gold and precious stones from the Natives, Masudi tells how certain Zinj tribes migrated down from the north not long before his time. No doubt there was a good deal of migratory movement about that period among the East African Bantu tribes.

The sailors of Oman, says Masudi, were mostly recruited from the Azd tribe, and they sailed as far south as the isle of Qanbalu. The weight of evidence would seem to show that Qanbalu was really Zanzibar (? Zangibalu). Wilson(45) believes it was Madagascar. This Qanbalu, we are informed, was even then inhabited by Moslems, and to it sailed the Persian merchants from Siraf(46) (on the eastern Persian Gulf). Now, at Siraf, as Abu Zaid Hasan tells us (c. 851 A.D.), Chinese copper money at that time was current, (47) and Chinese coins, dating between 713 and 1170 A.D., have actually been found, not in Madagascar, but about Mombasa and Magadishu in East Africa. Further, says Zaid, there are people at Oman who cross over to the islands that produce the coconut, (48) which islands Masudi explicitly declares were territory of the East Coast Zinjs; were therefore off the African mainland, not about Madagascar.

A little later than Masudi, Zaneddin Omar ibn l' Wardi, (49) writing of the Zinjs about the year 958 A.D., tells us that "their habitations extend from the extremity of the gulf to the 'lowland of gold' (Sofala 't il Dahab)", and remarks on a peculiarity of theirs, namely, that "they sharpen their teeth and polish them to a point". He goes on to say: "Sofala 't il Dahab adjoins the eastern border of the Zinjs. The

most remarkable produce of this country is its quantity of native gold, that is found in pieces of two or three meskalla, in spite of which the natives generally adorn their persons with ornaments of brass."

M. Renaudot(50) has translated the account of two Arabs, who, returning from China about 851 A.D., describe among the Zinjs what obviously corresponds with the izimBongi of the Zulus (professional shouters of the royal praises, the public tribal historians). They are said to have covered their bodies with leopard and monkey skins, and, carrying a staff in their hand, to go from place to place, just as they were wont to do in Zululand until recent times.

More than this, we do not find the Arab writers tell us, save that Ibn Bathuta, (51) remarks that the Kilwa Zinjs are very black; while Ibn Said, (52) writing in the middle of the 13th century, states that "the Zinjs have idols of stone and wood, covered with fish-oil. They have gold and iron utensils, and wear leopard skins. They have no horses." All which looks very like second-hand information, strongly coloured by fancy.

The earliest European traveller, we hear of, to make the East African tour, was at the same time the most world-famous, none other than that marvellous Venetian adventurer, Marco Polo (1254-1324 A.D.)(53) He must have reached there about the time that Ibn Said aforesaid was writing. He is said to have visited Magadishu, "an exceedingly large city", and Mombasa, likewise large, abounding in bananas, lemons and citrons, and of whose inhabitants he entertained a very high opinion, they being honest, religious and chaste.

In this general scramble for East African shekels, it were hardly conceivable that the Children of Israel, alias, the Jews, should have been absent. In so far as Madagascar is concerned, Grandidier(54) declares them to have been the very first to have arrived upon the scene. He says that "Flacourt, in 1657, and Martin, in 1668, found in those parts (Madagascar) a population apparently of Jewish descent, and whose ancestors were probably Jews from Yemen" - the country, you will remember, whence came those ancient Sabaeans to found Zimbabwe. One has, however, to exercise extreme caution in ascribing these 'apparently Jewish features' always to Jewish blood. At different times, we have read of Papuans, Bantu, American Indians, and even English, as being of 'Jewish' descent! We have here placed the Jews in the rear of the procession simply because it is of them we hear the least, whereas in point of date they may have been right in the van of the African invasion. For their unhappy fate has been that of universal dispersal, with its consequence of utter submergence among every crowd of Gentiles. So, just as among any multitude of nominally German, French, or Polish Gold-seekers a goodly proportion of Hebrews should always be assumed, so in like manner amongst those ancient adventurers historically described as Arabs or Persians, a fair percentage of Abraham's seed may safely be in-

cluded.

When, after the death, in 323 B.C., of the famous Greek Emperor, Alexander the Great, his empire was divided up among themselves by his more powerful generals, Seleucus arrogated to himself that portion which was in Asia, sometimes called Syria, though in reality extending from the Mediterranean shores to the confines of India. Of this Seleucidian kingdom, modern Syria and Palestine formed a part; and owing to the policy of Seleucus of importing Greeks from Europe, so as to ensure a commingling of his own race with his subject peoples, the whole Asiatic kingdom became gradually, in greater or lesser degree, hellenized. (55) The rule of Antiochus IV (Epiphanes) became, however, so intolerable to the Jews of Palestine, that they revolted, principally under the patriots, Judas and Simon Makkabi (166-136 B.C.); regained the freedom of their country (165 B.C.); and, four years later (161 B.C.), emulating the practice of the Phoenicians near by, struck their own copper coinage. Prior to this, Jewish 'money' had been, generally speaking, simply bullion (ingots, rings and such-like), though in Palestine the coins of Greece, Phoenicia and Rome were also current.

In the year 1898, at Mariannhill, some 12 miles inland from Durban, in Natal, in the process of certain excavation work, there was disclosed, embedded beneath a foot and a half of hard hillside soil on the virgin veld, a copper coin, slightly smaller than a farthing, bearing on the obverse the impression of a basket of branches between two citrons and surrounded by the words, in old Hebrew script, *She nath arba* (In the fourth year), and on the reverse, the impression of a chalice, with the words, *Lige 'ullath Zion* (of the redemption of Zion). Such coins may be seen in the British Museum, London, and a picture of one will be found in Rogers. (56) As no date appears on these coins, and as there were at least three different 'redemptions of Zion', three different dates have been assigned to them, but all within a range of about 300 years. The first so-called redemption was that which followed the revolt (above referred to) of Judas Makkabi against the tyranny of the Seleucid kings of Syria; and to this period the Mariannhill coin has been ascribed by some. The second was the deliverance achieved by Judas' brother, Simon, who finally completed the struggle for independence about the year 143 B.C., a year therefore known as 'the first of liberty', and who soon after struck a number of coins to celebrate the occasion; but these, we believe, were of silver. (57) Finally, about 132-135 A.D., the Jews, under Simon Bacochba, revolted against the Romans, whom having expelled from Jerusalem, he soon after struck a coin in jubilation; and it is to this mintage that the British Museum authorities attribute the Mariannhill coin. With them, the German numismatist, Reinach, is in agreement; but, as Rogers (58) observes, "the attribution of the early shekels is one of the most famous puzzles of Numismatic Science. The last word on this is far from being said."

The puzzle for us, however, is simply, who the roamer may have been who dropped this coin on the African veld, and so long ago that 1½ feet of soil could accumulate above it on a gentle hillside; and, secondly, for how long a period after any mintage might the coins have been carried about the world in the purses of ancient explorers and adventurers. We have no answer to the first question, save that we opine he was an Arab; to the second, we should reply: Probably for centuries - the coins probably being always worth their weight in metal, anyway.

Once upon a time, the *Himas* were wont to be the big noise in discussions on Bantu origins - especially when Sir Harry Johnston was present in the hall. Latterly, opinion concerning them has been revised and their pretensions reduced to more reasonable dimensions. At first, they appeared as actual part-progenitors of the Bantu sub-race; nowadays, however, rather as mere local, and comparatively recent, modifiers of that race.

These *Himas* are, in reality, exactly that which the Bantu have been supposed to be, namely, Hamiticized Negroes, or rather, Bantuized Hamites. In fact, they represent, within the Bantu field, the only certain example of a Hamito-Bantu cross.

But they have nothing whatever to do with Bantu origins. They intruded themselves into Bantuland comparatively recently - Haddon (59) suggests even so recently as the 16th century, though ourselves we should have expected a much earlier date - when the Bantu, as a Negro sub-race, had been for centuries, perhaps even for millenniums, already in existence.

If Haddon be right, these *Himas* can hardly be the modern offspring of Johnston's hypothetical 'guiding aristocracy of Hamitic origin' that, as he thought, somewhere about 300 B.C., led, out from their mother-land in the Sudan into the region of the Great Lakes, that moiety of the Negro race which later became the Bantu.

At the same time, it is quite probable that these modern *Himas* are responsible for a quite considerable amount of that finer, quasi-Hamitic, type, so noticeable among the East Central and Eastern Bantu. They are themselves entirely a pastoral people, viewing field-work with disdain; and are distributed everywhere from Uganda to Ruanda, generally as commoners amidst the Bantu mass, frequently as kings over Bantu tribes (e.g. the *Unyoro*), and sometimes collecting themselves together en masse as a tribe of their own (e.g. the *watusi*).

But what became of the original *Hima* language, seeing that all these people now speak pure Bantu? The only explanation we can think of, is that the original *Hima* intruders must have been a comparatively small body of Galas or similar Hamites, who allied themselves some centuries back with a much larger group of Bantu. Swamped by the greater numbers of these latter, the adopted aliens soon lost their own

language so completely that no perceptible trace of it ultimately remained within their speech. Indeed, it was simply the case of the Cape 'Fingoes' over again. Twenty thousand or so of the aboriginal Natives of Natal, with a language and culture peculiarly their own, were, at the beginning of last century, driven by the Zulu conqueror, Shaka, into old Kaffraria, inhabited by the Xosa Bantu, speaking an entirely different tongue. There these Natalian refugees scattered themselves amongst the thousands of Xosa kraals as subjects or menials, gradually adopting everywhere the speech and customs of the Xosa people, with the consequence that, among their offspring of today, hardly one word of their original language or any trace of their original culture, longer remains or is known to them.

As for the original Hima culture, we think it must have gone, for the most part, the way of their speech. So-called or so-considered Hima customs (many of which are identical with those in present vogue amongst the Zulus) are quite likely really Bantu customs, adopted by the Himas along with the Bantu speech.

Thus, to conclude our study of the origins of the Comelier Bantu Blends, it came about, long centuries, may-be even millenniums, after the Bantu, as such, had already been born, that divers foreign adventurers and intruders penetrated their domain and commingled their alien, mainly Caucasic, blood with that of the Negro.

To a much greater extent than any others, the Semitic Arabs and the Hamitic Himas were here involved, the former mostly along the East African littoral, the latter mainly in the north-east of the Bantu field. Add to this a modicum of Persian, Indian, and possibly Chinese and Jewish, blood - to say nothing of that of sundry European and Asiatic mariners shipwrecked along the coast in more recent centuries - and you will have those comelier features occasionally met with among the Eastern Bantu completely accounted for.

1. Elliott Smith, "Ships as Evidence", 22; "Influence of Anct. Egypt", 7, 8.
2. Bent, "Ruined Cities of Mashonaland", 226
3. Schoff, "The Ship, 'Tyre'", 24.
4. Maspero, "Dawn of Civilisation," 247
5. Herodotus, IV, 42
6. Myres, "Dawn of History," 145
7. Bent, "Ruined Cities of Mashonaland," 227
8. ib. ib.
9. Hall and Neal, "Ancient Ruins of Rhodesia."
10. Herodotus, VII. 89
11. ib. IV, 42; Müller, "Umsegelung Afrikas."
12. Hewitt, "Ruling Races of Prehistoric Times," essay III
13. Oldham, "The Sun and the Serpent", 53; Ell. Smith, "Ships as Evidence."

14. Schoff, "The Ship, 'Tyre'."
15. ib. ib.
16. "Asiatic Researches," III 1801; art. Lieut. Wilford; Speke, "Journal of Discovery of Source of Nile," 25-7
17. Grandidier, "Histoire Physique de Madagascar."
18. Schoff, "The Ship 'Tyre'."
19. Fitzgerald, "Travels on Coastlands of Brit. East Africa," 443
20. Schweinfurth, "Heart of Africa."
21. Peters, "Eldorado of the Ancients," 433, Append.
22. Aristotle, "Hist. Animal," VIII. 2
23. Wilson, "The Persian Gulf," 35
24. Herodotus, II. 126
25. Fitzgerald, "Travels on Coastlands of Brit. East Africa," 386, 443
26. Burton, "First Footsteps in East Africa," vol. 2. 83
27. Patterson, "Man-Eaters of Tsavo," 8
28. Schoff, "The Ship 'Tyre', " 24
29. Wilson, "The Persian Gulf," 35
30. Schoff, "The Ship, 'Tyre',", 24
31. MacQueen, "In Wildest Africa," 89; Patterson, "Man-Eaters of Tsavo," 8
32. Stigand, "Land of Zinj," 7 fn.
33. Wilson, "The Persian Gulf," 58
34. MacQueen, "In Wildest Africa," 89
35. "Jour. Africa Society," 29. p.136
36. Wilson, "The Persian Gulf," 28
37. King, "Hist. of Sumer and Akkad"
38. Schoff, "The Ship, 'Tyre', " 24
39. Wilson, "The Persian Gulf, 35
40. Bent, "Ruined Cities of Mashonaland," 224, 229
41. Stigand, "Land of Zinj", 7
42. Brode, "Tippoo Tib," 5, 77
43. MacQueen, "In Wildest Africa," 89
44. Brode, "Tippoo Tib," 2-6; MacQueen, "In Wildest Africa," 89
45. Wilson, "The Persian Gulf," 59
46. ib. ib.
47. ib. ib. 58
48. ib. ib. 59
49. Bent, "Ruined Cities of Mashonaland," 231
50. ib. ib.
51. Stigand, "Land of Zinj," 11.
52. ib. ib. 10
53. MacQueen, "In Wildest Africa," 90
54. Grandidier, "Histoire Physique de Madagascar."
55. Breasted, "Ancient Times," 445
56. Rogers, "Handy Guide to Jewish Coins," plate 1, right top corner

57. Rogers, "Handy Guide to Jewish Coins," 20-21
58. ib. ib. 3
59. Haddon, "Wandering of Peoples," 68-9

Chapter 16

THE MYSTERY OF ZIMBABWE UNVEILED

With the Zimbabwe ruins, enigmatic and mute, staring us in the face right there in the midst of Bantuland, it were folly to pass them by without considering whether or not they too might perchance have played some part in Bantu origins.

So we turn to those ruins and their story hoping for enlightenment, but encounter only other problems almost as mysterious as that we are asking them to solve.

Journeying inland from Sofala town on the East African coast, one passes through the breadth of Portuguese territory and enters British Southern Rhodesia. Ere long one finds oneself in the hub of an ancient world of gigantic buildings and seething industry, at a spot already world-famed as Zimbabwe, 18 miles south-east of Victoria village in Mashonaland.

After the Portuguese had commenced to colonize Mozambique in 1505 A.D., it was not long before reports reached them, probably through the Arab traders still settled there, about wondrous 'silver mines' away in the far interior, in the country of a people called Kalakas or Karangas, ruled by a potentate named Monomotapa.

It took those Portuguese 100 years and more to think the matter over; then to raise sufficient energy and courage to set out in search of this newer El Dorado. About the year 1630 they got there, and discovered that Monomotapa knew nothing whatever about any silver-mines, but did know that he himself was lord and owner of sundry gold-mines. Upon hearing which, the Portuguese at once made friends with Monomotapa, and suggested, and obtained, a 'treaty', whereby they secured for themselves a virtual monopoly of the mines, and the right to appoint within his realm a viceroy of their own, whose residence should be alongside his own in the royal kraal.(1)

Times then changed; and humanity with them! By the middle of the nineteenth century, neither East African Portuguese nor Rhodesian Natives knew aught more of that Monomotapa and his mines than did you or I. But, wrote T. Baines ("Gold Regions of S. Eastern Africa," pp. 2, 121): "About 1865, Mr. H. Hartley, while hunting in Matabili land, observed groups of ancient diggings, and . . . he invited Herr Carl Mauch to accompany him on his next trip; and in 1866, the then young and almost unknown traveller (Mauch) announced the discovery of a gold-field eighty miles in length by two or three miles in breadth.

In 1871, he (Mauch) passed Marabastadt . . . and proceeding north-east, achieved his crowning feat in the discovery of the long sought ruins of Zimbae, Zimbabye, or Mazimbae." Thereafter follows a description of the ruins, and, by-the-way, also a mention of one, "Adam Kinders, a hunter", cited by some (under the name of 'Renders') as the first discoverer of the ruins; though this seems to have been unknown to Baines personally, a man actually 'on the spot' at the time. Anyway, after the explorers, Bent, Hall and MacIver had later followed and completed their investigations, there remained little left to be discovered at Zimbabwe. All the same, 'it still gives one' (as the Germans have it) 'furiously to think'.

Here, there and everywhere throughout a piece of Africa, as Hall declares, 700 miles by 600 in extent, now known as Matebele and Mashona lands, countless heaps of ruins, some of cyclopean proportions, countless abandoned excavations, some bear 200 feet in depth; hillside terraced gardens; monoliths, towers and water-channels - lay strewn about over all the hills and valleys, like fallen tombstones of a race that was dead, mute survivals of a civilization decayed. All enquiries of the local Natives met with a blank stare. True, in 1505, when the Portuguese enquired, Monomotapa could tell them of the mines; for an alluvial gold-industry was still kept flickering there, encouraged by the Arabs on the coast; but of the ruins, not even a tradition.

Although it is in Southern Rhodesia that these decaying monuments pre-eminently appear, mining-shafts, 100 feet in depth, are met with also in Manikaland; (2) others, for copper, as far south as the Transvaal and north as Katanga; while in distant Kenya Colony, Thomson (3) writes: "There lay before me a huge pit (at Mount Elgon) thirty feet deep, one hundred feet long, and twenty feet broad, cut perpendicularly out of a volcanic agglomerate of great compactness." Other cavernous excavations around the mountain were of "such great size that they penetrate into utter darkness, and even we (the Native informants) have not seen the end of them. In some there are large villages, with entire herds of cattle." One might have smiled at this, as 'something new' from Africa, had one not already met before with Madlokovu's stronghold in Zululand and the Swazi caves in Swaziland. (4) Plainly, East and Southern Africa had been burrowed like a rabbit-warren long before the Whiteman came.

The most impressive of the Rhodesian ruins, because the largest in area, the most massive in construction and the best preserved, are those situated at the place now called z i M b a b g e* (but by Europeans called Zimbabwe, which is not the local Native rendering of the name, but probably that of the Ndawu and other coastal Natives). Actually, Zimbabwe is the name given by the surrounding Karanga (or Kalaka) Natives to a certain rocky hill commanding an open view over all the

* Or z i Mbabgi - e and i indiscriminately used as final by Mashonas

adjacent country. The summit of this hill is covered with dilapidated masonry - walls, passages, apartments, and high stone ramparts (thick enough to permit of several persons walking abreast along their top) from which several monoliths still stand erect, some of them 10 to 12 feet high. Really, it is these ruins which are the z i M b a b g e of the Natives, the hill itself (nowadays dubbed by Europeans the Acropolis) being called after them.

Asquat the valley immediately below this Zimbabge (or 'Acropolis') hill, stands the largest and most intact of all the local edifices. It is known to the surrounding Natives as simply the r u S w i n g o,* which, being interpreted, means 'any huge and high wall', be it straight or curved. Owing to the European habit of assuming every great and ancient structure found in the wilds to have been a 'temple', so this too they have christened (quite gratuitously, we think) the Elliptical Temple.

Throughout the neighbourhood several other circulas walls, similar to the preceding, but smaller, lie scattered. Still further afield, in every district of the country, at Dlodlo, Kami, Inyanga, Mundi and elsewhere, other medium-large structures (though none so large as the Zimbabwe 'Elliptical Temple') are met with.

All these ruins have been thoroughly ransacked long ago by explorers and archaeologists. Bent, who visited there in 1882, was first of the stars of greater magnitude, subsequently followed by Hall and MacIver, and a host of minor satellites, Schlichter, Condor, Schofield, Burkitt, Caton-Thompson, Frobenius and Cipriani. Most, in passing, have shed some tiny ray of new light, thought or discovery upon the scene; but, having passed on, have left all as before, enveloped in blackest darkness.

Returning to the 'Elliptical Temple' (r u S w i n g o), its great external wall, as the first explorers found it, was built of brick-like granite slabs, equal in size, with faces dressed, laid in level rows, without mortar, but bonded, rising to a height of 35 feet, with a thickness at the bottom of 16 feet, gradually diminishing as ascending to the summit. Near the top, the wall was externally decorated with two parallel rows of chevron stone-work. This outside wall is still largely intact; but, entering within, one finds two other similar walls running parallel with it. Strange to say, the space between the outside wall and the first of the inner walls is not continuously equal. Starting (near the principal entrance to the building) with a width of perhaps 3 feet, the passage between the two walls gradually narrows, till finally only about 1 foot wide, sufficient for the passing of one person only at a time.

The interior filling of the great external wall consists of granite blocks, similarly bonded and levelled to those on the outside. But in the internal walls of inferior workmanship, the filling is simply one

* Or r u S w i n g o - o and u indiscriminately used as final by Mashonas.

of cast-in-rubble.

The area encompassed by the 'Temple' wall (which forms an ellipse 280 feet long) is filled in with a maze of smaller and lower walls, twisting about in every direction and jutting from each other at every irregular angle, forming, one would imagine, numerous small compartments, rooms or pens.

At the further end of the inside oval, opposite to the great entrance-way, and situated near the narrow further end or debouchure of the parallel passage just referred to, stands a round tower, solid and built in the same style as the external wall, at present 31 feet high, over 17 feet in diameter at the base, gradually tapering to 4 feet at the top. It is called by Europeans the Conical Tower, but might, more appropriately, we suspect, be called the 'Conning Tower!'

Within, beneath and about this and other of the Rhodesian ruins, various oddments of bric-a-brac have been unearthed. A few may be cited here as samples; but a completer summary will be found in the published works of Bent, Hall, MacIver and Caton-Thompson.

Pottery. Bantu potsherds in abundance, "similar in every respect to that made by the Bantu today". (5) Some of these were embedded vertically below superimposed walls 4 feet thick.

Black polished pottery was dug out from a tunnel driven through 6 feet below the Conical Tower. (6)

Glazed pottery, turned on a wheel, with excellently finished geometrical pattern. (7)

Chinese, Sung Celadon glaze; Ming bowls; Nankin ware. (8) Gold objects have been found on the upper layers; (9) but one gold bead was procured from the tunnel (see above) beneath the Conical Tower. (10)

Bronze bangle was discovered in the same tunnel. (11)

Bronze wire anklets threaded with beads were obtained from lower hut-level beneath the latest occupation-level. (12)

Iron twin-bells exactly like those still in use in Congoland; though no longer, we think, in Mashonaland. (13)

An iron band was extracted from the Conical Tower Tunnel; and fragments of iron tools and iron slag 20 feet below the present surface. (14)

Soapstone ware was various. A soapstone ingot-mould, of a decussated shape (St. Andrew's Cross), "corresponding almost exactly to an ingot of tin found in Falmouth harbour, which is now in the Truro Museum", (15) and corresponding also with certain ingots of copper since found, we believe, in South Africa, and for which the aforesaid mould may have been used, no traces of gold having been microscopically visible upon it.

Soapstone posts, 5 feet long, carrying a carved bird perched upon the top, "which cannot properly be connected with any known culture." (16) Other posts simply decorated with diagonal lines, criss-cross and other typically African markings, resembling the patterns shown

on the pottery (above). (17)

Soapstone bowls, ornamented with processions in relief of bulls and baboons, provoking memories of Greek friezes. Others, marked simply with the more primitive cord-marked, herring-bone and such patterns. (18)

Let us now glance at the sites from which these and many similar remains were unearthed.

Practically on every site, circular beaten floors "similar to those that are yearly hammered down by Bantu" (19) are abundant.

Digging below these top levels, one frequently lights upon a second layer of floors, some of which disappear in part beneath the inner margin of stone walls 4 feet thick. (20) At Dlodlo ruins, "vertically beneath the latest occupation-level, which MacIver dated to the sixteenth century, was found an older occupation-layer, consisting of a hut burnt with all its contents. It is similar to a modern Mashona hut, with a semi-circular platform for stacking the family earthenware. The contents of the hut consist of nine complete jars, bowls in fine pottery, an imported square glass bottle, the remains of two women wearing quantities of blue glass beads, and armlets and anklets of bronze studded with beads. Of what race are these women? Sir Arthur Keith has their skulls: they are Bantu. What date are they? The ming bowl provides the answer. Even assuming that it is an early Ming bowl, which it probably is not, and even assuming that it was shipped as a trade-object to South East Africa from the factory ... it means that the hut is not earlier than the middle of the fourteenth century A. D. It is far more likely to be late fifteenth or sixteenth." (21) So Caton-Thompson.

Some of the walled enclosures (as at the Maund ruins) showed flooring or pacement of crushed granite, which had set hard as cement. This having been removed, and digging proceeded with downwards, "narrow pathways of granite flags" were encountered on a level with the bottom of the structural foundations, and which, it is supposed, may have been laid down for the convenience of workmen engaged in the building or bringing along the stone. (22)

Now mark the various occupation-levels (as numbered below) met with as Miss Caton-Thompson proceeded with her digging. Along the North-west face of the Acropolis hill (Zimbabwe) ran (1) a series of terraces, held up, in the particular instance, by a retaining-wall of granite, 11 feet high by 7 feet thick, and filled in with granite rubble overlaid with the local red clay. The filling of this terrace having been entirely cleared out, it was found to have been resting upon (2) an older stone wall, around the base of which ran a rough pavement of granite slabs similar to those mentioned above (at the Maund ruins). This old pavement floor was 17 vertical feet beneath the terrace piled up on top of it. The pavement itself was then removed, and again below it were found (3) black midden deposits, the rubbish dumps of the original inmates of the Acropolis fortress up above. There were

5 or 6 feet thickness of this refuse, and below it lay (4) bedrock, 24 feet below the surface of the terrace when unopened. And what lay there in the rubbish-heap? "Fragments of iron tools, iron slag, sherds and 80 beads in coloured glass, blue, green, yellow, red and black; these beads are imported trade-beads, and they date the midden in which they lay to the Christian era." (23) The beads are said to be of Arab origin, and to have been imported from the "kingdom of Canbaya" (? Cambaya, in India; or, the island of Qanbalu - which was Zanzibar).

Passing by similar discoveries made by J. F. Schofield, (24) we shall now emerge from the 'walled cities' into the open country, where proofs of the knowledge and signs of the skill of the vanished population still confront us. J. M. Moubray (25) was himself a twentieth-century engineer; and yet he marvelled at their accomplishments. "In many places in the Inyanga district evidences of extensive cultivation by the Ancients can be seen; together with their extraordinary irrigation-system. Some of the old canals were constructed with such wonderful engineering skill that, with all our present-day knowledge, few, if any, improvements can be made in the channels by which the water was conducted from place to place. The sides of almost all the hills in many parts of the district are covered with terraces. These terraces were probably used for agricultural purposes; but why the cultivation of the land should have been conducted in this manner, it is not easy to say. The stone walls that support the terraces are from two to four feet high, and are so placed as to form, when filled, a shelf of soil some four to six feet between the retaining walls. Such terraces cover the whole sides of some of the hills". It is thought that Inyanga may have been chosen as the special food-producing area for the 'towns-folk', and that the terraces were a device to checkmate the rhinoceroses.

These terraces and canals, however, are localized and few, compared with the large number of excavated pits, held to have been mine-workings, strewn about, not only in Rhodesia, but throughout the whole southern continent from the Vaal River in the Transvaal to Katanga in Belgian Congo. "Some of these old workings," says Moubray, (26) "reach a depth of 120 feet, and with the means then at command, the time over which work extended must have been considerable." But, "the deepest workings," says Johnson, (27) "are those at the Gaika Mine, which are said to reach a depth of over sixty metres (say, 197 feet). This depth, however, is quite exceptional; the average is probably not more than twenty metres" (say, 65 feet). "In the year 1897 (since when a large number of other excavations have been discovered), Mr. T. Edwards, basing his statements on various reliable sources of information, estimated that gold to the value of £75,000,000 had been taken from the old workings in Southern Rhodesia in the past by the Ancients."

Some of these mines were worked, not for gold, but for copper,

and perhaps for tin. We may especially mention the ancient smelting-works discovered at Mumbwa in Northern Rhodesia by the Gatti Italian Expedition (A. Gatti, "Hidden Africa," Hutchinson, Ldn., 1933, p.p. 187-207). The metal smelted may have been iron; but no fragment of any metal at all was met with thereabout, though the accumulation of ash and slag was enormous. Indications of iron, copper and manganese mining were found later, not far away, at Chowá. Everywhere alike, the work seems to have ceased abruptly. Now, manganese (and copper too, for a matter of that) was entirely unused and even unknown to the early Bantu; but it was largely employed for numerous purposes, by the Ancient Egyptians, Assyrians and Phoenicians, though the source whence they obtained it, has hitherto remained as mysterious as that of gold. Interesting is it, furthermore, to note that the crudely chipped stone-implements abundant in the soil beneath the smelting-works, continued to abound, in successive stages of improvement, both alongside and even in the layer above them, where they appeared along with fragments of rough pottery. Frobenius, who inspected the whole Rhodesian terrain in or about 1930, is said to have stated that 'there are at least 75,000 ancient mining-sites from Katanga to the middle Transvaal', and that 'it is estimated, by a study of excavations, that no less than 14,000,000 kilos of bronze were made from the metals mined in South Africa and exported by the Ancients'. (28) Of course, we are not prepared to vouch for the reliability of such statements or the accuracy of such calculations.

Add to this what Maund has said - 'that tens of thousands of slaves must have been employed to turn over the millions of tons of reefs in the ancient search for gold' in Rhodesia alone; (29) and you will perhaps be able to visualize the magnitude of this hoary industry.

And now at length we ask ourselves, What does it all amount to? What is the history behind all these relics of past peoples and past activities there in the centre of wildest Africa? Numerous scientists have come from the homes of learning and have studied the problem carefully and thoroughly on the spot. Through their several writings they conduct us mere laymen over the field and, as becomes veracious *ciceroni*, each tells us a different tale. Do you chance to be acquainted with these perplexing guides, you will have noted that they divide themselves mainly into two, mutually hostile, camps, which might be nicknamed the Ancients and the Moderns. The champion protagonist of the former is R. N. Hall, whose banner bears emblazoned upon it 'Prehistoric Rhodesia'; that of the opposition party, Prof. Randall MacIver, who hurls his slogan back, of 'Medieval Rhodesia'.

Bent, Schlichter, Passarge, Stuhlmann, Frobenius, Hall and Neal are the mightiest stalwarts of the Prehistoric camp. Differing somewhat as to details, they all agree in seeing in these ruins the work of some ancient Asiatic people.

Generally speaking, so far as we can make out, most of them favour a Sabaean (South Arabia) origin; followed (perhaps preceded) by Phoenicians; then by early, and later, by medieval, Arabs; and finally by the Bantu themselves. Frobenius, judging from certain rock-paintings and Bantu customs in Rhodesia and thereabouts, concludes that the temple-builders and gold-miners were of some Eastern race, presumably further away than Sabaean (possibly Sumerians or Indians). Bent and Hall have surmised that the Sabaean foundation of the industry must have occurred between 2,000 and 1,100 B.C. From that time the work continued, no doubt with many lengthy interruptions, until the arrival of the Portuguese and the collapse of the Arab supremacy in Eastern Africa in 1498 A.D. Weighty reasons do all these give us for the faith that is in them; and the evidence they lead is reliable, impressive and voluminous, well worthy of serious consideration. It will be found best expounded in their own several works (see *Bibliography*).

Passing over to the opposition benches, we find they there regard all these ancient speculations with contempt. To them the 'Zimbabwes' and all they stand for are purely medieval institutions, conceived (if we understand them aright), designed, erected and managed by purely Bantu brain and Bantu brawn, unaided; born not earlier, say, than 1,000 A.D., and at the zenith of their prosperity about the 15th century; the coastal Arabs meanwhile looking on and receiving the proceeds. Then came the Portuguese, and the great Zimbabwe Bubble burst.

Randall MacIver was an archaeologist of highest rank, specially selected and deputed by the British Association in 1905 to make a scientific and exhaustive investigation of the Rhodesian ruins, and thereafter to deliver a final verdict so convincing and decisive, that further discussion and doubt would be for all time closed. He accordingly came, and spent, as he says, "some months" in research-work on the spot, carefully examining the ruins and every possible object of archaeological interest found there; but, as he confesses, paying no attention to the many ancient mine-workings round about: which was a regrettable omission. In his subsequent lecture before the Royal Geographical Society in London, he stated that "not a single object had been obtained from the ruins which an archaeologist could recognize as more than a few centuries old"; that, on the other hand, the objects found "could be recognised in almost every case as typical products of African peoples", and he came to the conclusion that the Rhodesian ruins are, in date, "medieval and post-medieval"; "that the buildings were constructed by a negro or negroid race closely akin to the present dwellers in the country", at a date "not earlier than 1,400 or 1,500 A.D., and possibly later", and, finally, that the whole question of the ruins of Rhodesia has been thus "decided by the results of my field-work". (30)

Sad to relate, brother Medievalists regarded MacIver's 'decision'

as anything but decisive, and defiantly set out to judge for themselves. So Schofield, (31) and later (1927) Burkitt (32) from Cambridge. To the former, the buildings were, not only medieval, but decidedly post-medieval, even later than the Portuguese arrival, a judgment partly based on the fact that "no tree existed within the ruins over 100 years of age" - though he failed to note that thousands of acres of the local grass-veld, already millions of years of age, likewise grew no tree, not even a few days old! To Burkitt, however, "the fact that the actually builders were Kaffirs" - though he was apparently unaware that the Kaffirs were never in their history given to building in stone; while the old Arab khans were likewise also of circular form. Feeling apparently somewhat doubtful, he adds: "It would appear more likely that a foreign influence invaded the country and caused local labour to set up these buildings for purposes of defence or otherwise"; notwithstanding that there was absolutely nobody else but these selfsame helpless slaves from whom they needed to defend themselves! Further, despite this 'likely foreign influence', "absence of any traces of Arabic inscriptions rather militates against the theory of an Arab penetration"; while, still further, "in all probability, they (the Bantu) were not in Southern Rhodesia much before 900 A.D. Stratigraphical evidence therefore argues for a date some time after 900 A.D.", "some date lying between 1,000 and 1,200 A.D."

The latest recruit to the MacIver group is an amazon, Miss Caton-Thompson. (33) This pranced into the arena in 1929; and amongst other her achievements on the field, she found "imported glass beads which are unlikely to be much earlier than the first millennium of the Christian era" (presumably, 'not much earlier than 1,000 A.D.'); porcelain ware "made in China between the tenth and thirteenth centuries A.D. "; a burnt-out hut containing two female skeletons, and much bric-a-brac "all not earlier than the middle of the fourteenth century A.D. - it is far more likely to be late fifteenth or sixteenth." In fine, "no object among all those we see in Cape Town, at Bulawayo, at Salisbury, in the British Museum ... bears ... the impress of remote antiquity or of foreign occupation of Rhodesia; and it remains now for South African ethnologists to undertake the fascinating task of investigating the tribal elements forming the medieval Empire of Monomotapa."

The Rev. S. S. Dornan (34) sums up the case for the MacIverites: - "I have arrived at the conclusion that, on the whole, Dr. Randall MacIver's theory of the origin of Zimbabwe and similar structures is not very far from the truth. I do not see any necessity to import either Shemitic or other non-African influence. There is nothing in the buildings themselves that Negroes could not do; neither can I see much force in the temple theory, or the phallic cult, as an explanation of their real use."

We may now be permitted to state some considerations of our own.

The first of them is this - that archaeology and archaeologist alone is incapable of solving the Zimbabwe riddle. No problem can be worked out unless all the factors are known and weighed. In the Zimbabwe case, archaeology is only one such factor. The only competent judge in the Zimbabwe case is he who combines, not only a thorough general knowledge, but, what is still more important, a special African knowledge, not only of archaeology, but also of history, ethnology and Bantu life and psychology. Such a judge has not yet been forthcoming. And when he does arrive, MacIver's 'some months' on the field will have to be replaced by 'several years'. Ourselves, we make no pretensions to any special knowledge; nor do we speak with any authority. We are merely interested spectators, thoughtful listeners, in the crowd. Nevertheless, when evidence is placed before us (as has been done), we are competent to serve as jurymen and to form a judgment.

So far as our reading of history goes, the Phoenicians seem to have been the earliest engaged in maritime commerce on the African side of the Indian Ocean; and they were active already about 3,000 B.C., and continued to be active until probably a good deal later than Pharaoh Necho's expedition round Africa so late as 610 B.C.

As for the Sumerians, Elliot Smith⁽³⁵⁾ declares that "neither the Sumerians nor the Elamites are known to have built any sea-going ships, nor to have had any motive for doing so." Further, a mere glance at the typical features of Sumerian culture - their universal use of brick, not stone, in building; their always rectangular, not circular, structures; their mud mortar, their straight passages and all the rest, must prove that such a race could never have conceived, and designed, and carried out the peculiar and skilled stone-work of Rhodesia.

As long ago as 1893, Bent favoured the Sabaeans (or Southern Arabs) as creators of Zimbabwe; and we think he was of all nearest the mark. Concerning those Ancients, Dr. Tritton (in the "Ency. Brit.", ed XIV, art. 'Sabaeans') makes the following very significant remarks. He says, that "great care was given (by them) to irrigation and the terracing of the hills into fields. The people were fine masons and stone-cutters. The ruins of their temple at Marib are an open space surrounded by an elliptical wall": words which, all of them, might have been written of Zimbabwe itself. The Sabaeans history, we are told, begins somewhere about the year 1,500 B.C.; and the story of Zimbabwe may have begun not long after that date. At all events, the Zimbabwe venture, whoever was responsible for it, must have opened, and closed (at least temporarily), a considerable time before Masudi's age (c. 900 A.D.).

As for the Indians, we know of no historical evidence that they were ever conspicuously busy along the East African coast prior to medieval times; that they ever founded any early settlement there, or large enterprise; or that they ever indulged in the slave-trade.

One thing is certain - the Zimbabwe adventurers were stone-builders;

and the history of stone-building is well known. It was the Ancient Egyptians who started the habitational stone-ware fashion by paving the pharaoh, Den Setui's, 'eternal house' with blocks of granite; but "no stone-building was known till three centuries later" (c. 4,300 B.C.)⁽³⁶⁾ - only bricks having previously been used, both in Egypt and in Sumer. And as for India, says Fergusson, (37) "we know it for a fact, that no stone-building or monument of stone now exists in India that was erected before the time of Asoka, B.C. 250." World progress, in those early days, was very, very slow; and many, many centuries must have elapsed before the Egyptian practice could have spread abroad among the surrounding nations. Yet the practice did eventually reach as far south as Sabaea; whence, inspired, and perhaps aided, by the Phoenician sea-traders passing along the Arabian coast on their way to Ophir, it may have been later carried by Sabaeans adventurers still further onward to Zimbabwe.

Anyway, the great East African sea-trading race, during the first and second millenniums before Christ, was certainly that of the Phoenicians. And the Phoenicians' special line was gold - gold for Mesopotamia, gold for Egypt, gold for Palestine, gold for India. So they ransacked the world for gold; and found it - found it principally at two mysterious places, nominally known to their customers as 'Ophir' and 'Punt'. More than that the Phoenicians never gave away - at least, in so far as has been recorded. Yet history has observed that it was always in a southern direction that they sailed away; whence historians have concluded that both places were in Africa. It looks to us as though Punt were the name of the northern (or Nubian) gold-field; Ophir, the name of the southern (the Rhodesian). So far as we can learn, there were no other gold-fields known in those times, only those two. Now, if Punt was in or about Somaliland, where was Ophir? Hall, (38) puts in one, both question and answer: "Where else than in Rhodesia did the ancient Sabaeans obtain their main and principal portions of the vast supply of gold, which they purveyed to Phoenicia, Rome, Egypt and the rest of the then known world?" That question has to be faced by the Medievalists, and answered: Where was the alternative to Nubia (which was Punt)? Says S. Passarge, (39) Bent was the only one of modern explorers who possessed personal knowledge of the Sabaean ruins in South Arabia and of the ruins in Rhodesia, having visited both places. And Bent asserts, (40) "there is little, if any, gold to be found in Arabia itself; on this point all travellers who have penetrated this country are agreed" - though more recently we think we have heard of rumours of gold-discovery there; while of India, Bent says: "India has never furnished large quantities of gold to the commercial world." Here, in Rhodesia, is the undeniable fact of a rich and ancient gold-field near the East African coast, the very direction in which Necho and Hiram and their Phoenicians sailed. Point, then, to another Ophir more probable, or possessing even equal recommendations.

Gold bracelets, says Petrie, (41) were fashionable in Egypt even in 4,715 B.C. Where did the metal come from? May-be in those earlier days, from Nubia (or Punt). Gradually extending their search along the coast another gold-source was discovered, and Ophir appeared on the mart. That the Phoenicians really did sail further than Somaliland along the African coast may be assumed as a certainty. Yet even so, the puzzle would still remain: how did they discover the presence of gold at all, hidden away in the earth hundreds of miles and weeks of travel away, in the African interior? Johnston(42) has suggested that the Whiteman first saw gold on the Blackman's body, displayed as an ornament. This might fit well enough the Nubian case; but hardly, we think the Rhodesian. For, first of all, to display his ornaments, the Blackman himself must first be there. Were there any Blackmen along the East African coast so long ago as, for example, Hiram's 1,000 B.C.? If we accept Johnston's view, we must needs concede there were. Secondly, If the Blackmen wore and mined for gold, they must needs have had a name for it. But no native Bantu name exists anywhere for 'gold' (save imported foreign adaptations). At the same time, it were possible that to them copper, gold and brass were all one and the same metal, in divers varieties, called by the same name; just as are copper and brass still united under a single name (*i Tus i*) among the Zulus. What may have happened, we think was this. In rummaging about the continent in search of novelties and objects of value for the markets, such as ivory, slaves, precious stones and woods, the Phoenicians simply chanced upon 'alluvial gold', which in old Hebrew was that which was known as *Ophirot Zahab*, 'dust of gold' (see ahead).

Is there any concrete evidence at all that Rhodesia can produce in support of any claim to have been the ancient Ophir, or at any rate, to have been known to the Phoenicians? You will remember the solitary ingot-mould that Bent dug up at Zimbabwe, which corresponded "exactly to an ingot of tin (reputedly Phoenician) found in Falmouth harbour." Beyond that, we can recollect no other Rhodesian material find that could lay any serious claim to 'Phoenician' origin.

Yet, in spite of this, the evidence of history makes a much more favourable impression, and goes far to urge us to believe that the lost Ophir may well have been the gold-fields behind Sofala.

Dos Santos, (43) the Portuguese historian, wrote of East Africa about the year 1609 A.D. He knew nothing, nor did any of his informants, of modern theories and contentions. In the Monomotapa country, he heard of a mountain called Fura or Afura, on whose summit were ruins of masonry; at which he was much surprised, this, apparently, being the very first he had ever heard of any ruins. Why, he says, even the homes of (Native) kings are only made of wood and mud and thatch! Enquiring of his Arab neighbours, who possessed a much longer local experience and tradition than the Portuguese, he was told that the ruins were once a factory of the Queen of Sheba, who

therefrom drew much gold. Others said, a factory of Solomon, for the same purpose. Still others affirmed that Fura or Afura was nothing else than Ophir (Note, A - Fura and O - phir). All which struck Dos Santos as hardly credible; wherefore he proceeds to clear himself of all responsibility, by adding that he knew no foundation for what they said, saving the fact that much gold was really found there.

Now, beneath this smoke there must have been some fire. Plainly the Zimbabwe-Ophir legend has its roots deep buried in the past. Why should these unsophisticated African Arabs concoct this story without some solid reason; some tradition much older than themselves, that had been passed onward down the ages, since the legend was a fact? If the 'Ophir' of the Hebrews was, to the local Arabs and the local Natives, 'Afura', to the Septuagintal Greeks (250 B.C.) it was 'Sousphir, Souphir, Sophir, Sopheir, Sophera or Sophara'. Whence this persistent Greek prefix, So-? Was it that the place of Ophir was at that time known - known, indeed, under its then-current (in Greek Alexandria) name of 'Sophir' or 'Sophera'? Certainly, to the Septuaginter, Sophara was the big gold-land, whither Hiram went, And r and l being interchangeable in human speech, the Sophera (i.e. Ophir) of the Alexandrian Greek might naturally to the African Arab have become Sofala. In other words, the East African gold-land was called Sofala by the medieval African Arabs, because they knew it was Sophara - Sophara whither the Phoenicians were wont to go for gold, to wit, was Ophir. But if we concede that Ophir was Sofala, then, Hiram's voyage to that place, already well known as a source of gold, having taken place about 1,000 B.C., we must conclude that the date of 1,100 B.C., which Schlichter suggested as the date of the start of the Zimbabwe (or Afura) gold-field, was not extravagant. It may be added that Krapf(44) has noted that in Job 28. 6, the Hebrew text has *ophirot zahba* for 'dust of gold' (? alluvial gold or gold-dust, which was commonly worked by the medieval Natives of East Africa); and he submits that 'Ophir' may simply have meant 'gold-dust' or, in modern parlance, 'Gold-dust Land'. So, was 'Afura', after all, but a survival, in Bantu speech, of the Phoenician or Hebraic 'Ophir'? Or, was the Hebrew 'Ophir' simply the Hebrew rendering of the Bantu man's 'Afura'?

But let not wishful thinking run away with us; for, although 'Sofala' may be the Arabic rendering of the Alexandrian Greek 'Sophera', 'Sofala' might also be a common noun of Arabic derivation, signifying simply 'the low-lying place' or 'lowland' (from Arabic root, s - f - l, under, below), a name which might quite appropriately have been given to the place. You will remember too how Masudi entitled his book "The Meadows of Gold."

Despite the fact that Chinese coins have been found in eastern Africa, and Jewish, Greek and Roman in the south, we do not think that that fact alone would warrant a belief that Chinese, Jews, Greeks and

Romans ever personally visited those spots. The Arab it was who inherited from the Phoenicians the role of great sea-rovers in the eastern waters; and the Arabs carried about with them the coins of all the realms and all the ages.

If the case for the Phoenicians, as openers of the East African gold-industry, is purely inferential, that for the Arabs, either as discoverers thereof or as inheritors, is incontestable, solidly based on historical facts.

Necho's famous Grand Circular Tour round Africa (in 610 B.C.) seems to have been, historically, the final flicker before extinction of Phoenicia's long life of glory in the East; for by 500 B.C., we find the Arab star already in the ascendant around the Persian Gulf; and by 400 B.C., Arab supremacy already won over all the Afro-Indian main. (45) But just at the moment when they had reached the zenith of their greatness, the menacing armies of Greece and Rome commenced creeping forward from the west, till ultimately they conquered the Asian mainland and swept the Arab dhows temporarily (c. 300 B.C. to 600 A.D.) from the Asian seas into the backwaters of East Africa. Then, those mighty empires, first, that of the Greeks, later, that of the Romans, themselves in turn collapsed, and the way was clear once more for the Arabs to emerge and regain their own once more. Instead of which, there arose, within the Arab midst, a 'Prophet' to disturb the world anew, and leave behind him a mass of Faithful fiercely fighting amongst themselves for centuries more.

Whether or not, throughout the lengthy period of Greek and Roman domination, the Arabs had been quietly exploiting the Phoenician legacy down Sofala way, or indeed were at that time even aware of its existence at all, is not certain. We have some doubts. Yet, from the story of the *Periplus* (see before), we conclude that they had maintained in a quiet way the usual traffic along the eastern African littoral. The writer of the *Periplus* (1st century after Christ) was himself already familiar with the more northern parts of the East African coast; was acquainted with the fact that the Sabaean king, Kharabit, in 35 A.D., was sovereign also over that coast to an indefinite extent; that the Arabs already had a colony at Rhapta, which was subject to another minor Sabaean sheikh; and had heard that the farthest known point down south was called Prasum, 'where the sea turns to the west, and, passing round the extremity of Ethiopia, unites with the western ocean'.

At the same time it seems only natural that Arab enterprise in Africa during those earlier times should have been intermittent and slow. The constant and profound political disturbances in and about the Arab homeland and their markets, cannot but have been reflected also in their settlements overseas, giving rise to repeated interruptions in their progress and trade, followed in turn by newer revivals and newer advances, with sometimes centuries intervening. Thus, we may no longer be surprised at those diversities of architectural work-

manship and skill noticeable in the Rhodesian ruins; those Native hut-floors lying beneath later superimposed walls; those gold beads, bronze bangles, iron tools, buried 6 feet beneath the Conical Tower; those 30 different occupation-levels reported by Schofield. On the contrary, we now see that they are logically demanded. Thus did Troy, with its mere dozen of mutually overlying cities, become at Zimbabwe utterly out-Troyed.

It strikes one at first as passing strange that Arab history of their East African ventures should have been almost non-existent until the 9th century after Christ, and then have burst into a sudden blaze, with Masudi and a galaxy of other historians. Is there a meaning to that fact? Is it - that then was precisely the period of the greatest outburst of Arab activity in Eastern Africa; then, that East Africa was for the first time really energetically and extensively 'opened' to the world in the interests of ivory, slaves and gold; then, that the 'zimbabwes' (as we at present behold them) were built? Burkitt (46) may have sensed their age aright, when he wrote, "stratigraphical evidence argues for a date some time after 900 A.D. . . . some date lying between 1,000 A.D. and 1,200 A.D."

Hall, (47) critically examining the Rhodesian ruins, distinguished, as he thought, the work of four different periods, gradually deteriorating from better to worse. These so-called periods therefore resolve themselves into 'degrees of skill'. Further, they are incomplete, inasmuch as they concern themselves solely with masonry, and do not take into consideration the several intervening Bantu occupations. While the finest mural workmanship may have been Sabaean, and earliest, there are no grounds, so far as we can see, why most of the 'periods', with their zimbabwes, and many appurtenances of towers, monoliths, terraces and canals, might not have been the mental product of the medieval Arabs, though, structurally and in part, the actual handwork of trained Bantu. True, certain difficulties would accompany this view; for instance, no tribe of Bantu could ever hew, and dress, and correctly lay such granite blocks without a very lengthy previous training.

But even though most of these present edifices are of medieval Arab origin, it is not to be concluded that therefore their similes must be absent from the much earlier Sabaean, Phoenician and Arab world. On the contrary, it is precisely there they must be looked for; for those were the parental models after which the later Arab culture was fashioned. Ancestral features will inevitably reappear in their offspring persistently through long ages. Frobenius is said to have stated that structures similar to those at Zimbabwe are to be found in Southern India. Further, it is not only in India that Zimbabwean resemblances may be found. Open A. E. Copping's book, (48) and you will find an illustration of a 'Ruined Khan' in Palestine that might have been a replica of one of the Zimbabwes; and as for the terraced gardens, one may still gaze upon them in actual being on any hillside in

the Holy Land; or, if one will, one may pass into Assam, where the Naga hill-tribes raise the same stone-walled terraces for cultivation. (49)

Much nonsense has been thought and written by persons badly stricken with 'phallitis' about the sexual significance of the Zimbabwe monoliths and tower, and similar objects elsewhere. We have all read of the cromlechs and dolmens, the menhirs and cairns, products of the pre-historic Megalithic (or Big-stone) people, 10,000 years ago or more. From that day to this, the 'big-stone' fashion has continued in vogue. Stone was simply found more perennial than wood, and so served the purpose better when put up 'as a sign'. These 'signs' were very often (though not always) 'memorials' of the dead, and they still survive in our own tombstones and statues. Among the Khassias of India, Fergusson(50) found monoliths all over the land. "If any one gets ill, or gets into difficulties, he prays to some one of his ancestors." If the prayer is heard, "he will erect a stone in honour of the deceased," much as we erect a monument over our dead. As was to be expected, J. H. Hutton(51) explains that many, at any rate, of these monoliths erected by the Nagas are of phallic significance; their very shape, he says (obviously representing the male and female organs) proves it. The monoliths stuck up along the summit of the Zimbabwe (Acropolis) wall are similarly explained by some; but we do not believe it. We believe (as will be seen later) they were intended to serve some more natural and practical purpose.

Towers followed tombs, and became another, but later, foible with the Ancients. The chouchas of North Africa, (52), the talyots of the Balearic Islands, the nurhags of Sardinia, are all varieties of such strange structures found around the Mediterranean. Other circular towers, called dahu and used as lookouts, are common among the Naga Dravidians and on the Tyrrhenian coast of Etruria. (53) And the medieval Arabs too still clung to the ancient custom, raising round towers as of yore both along the East African coast and at Zimbabwe. And those Arabs, like all the rest, designed them to some particular purpose of their own. If you will but turn to the illustrations in Stigand's works or in those of Caton-Thompson, you will probably own with Sir Harry Johnston(54) that "the rounded conical minarets of the early Arab mosques on the coast (of East Africa) in some of the photographs ... recall strikingly in outline and shape the round towers of the Zimbabwe ruins". Our own interpretation of these latter will appear further on.

MacIver and Caton-Thompson ask us to believe that all these Zimbabwean monoliths and towers were conceived and erected by our simpleminded Bantu! The statement of MacIver that "the buildings were constructed by a negro or negroid race closely akin to the present dwellers in the country," and that of Miss Caton-Thompson that she found no single sign of any "foreign occupation of Rhodesia", make their meaning perfectly clear, namely, that it was the Bantu

who conceived the idea, designed the plan and completed the work, and they alone. Let us have a look at these remarkable Africans, whom we have the privilege of well knowing.

First of all, none will deny that both MacIver and Caton-Thompson were competent archaeologists; but some will certainly doubt whether they were equally competent historians, ethnologists and psychologists. Their statements are discordant with a dozen centuries of Arab history along the East African coast. Out of all harmony with the character of the Semites, who, actually roaming the world for the special purpose of searching for treasure, here chance upon a gold-producing spot of fabulous wealth, and calmly sit down on the East African coast and deliberately neglect to follow it up and develop it! With a whole Oriental world calling out to them for ivory, gold and slaves, they sit down and refuse to be interested, with a whole continent overflowing with the riches right there at their backs!

Equally out of touch with the nature and character of the Bantu, with their life-habits, their infantile craftsmanship, the trend of their ambitions, and their extreme mental limitations, the archaeologists complacently assume that here in the centre of darkest Africa, an advanced type of civilization and industry, uninspired by foreign urge or model, unguided by any external aid, was suddenly created by a tribe of 'savages'; and, without any preliminary stages, spontaneously blazed forth into immediate maturity; and then, without any catastrophe or political change befalling them, as suddenly ceased to function, none longer able to continue or repeat their past achievements, or to tell us whence it came! The Bantu it was, they say, who built the Zimbabwe. And yet prior to that time not a stone structure as big as a pig-stye had ever been so much as dreamed of throughout the whole of Bantuland, and is even still unknown, save where inspired by foreign imitation. Without ever having seen or been taught, these remarkable savages suddenly knew all about batters, granite cement, flagged pavements, monoliths and conical towers! They built their gigantic structures in dressed stone, in typical Indo-Semitic style, yet never knew an Indian or an Arab, a mason's chisel or a mason's hammer! They laid their blocks in latest bonded fashion such as our bricklayers do today; yet, since creation was, had never built a hut or a wall save of grass or mud or sticks! They erected fortresses with tapering ramparts thirty feet in height and sixteen feet in width, against no foe; and constructed aqueducts with the skill and knowledge of a Roman engineer, when every valley about them was a natural conduit of ever-flowing water! And all this was done, says MacIver, "not earlier than 1,400 or 1,500 A.D., and possibly later." Yet, only one century afterwards, when Portuguese travellers reached the spot, every one of those stupendous structures, 250 in number, says Hall, was in ruins; while the Natives round about, whose grandfathers had spent a lifetime erecting them, "had no tradition of their origin", knew nothing at all about them, save that they were "very

ancient". And, instead of having been able to erect such palaces again, they had not the remotest idea how to do so; so that even their kings were dwelling in the same thatched hovels as they have continued to do unto this day! (55)

Who built the buildings, the same presumably also worked the mines - these simple Bantu, who knew not (and know not still) either shovel, or crowbar, or pick! And some of the mines 200 feet in depth withal; yet never a ladder, or cage, or stairway, or any other device for letting the workmen down or hauling them up, was ever known to these unsophisticated children of nature. No lamp (save a flare of grass and fat) to light up the scene when below; no tool wherewith to dig out or to shatter the rock; nought but a flimsy basket of grass wherewith to receive and remove the stone-fragments when broken! And there were, it has been reckoned, 100,000,000 tons of rock hauled up from those mines. The Bantu, who know and knew nothing of gold, or copper, or tin; having in all their two hundred languages never a name for them (save recent, or foreign, ones); yet here they suddenly light upon these metals, recognize them in their ores, untutored, upon the veld, and, without assaying, are aware of invisible gold lurking in the quartz, recognize its value, know how to extract it from the refractory rocks, "ten to fifteen million pounds" worth of it (according to Tudor Trevor (56)), £75,000,000 (according to T. Edwards (57)). They know how to proportion copper to tin in the manufacture of bronze bangles, and invent astragali for moulding the gold and copper into ingots, of exactly the same shape (a St. Andrew's Cross) as those employed by the Phoenicians in Ancient Britain! Marvellous people, these Bantu of MacIver! And yet, to those who know them, so utterly incapable of the simplest independent spontaneous idea or action, bereft of all creative or inventive genius; devoid of every ability to organize, or lead, or of long-sustained effort. As fitted, more fitted, were the Transvaal Chwanas of today to discover and to work the Witwatersrand mines, than were the Karangas of five hundred years ago to discover and work those of Rhodesia. Ah! but you say, some local Shaka, some extraordinary Native genius or intellectual giant, might not he, possessing the power, have led his people on to these heights of industrial achievement? But how about the assumed knowledge - the geological knowledge, the engineering skill, the wide acquaintance with the civilized world's requirements, such an undertaking would involve? Consider the hundreds, the thousands, of rude, untaught, unpractised labourers that would be needed to dig out the rock without shovels, to dress it without hammers, to convey it without receptacles, to raise it up without rope for haulage or board for platform; the multitude of men and women, equal to the whole population of a country half as big as England (as population then was in wilder Bantuland), engaged year in year out erecting cyclopean strongholds against no foe, there being none other than themselves within known range; with none left over to cultivate the fields,

to cook the food, to supply the raiment, to protect the family. Verily, more than Shaka would be needed to accomplish such a miracle. Our sentiments are those of Scott-Elliott: (58) "We personally find it impossible to believe that a negro king indulged (or could indulge) in this sort of monumental masonry and have worked the mines."

We hold it to have been impossible, therefore, for the Bantu alone, unaided and untaught, to have been the creators of Zimbabwe and all it stands for. On the other hand, we think it quite possible, indeed practically certain, that a considerable body of press-ganged Native labour must have been employed in the construction of the buildings. If that were so, one might reasonably expect that so prolonged and practical a training could not have failed to leave a lasting impression on the life-habits of those Bantu workers. As a race possessing the imitative disposition so strongly innate, one might well expect to find them, in a crude way, repeating in their own homes what they had learned at the school. Do we, as a matter of fact, find any such evidence of a 'mason's training' anywhere visible among the surrounding Bantu tribes? We do most assuredly; though, rather, strangely, not among the present Native population of Zimbabwe.

In a previous work of ours (O. T., 6), we ventured to suggest that a migration of some Bantu tribe, of a Ndawu-Karanga-Venda type, took place in an earlier century from the north into the Limpopo region of the Transvaal, where, through the intermarriage of a portion of them with the Nguni Bantu already (or subsequently) in that neighbourhood, they gave rise to the more modern Koni-Sutu Bantu. We say 'of the Venda-Karanga type' because the immigrating tribe, we feel, must have been accustomed to building in stone, owing to the considerable amount of stone building (quite foreign to the Bantu race as a whole, who never of themselves built in stone) now in evidence among the north Transvaal Natives. We do not see where else than in Zimbabwe so 'strange' a habit could have been acquired. That is why we think the migrants came down from that direction, possibly following the collapse there of Arab activity.

In the Magalakwin (river) district of the northern Transvaal, the geologist, J. P. Johnson (P. P. 80, 93), came across many stone kraals long ago erected, and many still occupied, by the local Bantu, which, in workmanship and design, were to him strongly reminiscent of ancient Rhodesian structures. They consisted generally of a roughly circular external wall, under which, inside the area, the family huts were erected, while in the centre of the whole a smaller circular wall provided a fold for the cattle at night and contained the family grain-pit. This, you will observe, is identical in plan with the ordinary Zulu kraal-plan, though among the Transvaalers the establishment was executed in stone. The stone-work, as was to be expected from unsupervised Bantu labour, was very crudely done. The cattle-fold wall - as though (after the normal notion among the Zulus) this had been regarded as the most important portion of the whole - was much

better worked than was the external kraal-wall, the former being done in split, though untrimmed, slabs of stone, the latter in irregular chunks. The internal or cattle-fold wall was, in some instances, found plastered, with red and white geometric decorations. The entrance-ways, though mostly rectangular, were in some cases rounded like that of the Zimbabwe 'Elliptical Temple'. The enclosure between the central cattle-fold and the outer kraal-wall, in which space the family huts were situated, had been originally divided up into compartments or sections (technically known to the Zulus as *icis*, pl. *amaca*), each section being separated from the next by a circular wall, containing one family-hut - again identical with the Zulu habit, and again reminiscent of the Zimbabwe 'Elliptical Temple'. The already-ruined sites were strewn with broken hand-made pottery, some plain, some incised with cord, herring-bone and similar patterns - once more similar to specimens found at Zimbabwe, as well as, *mirabile dictu*, to other fragments unearthed by ourselves from ancient shell-mounds on the north coast of Natal. Among the Vendas (in that same North Transvaal region), adds Gottschling ("Jour. R. Anthropol. Inst." - 35 p. 369), "the kraals in the mountains are often protected by walls from 6 feet to 8 feet in height, by which they are surrounded and subdivided. The walls are from 4 feet to 6 feet thick at the base, and from 2 feet to 3 feet at the top. A double wall of undressed stone is built, without mortar, but the space between the two sides of the wall is filled in with dry soil."

In former centuries, that is, about the period of their first arrival in these southern parts, we think that the stone-building Bantu must have pushed forward to several points much further south than the Northern Transvaal. Although, owing to the scanty information on hand, it were premature to venture any definite statement, in regard to such stone ruins as those recently discovered at Heilbron and other spots on the Great Central Plateau, nevertheless we are inclined to the view that they too were the work of the same Bantu people as were responsible for those also at Magalakwin, namely, our hypothetical 'Venda-Karanga' migrants already referred to above. This remark, however, might not be so readily applicable to certain stone-ruins found nearer to the south-eastern littoral, as, for instance, those at Otto's Bluff, near Maritzburg, in Natal. There we have to take into consideration certain other factors, as temporarily sojourning Phoenicians, Arabs, and even modern European mariners left stranded after shipwreck during the 16th and 17th centuries. Furthermore, just as at ancient Zimbabwe, so also on these more recent sites, one must be careful to distinguish between the different 'cultures' often encountered on the same spot; for instance, at Otto's Bluff the 'stone-wall' and the 'Bushman relics' are obviously of entirely different origins.

The North Transvaal tribes are the only modern Bantu we know of with the stone-building habit strongly developed; and that being so,

the inference, we think, is unavoidable, namely, that the habit was acquired in Zimbabweland. This, of course, does not necessarily imply that these people's ancestors must have been Zimbabwe's actual builders, but simply that those ancestors must have occupied Zimbabweland sufficiently long for an impression to have been made and a habit formed. If not so, where was the habit acquired? It could hardly have spontaneously arisen, and in an already perfected state.

Finally to summarize our own conclusions concerning this baffling riddle of Zimbabwe, we think that the industry there originated, most likely, with the Phoenicians, somewhat not later than the date of Hiram's expedition, about 1,000 B.C. Here, by Afura hill, was their mysterious Ophir. Their primary motive in penetrating so far into the interior of the continent may have been in search of ivory, valuable woods, prized animal skins, or even slaves, and the local discovery of gold may have been an accidental consequence of that. They it was who most probably first worked the mines, by means of slaves; but they doubtfully left any permanent buildings behind them.

Behind the Phoenicians, stand in the picture the Sabaeans. They were the authors of the earliest and finest of the great Zimbabwes. From the Phoenicians, these Southern Arabs first learned the secrets of the venture, and, after the migration of the former to the Mediterranean, they inherited their business and continued their ancient role along the East African coast.

It was the descendants of these more ancient Sabaeans, namely, the medieval Arabs, who were responsible for most of the, structurally more inferior, stone structures whose ruins we find scattered about Southern Rhodesia today: a race whose natural propensity was sea-trading and land-raiding, for ivory and slaves, rather than for the actual digging of gold; a race of zareba and khan builders; a race of dhurah-eaters, the grain that is the staple food today all over Eastern Bantuland (though not over Western), where barley and wheat and rice are unknown. And the period that marked the initiation and the height of this East African Arab activity, was that from about 800 A.D. onwards.

Theirs was the brain and the force behind the last and greatest of the Zimbabwe enterprises; but throughout this phase, the actual labour, of building and digging, was in the main performed by their Bantu slaves. The latter was it too who provided their *rugaruga* slave-raiding bands; who erected of rough stone the several slave-camps; and who worked the mines - always under the direction and compulsion of their Arab task-masters. At times, owing to political disturbances or commercial slumps away in the home-land, the Arabs may have retired, and the industry have temporarily ceased. But the Bantu remained there for ever on the scene, producing a little gold-dust on their own, and selling it to the Arabs still on the coast. Then, in another generation or perhaps another century, the adventurers

would return, revive their former activity in all its forms, and restore the already dilapidated buildings. Till at last there came the culminating overwhelming catastrophe. That catastrophe may have been at home in Arabia, or it may have been on the spot in Africa - a sudden sweeping down upon the intruding foreigners by some powerful horde of conquering migrating Bantu, annihilating their work and driving themselves back to the sea, at a date hardly later than 1,300 A.D., a date, incidentally, roughly corresponding with that of the intrusion into the Transvaal region of the earliest Sutu and Nguni (Zulu-Xosa) arrivals.

Some small knowledge of local Native history and local Native peoples, of objectual facts upon the spot, and simple thinking, have led us to these conclusions. Whatever may have been the original purpose of the intruding foreigners, gold or ivory or slaves, their first consideration in every case must have been the same - the procurement of the necessary body of 'hands', for raiding, hunting, digging, building. Knowing the Arab nature and the barbarous times, free, paid labour must be ruled absolutely out; and ruled out too must be any supposition that the intruders themselves (who could never have been more than a comparatively small band, isolated there, hundreds of miles away in the wilds of central Africa) could have furnished sufficient labour for their gigantic undertakings. And even though they could, were they likely to do it, with the multitude of helpless Blacks everywhere around them? Their first and persistent concern was therefore always slaves, and so through them to ivory or gold. Indeed, 'Black' ivory proving so much more abundant, more easily procurable and more richly profitable, we may trust the Semites for making the former very soon their main line of business. Slaves, unlike all other mere material commodities such as gold and ivory, could be made to yield a rich and continuous return even throughout the whole period of their 'storage', right away to the last moment of their sale upon the market. So it comes to be clear to us that those 'mysterious' stone structures scattered throughout Mashonaland were neither 'temples', nor 'fortresses', nor 'treasure-houses', but simply and solely slave-depots, safe 'compounds' or enclosures, caravanseries or zarebas, wherein to herd the captive Blacks, either when journeying to the coast, or when working temporarily on the various local mines. The lofty surrounding walls served as ramparts against reprisals by raided tribes, as well as to prevent the escape of the captives within; and they were made of such a thickness as would permit of their summit-levels being used as traversable battlements. The narrow converging passage-way between the two outer parallel walls was a supplementary protection, ensuring the entry and exit of only a single individual at a time. The conical tower, standing at the further end of that passage, was most likely a watch-tower or lookout, keeping guard over what was going on inside the establishment and without. The numerous small, walled-in enclosures that filled

up much of the interior space of the zimbabwes, may have been slave-dens or pens pertaining to various owners. The monoliths standing erect along the sky-line of the so-called 'Acropolis' on the hill-top may have served as 'sign-posts' indicating the direction to slave-parties approaching from a distance; and the irrigation system and terraced gardens have supplied the food necessary for the slave-depots and their masters.

So, we suggest, may be explained the Mystery of Zimbabwe.

A few extra oddments, bearing on the subject, may be appended here. Linguistics, for example, offer much of interest for discussion.

Who were the 'Wak Wak'? Masudi, you will remember (see p. 286), writing about 900 A.D., said that the country about Sofala was occupied by people called Wak Wak. This curious name to some (to Dornan, for instance) suggests 'Bushmen'. But, so far as we know, baTw a (or its variants) is the only term for 'Bushmen' among the eastern Bantu. Certainly no Bushman could ever have been pressganged into erecting such edifices or working such mines as are those of Rhodesia. Nor could the handful of Arabs brought by the small dhows of those times, themselves alone, ever have sufficed. The Bantu simply must have been there. Masudi's Wak Wak were those Bantu, who knew themselves by their group-name of waKalaka. Kalaka, Karanga and Kalanga are all but dialectical variations of the one same name. That name seems to have been common to a considerable section of the southern Bantu tribes, more used in past centuries than now, and comprising many of those tribes stretching from Sofala to, none can say how far inland. Johnston(59) and Hall(60) call by this name the Mashona and other Rhodesian Bantu. Coillard(61) includes under it the Transvaal beChwana and the Zambezi baRotsi. Livingstone(62) even applies it to the aMbonda of Angola. Anyway, it seems to have been a Bantu 'group-name' akin to our more modern names, for other groups, of Tonga, Sutu and Nguni. Now, in the Zanzibar patois, which the East Coast Arabs spoke (as did also the Native accompanying them, as servants or interpreters), all intermediate l's were (and still are) commonly dropped (e.g. Zulu, i m P a l a , certain antelope; Swahili, P a a); so that, in their mouths, waKalaka would naturally become waKaaka, which again, by careless Arab foreigners might well become waKaak , and, by still more slovenly writers, finally degenerate into wak wak . If this could be shown to a certainty, it would solve an important doubt; for it would prove that the Karanga Bantu, today in Mashonaland about Zimbabwe, were in that part of South Africa already 1,000 years ago (900 A.D.).

The Wak Wak, then, were the waKalaka (or maKaranga) Bantu who largely supplied the slaves, who built the zimbabwes and worked the mines. That their present country must at one time have been occupied by Arabs is proven by evidence more incontrovertible

than any supplied by the mysterious ruins. Actually, among some of the neighbouring Congo Bantu tribes (e.g. the Lungu tribe), the term, Karanga (or Kalaka), is, as Wissmann(63) attests, synonymous with 'Arab'! We said somewhere else that in all the 200 Bantu languages there exists no Native name for 'gold'. Yet here in the Karanga speech of Mashonaland we find two, in Karanga alone; and both are of Arabic derivation. Dahabo is one, from the Arabic *dhahab*, gold; the other is iNdarama, likewise 'gold', from the Arabic *darāhim*, money. Sorghum millet is known to Arabs as *dhurah*; and sorghum beer is known to the Karangas as *doro* (plainly not a Bantu root).

Just as the old Arabs of centuries ago got their name for the Sofala Natives out of the mouths of Swahili interpreters as 'wAKaaka' (instead of *waKalaka*), so later on (during last century) did the European travellers get their name, *Zimbabwe* (instead of *Zimbabge*), out of the mouths of their 'foreign' Native servants. For in the local Shona parlance, the speech there on the spot, the name for the ruins is, not *Zimbabwe*, but *Zimbabge*. The *Zimbabge* of the modern Shonas, however, is simply and solely that mass of ruins situated on the summit of the so-called (by Europeans) *Acropolis* Hill. The great circular wall, down below in the valley (and popularly dubbed by Europeans the *Elliptical Temple*), is called by the Native simply 'the great big wall' or *ruSwingo*.

The word, *Zimbabge*, seems no longer current (as a common noun) in everyday Karanga speech; although Bent asserts that chiefs thereabouts used to call their 'Great Places' by that name. The present usage is that of a proper-noun, the name of a particular hill (covered with ruins), a still-surviving ancient place-name, the meaning of which no Native can give, any more than we can interpret the 'Himalayas' or 'Alps'. If Bent is right, the ruins may mark the 'great place', the place of residence, of, shall we say, the local Arab sheikh, or later of his Native successor, the Monomotapa. But Bent may be wrong - he may be confusing the word, *Zimbabwe*, with another (possibly from the same root, but with a different meaning), namely, *Dzimbabwe*, signifying the 'place of sacrifice connected with a chief's grave' - a meaning worth noting in connection with what we shall have to say later on.

It was unfortunate for Keane(64) that he did not strike a more competent linguist than that who informed him that 'Zimbabwe' was derived from *nzimba*, a dwelling, and *mbuie*, a chief. Father C. Bert, S.J., has submitted a much more plausible analysis, namely, *zi-* (a prefix, suggesting 'a big thing'); -*mba-*, root for 'house' or 'houses'; -*bge*, a 'stone'; therefore, 'great-houses-of-stone'. At the same time, he confesses a strong personal aversion - in which we participate - to this rather absurd, but popular assumption that words must needs be 'compounded' (as though basic names did not exist); so that we have only to pull a word appropriately to pieces and find a supposed meaning for the several syllables, in order to discover the

word's hidden and fundamental meaning. We believe that this word, like virtually all other Bantu words, consists of nothing more than a prefix and a root. What is that root?

The root, to us, is plainly *Babge* or *Mbabge*, and the prefix, *zi-*. There is a common tendency with many Bantu peoples to insert an *m* between the vowel of a prefix and the initial labial (*b*, *p*, *f*, *v*) of a root, apparently in order to facilitate pronunciation; and such an *m* might easily have been attached to the root, *Babge*, following the prefix, *zi-* (just as in Zulu, *U-Bambo*, a-rib, becomes in the plural, *izi-Mbambo*, ribs). Further, we should like to think that that root, *Babge*, is one in origin with the Zulu root, *Bay a* (forming, with the prefix, *isi-*, the modern Zulu word, *isi-Bay a*, a-cattle-fold, pl. *izi-Bay a*) - the original meaning of both roots, *Babge* and *Bay a*, having been simply 'an-enclosure', 'a-fold' or 'pen', 'a-zareba' or 'khan'.

A Zulu kraal (or family homestead) is, in form, much like those still erected by the Nilotic Kavirondos and the Hamitic Tuis. It consists of two circular stockades (or sometimes hedges), a greater (surrounding the whole) outside, and a lesser (surrounding the cattle) in the centre of the kraal, with the several family-huts (likewise arranged in a circle) in between the two circular stockades. It is the round central patch, where the family wealth (cattle) are kept and the family ancestors are worshipped, that is known as the *isiBay a* (pl. *iziBay a*), the most sacred spot in the home.

Such is the present usage of the word, *isiBay a*, in Zulu. But there are certain more archaic expressions which hint at a wider meaning in former times. For instance, the eldest son of a chief (together with his mother and her other children) was regarded as holding the senior position in the Zulu 'family' - though he did not inherit the heriship to the chieftainship in the clan. He was technically known as the *TKohlo* (comp. *Kgotla* or cattle-fold in Suto, which in Zulu is the *isiBay a*); and his particular branch of the family was sometimes referred to as the *isiBay a esikulu* (the greater or senior *isiBay a*); from which it almost looks as if this latter word may formerly have had the meaning also of 'branch of family', or even 'senior branch of family', as well as its 'place of residence' or *kraal*.

Again, any wall, hedge or palisade (practically always circular with the Zulus) surrounding or 'enclosing within it' a collection of objects (like wagons, rickshwas, pots and so on) might also (metaphorically or jocularly, of course) be referred to as an *isiBay a* or enclosure of the particular objects; which suggests that this root, *Bay a*, may be akin to the verb, *Biya*, to-fence-round. Thus the Karange *zi(m)Babge* and the Zulu *isiBay a* may both originally have conveyed a meaning simply of 'enclosure', 'fold', 'kraal' or 'village'. You will have noticed above how a similar root reappears in the Angola speech, where we find *kwibanga*, a cattle-fold, and *libata*, a kraal or village; and you will have remarked how the pri-

mary (Urnegro) root, Ba, remains permanent throughout, while the secondary (Bantu) suffix changes according to tribal or dialectical idiosyncrasy.

We have already said that, in our opinion, Babga is the root of the Karanga word, as Baya is that of the Zulu; zi- (in Karanga) and i zi- (in Zulu) being mere numeral prefixes. You will note that the Karanga root ends in -bge and the Zulu in -ya. This is exactly what one would have expected, because, according to the Bantu laws of consonantal interchange, a Karanga g usually does in Zulu become a y, or vice versa (e.g. Kar. Mge, one, Zul. Nye; Kar, iBge, stone, Zul. iTye, stone). That is why we have Babge in Karanga and Baya in Zulu, both forms having sprung from the same original root.

Among tribes where the chief alone possesses most or all of the tribe's wealth (which, with the Bantu, signifies 'cattle'), the average commoner possessing nothing more than a few goats or chickens, the 'chief's kraal', the 'royal residence', might very easily become envisaged as the tribal is i Baya or zimBabge. That the latter word actually was used in some such sense, Bent(65) explicitly declares: "The whole country is scattered with Zimbabwes. Each petty chief now calls his head kraal by this name (perhaps because his wealth of stock is kept there); and this fact, not thoroughly recognized, has brought about endless confusion in topography. The derivation for this name, which to my mind appears the most satisfactory, is of Abantu origin, and came from the north, where it is generally used to denote the head kraal of any chief."

En passant, one may observe how very alike are the ground-plan of, say, the Mundi ruins in Rhodesia (see Hall and Neal, A. R. R., 310) and that of any ordinary Zulu is i Baya or cattle-fold (see illust. of Dingane's u m Ngungundlovu Kraal in Gardiner, J.Z.C. with its several internal partitions dividing off the different calf-pens).

In connection with this root, m Babge or Baya, and its primary meaning, there is another item worth recording, which brings (besides cattle) also ancestral spirits and erected stones into the case. The Zulu's is i Baya is not only his 'cattle-fold'; it is also his 'temple', his 'sacred place', specially consecrated to the family ancestral spirits. Therein, and therein alone, is the kraal- or family-head, and he alone, buried; therein alone are the sacrificial beasts slaughtered to the family's ancestors; therein are (properly) all marriage ceremonies performed. So sacred is the spot, that no mere female may enter there without special ceremonial dispensation. Such is the Zulu Baya, which we hold akin to the Karanga m Babge. Among the distant Masaba(66) Bantu by Mount Elgon, in Kenya Colony (to whom, by the way, the Zulus are supposed to be, linguistically, closely related), when a man dies, his spirit, as usual survives; and in its honour a large stone is set up near the door of his hut, which

furnishes his spirit with a new abode, an 'eternal house', as the Ancient Egyptians might have called it. The point with us here is that this stone is termed M b o g e, with the meaning apparently of 'place of ancestral-spirit', 'ancestor's home'; and the similarity between this Masaba root and the Karanga M b a b g e is obvious. Had our information been more complete and certain, we might have been able here to hint at still another meaning for Baya and m Babge, namely, that of 'family or tribal sacred-place' hence also that of 'royal residence'.

To the civilized world today, Monomotapa is as foggy a being as is Melchizedek; though only in his own country of Zimbabwe is he utterly unknown. And no wonder. So far as we can discern from the Portuguese records, the earliest writers named this Native potentate, not only Monomotapa, but also Menamotapam, Benametapa, Manamotapa and so forth. This is important to note; because it tends to show that the early Portuguese renderings are all together 'suspect', and that the real name may have been, well, almost anything.

We said just now that in Zimbabwe, 'Monomotapa' is utterly unknown. We referred, of course, to the ancient original of that name; for a reputed lineal descendant of that original is said to be still 'reigning' near the junction of the Musengesi and Mutete rivers in the Mount Darwin district of Southern Rhodesia, and, moreover, still to style himself the 'Monomotapa'. If that really be so, then this latter form of the word may after all be the correct - unless, of course, it has been taken over by the local Natives from the Whites!

The earliest form of the name (in the records) was, so far as we have been able to discover, that of Menamotapam. (67) This certainly comes pretty near to Sir Harry Johnston's hypothetical 'Mwene-motapa', signifying (according to him) 'lord-of-the-mine' (from m w E n e, lord, master; m o T a p a, mine - an imaginary word, non-existent in actual Karanga speech). The expression, m w E n e (or its variants), meaning 'lord, master, owner', is pretty common throughout Bantuland right away to Angola. Indeed, we meet with it as far north as the Vili, on the French Congo coast, but there with the signification of 'overseer'. In the opposite direction to the south, the term reaches the ovaMbo (in South West Africa) as o m w E n e, signifying 'owner'. On the eastern side of Bantuland, we find the waHa, of Ujiji (Tanganyika Lake) using m w I n i, to signify 'chief, lord'; and thence passing away south, we get, among the Zulus, umNini, indicating 'owner' (the same as the o m w E n e of the ovaMbo). The Zulu language, moreover, is in possession of a word, u m T a p o, still in daily use, and meaning a 'supply-pit' or 'mine', as of (usually) the clay for pottery-making (from T a p a, to-scoop or take-out a handful). So far as we know, the Zulu is the only South Bantu language possessing such a word; so that the Zulu rendering of the name, Monomotapa, would be 'Mnini-mtafo', with the meaning of 'the

owner-of-the-mine'.

Unfortunately, the Karanga language (at any rate that of today), where Monomotapa was born, seems to possess no noun at all corresponding with the Zulu *u m T a p o*, pit or mine. But it does possess a verb, *T a p a*, and a quite appropriate one, with the meaning of 'conquer, capture, carry-off'. In seeking an interpretation from the Karanga, one is therefore compelled to turn to this verb as the only resource; and the only explanation one seems able to deduce from it, would be that of *m u N u* (or *m o N o*), the-man, and *m u - T a p a*, him-conquers, or captures; hence, 'the-conquering or capturing man,' or, as we might express it, 'the-great-slave-boss'.

This verb-root, *T a p a*, as signifying 'capture by raid', may appeal rather strongly to some, as bringing into greater prominence our hypothetical slave-trade, rather than gold-mining, as the paramount concern of the early Arabs at Zimbabwe. 'Monomotapa', if thus understood (as derived from the verb, *T a p a*, to-carry-off or capture), would become quite an appropriate title for the Native potentate who took over from the Arabs the running of the slave trade after the departure of the latter from Zimbabwe to the coast.

That the slave-trade had flourished at Zimbabwe, as well as gold-digging, there can hardly be any doubt. The mere presence of the Arabs there, in a land of helpless Blacks, is testimony enough for that. Their whole East African history leads straight to such a conclusion. Indeed, in the later centuries of their occupancy, one may well believe, they were more interested in slave-raiding than in gold-seeking.

So far as we know, there is nowhere a pure 'Bantu' correlative of our European term, 'slave'. That may seem surprising in a race of 'savages', with whom the sport of kings was, not boar-hunting, but man-hunting. Of 'captives', every Bantu tribe possessed a plenitude. Were they 'slaves'? The answer depends upon what is to be understood as 'slave' and 'slavery'. We feel sure that our own harsh interpretation and practice of the terms was never applicable to the Bantu system. Yet, despite the fact that the Bantu system was benevolence itself when compared with ours; despite the fact that with the Bantu their 'foreign' captives were regarded and treated simply as low-grade 'adopted members' of their tribe, now serving mainly as 'menials' to their conquerors, it still remained that they were 'forced' into that servitude, were indeed 'slaves' in the sense of 'captives in servitude', though it be in the best, the Bantu, interpretation of the term.

All this, of course, did not apply to the Arab dispensation; nor to such 'captives' as the Monomotapa was wont to hunt and hand over to them. In the purely Native or Bantu system, such captives were, and are, termed by the Karangas *v a N y a y i* (sing. *m u N y a y i*). Not far away from Zimbabwe, there exists even today a whole tribe of '*v a N y a y i*', this being nowadays their accepted and only 'tribal-name'.

Was it so originally? We doubt it. We are informed that, according to local tradition, these Natives preceded the Karanga southwards over the Zambezi; were later overtaken by them, conquered and incorporated by them as 'subject-captives' (*v a N y a y i*). One may be inclined to wonder whether the 'Karangas' who put through this job, may not rather have been 'Arabs': you will recollect how Wissmann has told us that, among certain Bantu peoples further north, 'Karanga' and 'Arab' are still synonymous terms - perhaps due to the fact of the Karangas having in the main furnished the man-power of the old *r u g a r u g a* or Arab raiding-parties. Ourselves, we should like to think that the present-day '*v a N y a y i*' tribe is really composed of the descendants of that mass of human refuse gathered together around Zimbabwe, and left behind after their taskmasters had finally decamped. Stigand(68) declares that the armies of Bagdad, even so early as 740 A.D., consisted largely of Zinj Blacks. And Zinj Blacks could have been the produce only of Zinjland, which was Bantuland.

The more one probes this mystery of Zimbabwe, the more do new problems seem to emerge to confound us. If Zimbabwe was the stupendous enterprise we have supposed it to be, the gold-field and the slave-farm of the ancient world, from Phoenician times, 1,000 B.C., to Arab times, 1,400 A.D., how has to come about that there has been absolutely no mention of the event in all Phoenician and Arab history? Yet the ruins and the mines are there, dumb, yet eloquent, witnesses to the fact, staring us in the face. Then again, the final catastrophe, culminating in the expulsion or extermination of the Arab traders and the sudden cessation of the whole great industry, must, one would think, have been an event of such wide importance as to have been put on record somewhere. Is it perchance that early Arab records really are there, but have not yet been seriously searched for, and found, by European scholars?

Akin to this, but hardly so surprising, is the absence, amongst all the 200 separate sets of ruins, of any speck of ancient writing or fragment of inscription. True, de Barros, writing in the 17th century of the Rhodesian ruins, has stated of one of them (according to Bent, R.C.M. 203 sq.), that "above a gateway of that edifice is (sic) an inscription which some Moorish (Arab) traders who were there could not read, nor say what writing it was. All these structures the people of this country call *S y m b a o e* (Zimbabwe - the coastal Portuguese rendering of the Karanga *Zimbabge*), which with them means a court; for every place where Benomotapa stays is so called." But the very oldest sample of writing ever actually found in our own times, proved, upon submission to Sir W. Budge, of the British Museum, to be "post Koranic lettering on highly glazed pottery, also on glass, not older than the 13th or 14th century of this era".(69) Yet writing, in the eastern world and middle ages, was an art so ancient that similar pottery jars in the brick-lined tomb of old King Ka (4,940-4910 B.C.),

of pre-dynastic Egypt, displayed scratched upon them "the oldest inscriptions known". (70) They were in the hieroglyphic style; but the hieratic running hand "was already well developed under the First Dynasty (4, 700-4, 500 B.C.)". (71) However, "the oldest dated papyrus was found in 1893 at Sakkara, near the step-pyramid, by fellahin digging there"; (72) but it was not until the reign, a hundred years later, of the pharaoh so appropriately named Pepy I (alias Mery-Ra), that we meet with the first of all diaries, the earliest continuous historical document furnishing us with the life-story, from childhood to grand-viziership, of the versatile Una. (73) And, to think of it! not one Una amongst all the host of Arabs!

Thus was lost to the world the Epic of Zimbabwe. Not one word saved to us of all that thrilling and enchanting romance of the century-long Phoenico-Arabian Search for the Golden Dust. Yet, in some crude way, tongues may be found in bones and sermons in stones. These cryptic symbols may be difficult to unravel now; but some day we may have learned to read the ruins of Zimbabwē as easily as hieroglyph or cuneiform. All that is at present decipherable is what we may call, rather inaptly, the 'moral' of the tale, that which lives still after the tale is told. Writ large on the faces of Karanga tribesmen may be read all that was left behind when the drama was ended and the actors retired from the stage, for the night in whose darkness we now are groping. Deep down beneath the Dlodlo ruins, stretched on the floor of an ancient hut, two Bantu females lay buried. They may, indeed, have been but a pair of discarded vāNyāyī; but decked, as they were, in their blue glass beads and armlets and anklets of bronze, we would fain believe that theirs had been a higher fate; that in them there lay, in some small part, a clue to those Comelier Bantu Blends.

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