BRITISH SOMALILAND
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WITH 74 ILLUSTRATIONS FROM PHOTOGRAPHS ON ART PAPER,
OTHER ILLUSTRATIONS AND A MAP

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PREFACE

I MAKE no apology for placing these pages before the reader, as it can only be by means of a better understanding of the ethnology and character of a native race that the complex problem of administration can be solved.

British Somaliland, a small and imperfectly known outpost of the Empire, has for many years been a thorn in the side of successive Governments. Money has been freely spent, and advice asked for and as freely given, yet the great bar to progress still remains.

It has not been my purpose to deal with the question of administration, for obvious reasons; but at the same time it would not be out of place to remind those who have whole-heartedly condemned the Government's action in evacuating the interior, that this was one of the wisest courses they could have pursued—a course rendered inevitable owing to the enormous expenditure on repeated military expeditions. These expeditions have played havoc with the country, as they do with every country, and although they have certainly kept the Mullah in check, and helped to weaken his power and prestige considerably, the evil is still with us.

vii
PREFACE

It is impossible to say exactly what the end will be, as this depends upon the state of health of this remarkable man. There can be no question that he has for some years been suffering from some internal complaint, which it is difficult to diagnose from mere hearsay; and the probability is, that he has not many more years of life. Personally, I am firmly convinced that while he is alive his personality is sufficient to render him immune from the attacks of any Somali tribe or combination of tribes. This being the case, all that now really needs putting an end to is the constant and unnecessary bloodshed among our friendlies, who, since the complete evacuation of the interior, have never ceased to pay off old scores.

I have made an attempt to give the reader an insight into the character of the Somalis, so as to enable him to form his own opinion. One word about the information contained herein: Every traveller in the Somali country knows how difficult it is to obtain it correctly. It has taken me years to gather and confirm the numerous facts, and careful as I have been in verifying them, some of the minor points may still be said to be doubtful.

I have known the Somali since 1902, and during the performance of my official duties, or while travelling for pleasure, have always carried a notebook for any facts of interest; and it is this, together with a slight knowledge of the language, that has enabled me to collect information which others, less favoured, could not expect to obtain.
The Somali is a child, and like a child will try his tricks on anyone, irrespective of his position or nationality, rendering it necessary to watch him constantly.

It must be remembered that the man who will twist a lion's ears to pull it off his master when he is being mauled cares little for death and less for threats.

Prompt action, be it just or unjust, is the only form of treatment he can appreciate.

One word more. Those who imagine that British Somaliland is only of interest to the hunter after big game, and totally devoid of aesthetic attraction, I strongly recommend to visit it and see for themselves, and I do not think they will be disappointed.

The grandeur and beauty of the Golis Range of Mountains—

"Where the tints of the earth and the hues of the sky,
In colour though varied in beauty may vie"—

compare very favourably with any I have ever beheld in Europe or Africa.

My best thanks are due to Mr. F. Haverfield (Professor of Ancient History at Oxford), Dr. Scott Keltie and Mr. Edward Heawood (Secretary and Librarian respectively of the Royal Geographical Society) for their help; my father, for reading through my manuscript; and also those officials of the Somaliland Protectorate who have, at various times, assisted me.

Of the latter, I must particularly mention the
names of two of the Commissioners under whom I have had the honour to serve—namely, Colonel Sir Eric Swayne, K.C.M.G., C.B., and Captain H. E. S. Cordeaux, C.B., C.M.G. I would indeed be ungrateful were I not to acknowledge the great kindness and encouragement I invariably received from both in my earnest endeavours to learn something of the Somalis and their country during my sojourn among them.

R. E. DRAKE-BROCKMAN.

Berbera,
May, 1912
CONTENTS

CHAPTER                                      PAGE
I. HISTORICAL                                1
II. ZEYLA                                    20
III. BERBERA                                 31
IV. BULHAR                                   40
V. OTHER PORTS AND ANCHORAGES                52
VI. THE SOMALI RACE                           68
VII. THE SOMALI CHARACTER                    86
VIII. SOMALI ETHNOLOGY                        108
IX. SOMALI ETHNOLOGY (continued)             129
X. THE “MAD” MULLAH                          175
XI. LIVE STOCK                                190
XII. THE OUTCAST TRIBES                       210
XIII. THE FLORA AND FAUNA                    221
XIV. PRODUCTS OF COMMERCIAL VALUE             239

APPENDIX                                      
I. GENEALOGICAL TABLES                        271
II. SOMALI MANUFACTURES                       277
III. LIST OF TREES AND PLANTS WITH EDIBLE FRUIT,  
     ETC.                                      281
IV. A COLLECTION OF THE FLORA OF BRITISH SOMALI-
    LAND TOGETHER WITH THEIR VERNACULAR 
    NAMES                                      285
V. DISEASES OF DOMESTIC ANIMALS                295
VI. NOTES ON THE MYRRH, FRANKINCENSE, AND 
    BDELIUMS OF SOMALILAND                    301

GLOSSARY                                      325
INDEX                                         329
MAP                                           At end

xi
LIST OF ILLUSTRATIONS

All the Illustrations are from photographs and drawings by the Author except Nos. 55 and 56, and for these he is indebted to the Fathers of the late Roman Catholic Mission in Berbera

1. Aboukr Pasha’s house . . . . Facing page 18
2. The old Residency, Zeyla . . . . " " 18
3. Tomb of Sheikh Ibrahim . . . . " " 20
4. The “arresh” of the Zeylayi . . . . " " 22
5. Mosque in Zeyla where Burton prayed . . . . " " 22
6. Covered tank on Saad-ud-din Island . . . . " " 24
7. A Somali bungalow . . . . " " 24
8. Customs House, Zeyla . . . . " " 26
9. The Residency, Zeyla . . . . " " 26
10. Landing at Zeyla . . . . " " 28
11. Zeyla Fort . . . . " " 30
12. Eil Ghori outpost . . . . " " 30
13. Native town of Berbera from the maidan . . . . " " 30
14. Native town from end of Customs Pier . . . . " " 30
15. Dubar Fort . . . . " " 32
16. Berbera Shaab in 1904 . . . . " " 32
17. Street in Berbera town . . . . " " 34
18. The Shaab from the Customs Pier . . . . " " 36
19. The Shaab from the east . . . . " " 36
20. The Residency, Berbera, in 1904 . . . . " " 38
21. The Tanks, Berbera, in 1904 . . . . " " 38
22. The Egyptian lighthouse and Residency, Bulhar . . . . " " 40
23. Street in Bulhar town . . . . " " 42
24. Leaving Bulhar. Through the surf . . . . " " 48
<table>
<thead>
<tr>
<th>No.</th>
<th>Illustration</th>
<th>Facing page</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.</td>
<td>The old Residency, now the Court House</td>
<td>50</td>
</tr>
<tr>
<td>26.</td>
<td>The new Residency</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>27.</td>
<td>Maritime Hills to east of Berbera</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>28.</td>
<td>Burao River</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>29.</td>
<td>Sheikh Plain</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>30.</td>
<td>Sheikh blockhouse in 1904</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>31.</td>
<td>Burao Fort in 1904</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>32.</td>
<td>Burao Fort in 1904</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>33.</td>
<td>Bastion at entrance to Burao Fort</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>34.</td>
<td>Officer's hut in Burao Fort</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>35.</td>
<td>Sheikh Mattar of Hargeisa</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>36.</td>
<td>A Somali in travelling dress</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>37.</td>
<td>Somalis resting outside their &quot;rer&quot;</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>38.</td>
<td>Somali women and children</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>39.</td>
<td>Women making the pots for carrying native butter</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>40.</td>
<td>A Somali scout</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>41.</td>
<td>Somalis. The one in a coloured robe is chewing a tooth-stick</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>42.</td>
<td>Somali boys carrying milk in skin bags (sibrar)</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>43.</td>
<td>Somali skinning a camel</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>44.</td>
<td>Somali camel-men fighting for loads</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>45.</td>
<td>Somali Mounted Infantry (camel)</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>46.</td>
<td>&quot;&quot; &quot;&quot; &quot;&quot; (pony)</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>47.</td>
<td>&quot;&quot; &quot;&quot; &quot;&quot; (mule)</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>48.</td>
<td>A caravan en route to the coast</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>49.</td>
<td>Watering camels at Burao</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>50.</td>
<td>A Dibaltig</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>51.</td>
<td>A Galla dance</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>52.</td>
<td>Singing a &quot;gerar&quot;</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>53.</td>
<td>The midday halt at the wells</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>54.</td>
<td>Somalis on the move</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>55.</td>
<td>Somali girls. Three methods of dressing the hair</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
<tr>
<td>56.</td>
<td>Somali girls. Putting the finishing touches</td>
<td>&quot;&quot; &quot;&quot;</td>
</tr>
</tbody>
</table>
**LIST OF ILLUSTRATIONS**

| 57. | Arms for the Friendlies  | Facing page | 148 |
| 58. | Watering cattle near Hargeisa |  | 154 |
| 59. | A Mullah preaching at Odweina |  | 188 |
| 60. | The Author on a Somali pony |  | 198 |
| 61. | Somali cattle |  | 202 |
| 62. | Somali goats browsing |  | 206 |
| 63. | A Somali sheep eating a piece of cloth |  | 206 |
| 64. | Bihendula |  | 222 |
| 65. | Guban from edge of Sheikh Plain |  | 222 |
| 66. | Hul Gabobai, Golis foot-hills |  | 228 |
| 67. | Among the cedars at Daraas |  | 230 |
| 68. | Cedars on summit of Golis |  | 230 |
| 69. | Swayne's look-out at Daraas |  | 232 |
| 70. | Mirso from the summit of the Golis |  | 236 |
| 71. | Skin bags of myrrh, scented bdellium and acacia gums as they arrive at the coast from the far interior |  | 244 |
| 72. | Dhow laden with hides and skins |  | 244 |
| 73. | Sheep and goats being shipped for Aden |  | 268 |
| 74. | Small stunted "Dunkal" tree |  | 310 |

**ILLUSTRATIONS IN THE TEXT**

| Gurgi (diagrams of a), 116, 117 | Hodai, 310 |
| Game of Shah, 130, 131, 132 | Dunkal, 311 |
| Somali graves, 167, 172 | Garon guru, 314 |
| Somali charm, 217 | Ilka Adayai, 316 |
| British Somaliland (contour plan), 222 | Rakanreb, 318 |
| Didin, 303–4 | Alibog, 319 |
| Hagar, 307–8, 312 | Gunri, 319 |
| Daslino, 309, 315 | Tubuk, 320 |
|  | Hamhamma, 321 |
|  | Mogoleh, 322 |
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hajis, Aidagalleh.

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CHAPTER I

HISTORICAL

THE original stock from which the Somalis are descended, namely, the Gallas, were driven across the sea into the regions now known as Somaliland, from Southern Arabia; they were the pre-Semitic Cushite race of Southern Arabia, whose sole representatives to-day are the inhabitants of Dhofar, "the ancient residence of the Himyaritic kings. These people (i.e. the inhabitants of Dhofar) still speak a dialect of the ancient Himyaritic language, which has elsewhere been superseded by the far more modern Arabic of the Koran."\(^1\)

The Sabaeans and the Minaeans occupied all the south-western and southern coast belt of Arabia prior to the days of Solomon (1000 B.C.), and were in constant touch with the natives on the opposite African coast, and it was this country of the Sabaeans, together with the opposite coast of Africa, which was

identical with the land of Cush, mentioned in Genesis, and which was known to the early Egyptians, during the eighteenth dynasty—say, about 1700 B.C.—as the land of Punt or Punt.

It was to the ancient emporium, Moscha, the site of which was discovered by Mr. Theodore Bent in Dhofar, the Portus nobilis of Arrian, which, as Professor Keane has suggested, is identical with the Biblical Ophir, that the Punt expedition sent out by Queen Hatshepsu must have gone for its gold, ivory, gums, leopard skins, apes, ebony, etc.

Moscha was the great emporium, in the land of Punt, which was visited by traders from the east, the west, the north, and the south. From this port the Himyarites spread in every direction, even as far as India and Madagascar.

The cargo, as depicted on the reliefs descriptive of the Punt expedition, was not the produce of any one country only, but of many. For instance, the gold probably came from Rhodesia; the gums and apes from Africa and Arabia; the leopard skins, ivory, and the giraffe from Africa; while the ebony might have come from East Africa, but more probably from India.

Which were the ports of call of the expedition it is difficult to say, but it is probable that both Moscha in Dhofar in Southern Arabia, and Zeyla, were the principal, and possibly also Mosyllum.

There are certainly no rivers or wadis which in the rainy season would be capable of allowing ships to
HISTORICAL

sail up in Somaliland, as suggested by Naville, with the exception of the Juba river, and the expedition certainly never went as far south as that.

In the middle colonnade, on the southern wall, are depicted huts on piles, up to the door of each of which a ladder leads; these are certainly not the huts of a nomadic race, who never build permanent dwellings.

The date palms with baboons climbing up, must be unquestionably Arabian, whereas the giraffe, lioness, hunting leopard or cheetah on leash, and the hippopotamus (only abdomen and legs showing), are African, and they might have been brought down to the coast at Zeyla, from Abyssinia and the Galla countries.

The trees are not good representations of frankincense trees, and this is all the more remarkable as the tree is not a difficult one to depict.

The ancient Himyarites were, doubtless, as secretive regarding the source of their valuable commercial products as the Phoenicians, later on.

What was the extent of the intercourse between the Himyarites and African Punt we have no means of ascertaining, as, excepting in Socotra, no monuments or inscriptions of any sort have been, so far, discovered.

The race which gradually sprang up, and even at the beginning of the Christian era was only sparsely

1 The Temple of Deir-el-Bakari, by Edouard Naville, Plate LXIX.
2 Ibid., Plate LXXX.
3 Ibid., Plate LXX.
4 Ibid., Plate LXXVIII.
scattered throughout the Horn of Africa, was known to the early Greek and Roman traders as Ethiopians; while those who were more particularly scattered along the coast-line, and lived almost entirely on the fish cast up by the sea, were called the Ichthyophagi.

This race of Eastern Ethiopians was later known as the Galla, but the origin of the word Galla is doubtful—possibly Galla and Gara are synonymous. Johnston thought that it was another form of "Calla, which, in the ancient Persian, Sanscrit, Celtic, and their modern derivative languages, under modified, but not radically changed terms, is expressive of blackness."  

Personally, I am rather inclined to the belief that the word is of Arab origin, and was given to the ancient representative of the Gara tribe, by the Arabs, owing to their having emigrated and been expelled from Dhofar—I think the word is derived from the root \( \text{l}\text{s}\text{r} \) which means expelled, driven away.

Although the Phoenicians (of those of whom we have any record) were one of the first to visit the region now known as British Somaliland, they left no monuments to record their visits to the isolated emporia on the coast of the Ichthyophagi.

The rise of Mosyllum was probably due to their energy and enterprise some three thousand years ago, but how intimate was their knowledge of this coast can never be accurately known, owing to the absence of any Phoenician literature.

\(^1\) Johnston, *Travels in Abyssinia.*
HISTORICAL

It has been suggested that the tanks on the island of Saad-ud-din were built by them, but I do not think this to be the case; but, on the other hand, it is quite possible that the unearthing of the ancient tumuli, or "Talo," found throughout Somaliland, and especially those in the Warsangeli country and around the ancient site of Mosyllum, would produce ample evidence of their visits to the inhabitants of the Regio Cinnamomiferum. Previous to the Phoenicians nothing was known of the Somali coast, the Egyptians regarding the whole of Africa south of the kingdom of Meroe as the land of the Ethiopians. So what knowledge the Greeks had of it they obtained from the Phoenicians, who had first-hand information about the Horn of Africa and its inhabitants. These are the people whom Herodotus probably includes in his Macrobian Ethiopians, who "lived at the extremity of the world."

The name Regio Cinnamomiferum "was first found in Eratosthenes, who appears to have applied it to the whole coast extending from near the Straits of Bab-el-Mandeb to Cape Guardafui; and at a later period we find the Periplus of the Erythraean Sea enumerating cassia—a term which was usually applied to cinnamon—among the productions exported from all the ports along this line of coast, from Malao (Berbera) to Cape Guardafui."[1]

A brisk trade was carried on in this region while the Ptolemies ruled in Egypt, although the isolated emporia were of no great size and were never actually

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occupied by the Greeks. I think that there can be little doubt that the stores of cinnamon purchased by the Greek traders from Mosyllum and the other ports on the Somali coast must have all come from Southern India and Ceylon. It was probably exchanged for frankincense and myrrh, the products of the coast belt, and retailed together with these commodities to the Greeks, who never traded further east and south than Cape Guardafui. Had cinnamon been a product of the Horn of Africa it is hardly reasonable to suppose that it would have so completely disappeared, leaving myrrh and frankincense to-day, after the lapse of two thousand years and more, as important commercial products as they were in the time of the Ptolemies.

Furthermore, it will be remembered that “Nearchus, when he came in sight of the headland of Maceta—the easternmost promontory of Arabia—was told that it was from thence (i.e. from Arabia) that cinnamon and other similar productions were conveyed to Babylon and Assyria.”

Thus it will be seen that the early Greek and Roman traders seem to have had a very hazy idea as regards the source of cinnamon.

Another point of importance is that, as soon as a direct trade was established between India and Egypt, the numerous emporia in the Erythraean Sea lost their trade in cinnamon and ceased to be famous for that commodity, which doubtless found its way direct from Ceylon to the ports of the Red Sea. Whereas the
myrrh and frankincense kept their place at the head of the products of commercial value exported from the Southern Arabian and north-eastern Somali ports.

Authorities, however, disagree on this point; no less a one than Bunbury says: "It seems therefore impossible to doubt that the cinnamon used by the Greeks and Romans—which was probably of an inferior quality to that of Ceylon—was really brought from the north-eastern corner of Africa, the land of the Somali, a tract still very imperfectly known, and where it is not improbable that the cinnamon may still be found wild."

It is very probable that the ships laden with cinnamon from the east carried their freight direct to the African ports, where they deposited their cargoes, exchanging them for the frankincense and myrrh for which the Somali country was renowned, and the inhabitants there, in their turn, having little use for the cinnamon, but knowing how it was valued by the Greeks, bartered it to them, receiving in exchange, salt, iron, cloth and ornaments of glass, silver and gold.

In the time of the Ptolemies all the trading stations of the Greeks were on the African coast—the fame of Moscha having waned,—so it is only natural that the cinnamon, so much sought after, would be brought from the east to those ports.

The largest and most important of the emporia in those days was Mosyllum, and most of the cinnamon found its way there.

1 Bunbury, Vol I, note C, p. 579.
The Periplus of the Erythraean Sea tells us that it was "the principal port for the export of cassia (cinnamon), on account of which it was frequented by ships of large size, though it had no harbour, but only an exposed and inconvenient roadstead."\(^1\)

The ancient city of Mosyllum, situated on the Habi Toljaala littoral, is in the heart of the area from which the best frankincense, even to-day, is exported; and doubtless in the time of the ancients all the myrrh from the far interior—or what is now the Dulbahanta country—must have passed out through this channel. But where then did the cinnamon come from? Was it ever indigenous in any part of the interior? And if so, where? Personally, I have never met with it in any part of the interior, nor do those Somalis who are acquainted with the imported article know of the existence even of an inferior quality of it, within the northern, north-eastern, or central parts of the Somali country.

By the Greeks and Romans the Regio Cinnamonomifera was regarded as the most southern portion of the habitable world. Strabo tells us that, previous to his days, scarcely a ship ventured outside the Straits of Bab-el-mandeb; whereas, in his time, large fleets "made voyages to India, and the extremities of Ethiopia" (i.e. the Somali coast).

Not only were the frankincense, myrrh, and cinnamon traded to the Greeks and Romans, but also to the Sabaeans, who chiefly occupied that portion of

\(^1\) Bunbury, Vol. II, p. 448.
Arabia now known as the Yemen. This gave rise to the belief that in that part of Arabia existed "forests of frankincense, myrrh, cinnamon and other odoriferous wares," whereas it is doubtful whether the first two were ever obtained there, except in the smallest quantities, and the cinnamon obtained there at all! The frankincense and myrrh of the finest qualities are collected to-day, as they were two to three thousand years ago, in what is now British Somaliland.

The Greek and Roman traders might indeed have talked of the cinnamon of Mosyllum, as did the Phoenicians of the gold of Ophir—neither products being obtained even in the same continents as their respective entrepôts.

Pliny, indeed, regarding "Mosyllum as the easternmost point of Africa," speaks of it as "the principal market for the cinnamon that was brought from the interior"; but his knowledge of the eastern coast of Africa outside the Straits of Bab-el-mandeb was admittedly meagre and fragmentary.¹

Just prior to the Christian era, the natives of the western shores of the Red Sea as well as those outside the Straits of Bab-el-mandeb, as far as the Aromata Promontory opposite the island of Dioscorides (Socotra), were known to the Roman writers as the Ichthyophagi, or fish-eaters. Agatharchides, whose writings were copied by Artemidorus, Strabo and others, tells us that they were naked and quite barbarous, living in caves and huts made of fishes'  

bones and covered with seaweed. The fish they ate was cast up by the sea, as they had no means of catching them. It is possible that the Canimulgi, also mentioned by him, who were reported as keeping packs of dogs which they hunted, were the ancestors of the Midgans, an outcast race living among the Somalis, who still hunt with dogs.

It is to the unknown writer of the Periplus of the Erythraean Sea that we owe, practically, all our knowledge of the African coast outside the Straits of Bab-el-mandeb, at the beginning of the Christian era. The entire coast from Zeyla (Aualites) to Cape Guardafui (Cape Aromata), was then known as Barbarica or Barbaria. Along this extensive coast-line practically the only two important trading stations were Aualites, which is unquestionably Zeyla, and Mosyllum. The trade at the former place was of little consequence at this time, as the more important port of Adulis, the site of which is in Annesley Bay, was the port of the then flourishing kingdom of Axum, and an extensive trade in ivory, rhinoceros horns, hippopotamus hides, tortoise-shell and slaves from the interior passed through it. It was not until Axum was demolished that Zeyla, which was gradually increasing in importance, became the most important port for the trade of the Abyssinian highlands. At this time Eudaemon (Aden) had practically ceased to be a large and important town, all the trade from the opposite coast passing to Muza on the east coast of Arabia. Both here and at Cane and Moscha, on the southern Arabian coast, all
the products of commercial value from Africa, as far south as Mombasa and the islands of Pemba and Zanzibar, the spices, sandalwood, ebony, tortoise-shell and pearls from India were to be seen in the markets.

Moscha was the most important, as it had a harbour and was the chief centre of the frankincense trade.

Tortoise-shell was exported from the African coast especially around Cape Aromata and the island of Socotra (Dioscorides).

With the commencement of the Christian era the trade with the East began to decline, owing, probably, to the decreasing demand for the various gums and spices, and also to the diminution in the supply of gold from Rhodesia. Just previous to the rise of Mohammed, however, i.e. in the sixth century, there appears to have been a revival, when Justinian made an attempt to rejuvenate the trade with the East via the sea route, by the help of the Abyssinians, who under King Kaleb had just conquered the Yemen (A.D. 522). This however failed, but, thanks to it, we have Cosmas' account of the trade with the ancient ports of Barbaria. We learn that even in the last days of Roman enterprise the Erythraean commerce was considerable, and had it not been for the sudden rise of Islam, might have increased with the increasing power of Abyssinia, and the steady growth of Adulis, which was then at the zenith of its fame as the most important emporium in these regions.

Cosmas tells us of the strange manner in which business was transacted.
"The gold caravan is usually made up of about five hundred traders. With them they take a good quantity of cattle, salt, and iron. And when they are close to the gold land, they rest awhile and make a great thorn hedge. Then they kill the cattle, cut them up, and spit their joints upon the thorns, while they put out the salt and iron at the foot of the hedge. This done they retire to a certain distance. Now come up the natives with their gold, in little lumps; and each places what he thinks sufficient above the beef, the salt or the iron which he fancies. Then they, too, go away. Next return the merchants, and inspect the price offered for their goods. If content, they take away the gold and leave the flesh, salt, or iron thus paid for. If not content, they leave both gold and other things together, and again retire. A second visit is then paid by the blacks; and either more gold is added, or it is removed altogether, according as the purchaser thinks worth while. And thus," exclaims the traveller, "do they get over the difference of language and the want of interpreters."

The above description especially relates to the Abyssinian highlands, but the Ethiopia of ancient writers generally included not only the kingdoms of Meroe and Axum, but also the intervening highlands and the coast regions to the south-east which to-day comprise the Somali country.

The merchants, trading with the inhabitants of Aualites, camped on the island of Saad-ud-din and

1 Beazley, ch. v, p. 195.
doubtless bartered their wares on the adjacent mainland after the manner so graphically described by Cosmas.

During the fourth and seventh centuries, the Nestorian Church had one of its most important centres in Socotra, and this did not disappear until the wedge of Islam penetrated Eastern Africa during the eighth and ninth centuries.

At this time Indian merchants traded direct with the Red Sea ports, and doubtless also with ports on the Somali coast, principally Aualites (Zeyla), and possibly also Mosyllum and Malao (Berbera). Mas-soudi, and the other Arab geographers during the eighth and ninth centuries, tell us little regarding the trade with the Somali ports; doubtless these had begun to diminish in importance owing to the increasing popularity of Aden, which had already had so many ups and downs; and also to the constant danger from the pirates which at that time infested the island of Socotra.

The first authentic record of Zeyla appears to be of the departure from that port of the King of Abyssinia with his army, in A.D. 529, for Aden and the Yemen. The Somali coast was then known to the Arab sailors as Bar Ajam, the "Land of Heat." The first influx of Semitic blood probably dates from the early years of Mohammed's mission, when "at last moved by the sufferings of his lowly followers, he advised them to seek refuge in Abyssinia—a land of righteousness, wherein no man is wronged—and in the fifth
year of his mission (616) eleven men and four women left Mekka secretly, and were received in Abyssinia with welcome and peace. These first emigrants were followed by more the next year, till the number reached one hundred."  

It is probable that these first refugees, and those that followed so rapidly in their train, crossed over the Red Sea and entered Africa at one of the ports of what is now Erythraea. From this date onwards Arabs settled along the African coast, and intermarrying with the Galla tribes inhabiting these regions, created a race which to-day not only covers the entire "Horn of Africa," but has penetrated far into the interior.

Philology, I think, sets at rest any doubt as to the origin of the Somalis.

Their language bears such a close affinity to the Arabic and Galla tongues that their descent from both is obvious. The origin of the name Somali is, however, not quite so clear. According to one writer their "name is derived from the Abyssinian word 'soumahe,' or heathens."  

It has also been suggested that the name is derived from the two Somali words "so mal," which mean "go and milk," probably owing to the custom of the head of a village giving the order to one of his family on the arrival of a stranger.

Personally, I am inclined to think that the race

1 Studies in a Mosque, by Stanley Lane-Poole, pp. 47, 48.
takes its name from Zumal or Zumali, the son of Ram Nag (vide Appendix I, Table II).

The Arabs having established themselves at Zeyla, the chief port of Adel or Audal, had the entire trade of the interior in their hands until the arrival of the Turks at the end of the fifteenth or beginning of the sixteenth century.

By this time the Arabs had a fair hold on the interior. The early history of the ports of British Somaliland is centred round Zeyla, which "in the days of Batouta, say 1332, was, subsequently to the decay of Aussa, the chief town of the kingdom of Adel."\(^1\)

Zeyla was also probably visited by Amda Sion, king of Abyssinia, during the years 1312 and 1342, when he subjugated the kingdom of Adel and drove the Mohammedans southwards.

The first mention of Berbera or Barbara occurs in August, 1507, when Afonso Dalbouquerque sailed from Socotra with the intention of intercepting "the ships, which, at that season, started from Barbara and Zeilo, and all the Red Sea, for Dio and Cambara and all the ports of Malabar."\(^2\)

The Turks only occupied Zeyla for a few years, as they were attacked and routed by the Portuguese in 1516, when the town was burnt to the ground by


Lopo Soares, who intended also visiting Berbera, had not his fleet been destroyed during a storm.

Soon after this, the Arabs must have once more become paramount when, about the year 1525, Mahomed Grayn, commonly called the Imam Ahmed, King of Zeyla, nearly overran the whole of Abyssinia, until he was killed and his army routed at Wainadega, near Lake Tzana, a few years later, by the Abyssinians, assisted by some Portuguese troops.

There can be little doubt that the greater part of Mahomed Grayn's force was composed of Somalis, together with some of the eastern Galla tribes, so many of whom to this day profess Islam.

It was the Turks from Zebid, a small body of whom invariably accompanied Mahomed Grayn on his expeditions against the Abyssinians, who first introduced gunpowder and matchlocks into this part of Africa. Their example was soon followed by the Portuguese under Christavao da Gama. Both the Turks and Portuguese, owing to their patrolling and seizing all ships in the Gulf of Aden, completely crippled the trade between India and the African ports.

During the next two or three centuries, history tells us little beyond the fact that the town of Zeyla remained in the hands of the Arabs, and was under the suzerainty of the Sherifs of Mocha.

In the year 1848, the town changed hands and came into the possession of one Alee Shurmalkee (Ali Sharmarkay), who was our "native agent in all transactions with the Soumalee inhabitants of Berberah
HISTORICAL

and Zeyla,"¹ and who had to pay tribute to the Governor of Mocha.

Hadji Sharmarkay remained in possession under the suzerainty of the Governor of Mocha until 1870, when it was occupied by the Egyptian troops, who had gradually crept southwards from Massawa and taken possession of Zeyla, Bulhar and Berbera; but as Zeyla was still under the Sherif of Mocha, it was agreed that fifteen thousand pounds annually should be paid for it.

In 1878 General Gordon visited Zeyla on his way to Harrar, where he dismissed the Egyptian governor, Raouf Pasha. The town was then at the zenith of its glory, all the trade of the rich interior passing through it.

On the evacuation, in 1884, of the Egyptian garrisons, the British Government established in 1885 a Protectorate over all the coast from Ghubbet Kharab to Ras Galwein, but in 1888 they ceded the Mushak islands and Ras Djibouti to France, fixing the boundary between the two protectorates by a line drawn from a point on the coast opposite the Hadu Wells, through these wells to Gildessa. The coast towns were garrisoned by troops from Aden and administered by India, while the Harrar province was abandoned. The French, on the conclusion of this treaty, lost no time in transferring their port from Obok to Djibouti, where buildings were rapidly erected, and in a few years the first metals of the Djibouti-Dirre Dawa railway laid.

¹ Johnston's Travels, p. 25.
From this date, or rather as soon as the railway was well on its way to the Abyssinian boundary, the trade of Zeyla began to show a steady decline.

The India Office administered the Somali coast for ten years until 1898, when it was transferred to the Foreign Office, and the then Resident on the coast, Lieut.-Col. James Hayes-Sadler, was appointed Consul-General. On his departure for Uganda in 1901, the administration was taken over by Col. E. J. E. Swayne, during whose administratorship the Protectorate was once again transferred, in 1905, to the Colonial Office.

The whole boundary of the Protectorate has now been settled with the neighbouring Powers—France, Italy, and Abyssinia—and "this area with an average length of some three hundred miles and a depth inland of seventy miles in the west, one hundred and fifty to two hundred in the centre, and one hundred and fifty in the east, is estimated to contain fifty-eight thousand square miles, and to have a population of two hundred and forty-six thousand (1899), comprising the following Somali tribes:—Esa, Gadabursi, Habr Awal, Habr Gerhajis, Habr Toljaala, Dulbahanta, and Warsangeli."

As regards the early history of the coast towns, other than Berbera and Zeyla, very little is known.

In the middle of the nineteenth century Speke visited the Warsangeli country, entering at Las Korai, but did not penetrate very far; while, in 1881,

ABOUKR PASHA'S HOUSE, ZEYLA

THE OLD RESIDENCY, ZEYLA
(See p. 22)
Georges Revoil paid two visits to the Warsangeli and the Mijertain countries.

Both these travellers found evidence of former Arab occupation at various spots along the coast, while the latter made a trip to Rhat, where there must formerly have been an extensive town. A small island off the Warsangeli coast is important, as it boasts the grave of the ancestor of several of the Somali tribes, namely, "Sheikh Ishak bin Ahmed, who came from Hadramaut some time about the beginning of the fifteenth century and settled at Meit." ¹ The waterless nature of the coast districts, combined with the coral-bound coast-line, which affords but few anchorages, is answerable for the paucity of old towns on the Somali coast. Ruins are to be found at certain spots along the coast where there is a break in the coral reef—a certain indication of the presence of a stream of fresh water passing underground. Berbera, Siyaro, and Bulhar are instances of such places. These ancient habitations are all of Arab origin, as the numerous tombs in the vicinity, many of which are plastered and in a good state of preservation, clearly indicate.

At Rhat, in the Warsangeli country, are perhaps the best preserved of these relics of a bygone age. More recent are the ruins at such centres as Upper Sheikh and Eyk in the Habr Awal and the Habr Yunis countries respectively.

¹ Handbook of Somaliland, by Col. F. Adam, 1900.
CHAPTER II

ZEYLA

ZEYLA is the only port belonging to the Esa and Gadabursi tribes, and until comparatively recent times was the only coast town of any importance on the littoral of what is now the Somaliland Protectorate.

The present town occupies the same site as the ancient town Aualites, which was the chief town of the kingdom of Audal; it was the centre of a very considerable trade, converging thither by numerous routes from the far interior, especially from the highlands of Abyssinia and the Galla countries in the west. Zeyla was one of the largest emporia of the slave trade on the east coast of Africa, and even in the memory of some of its present inhabitants, dhow loads of these unhappy creatures were weekly shipped across the Gulf to be sold in the markets of Arabia.

Although the once powerful kingdom of Audal has long ceased to exist, the inhabitants of that part of the Somali country, namely, the Esa, and sometimes also the Dankali, are still known to the Ishaak and Darod tribes by the name Audali.
TOMB OF SHEIKH IBRAHIM, ZEYLA
(See p. 23)

[Facing p. 20]
The Zeyla of to-day possesses few of the relics of the Zeyla of yesterday; its former polyglot population has bequeathed to posterity the present hybrid race who own most of the town and are known as Zeylayi. Like the present inhabitants of Harrar, the Harrari, they are a cross between the Hamitic and Semitic races, the only difference being that in the Zeylayi the latter greatly preponderates, whereas in the Harrari the former is more marked.

A few of the great white three-storied buildings, erected previous to Burton's visit, still exist, but the hand of time has not dealt lightly with them, and owing to the gradual diminution of the town's trade, they have been allowed to crumble to decay. The upper stories of Sharmarkay Ali's house, where Burton resided during his short stay in the town, have long been demolished; only the ground floor and a small portion of the first floor are still to be seen.

In 1842, when Johnston anchored in the harbour with Cruttenden, there existed round the town a high wall twenty to thirty feet in height, probably very similar to the wall surrounding the town of Harrar at the present day. Johnston was told that the defences of the town consisted of sixty or seventy Arab soldiers and a few old guns mounted on the wall on the land side; he does not state who the governor of the town was at that time, merely mentioning that it was owned by Arab and native merchants, and that the governor was ap-
pointed by the Sherif of Mocha, to whom he had to pay a yearly tax.

Soon after Johnston’s visit, however, Sharmarkay Ali, Habr Yunis Musa Arreh, who resided in Berbera and acted as our Agent there, came to Zeyla and hoisted his flag over the town, and he was Burton’s host during his visit twelve years after.

Several stories are current regarding Sharmarkay Ali’s death, but the one which is most generally accepted is, that, after the murder of a Frenchman by one of his emissaries near Eil Ghori, he was taken in a French gunboat to be tried by the Sherif of Mocha and was never heard of again.

After his death the town was leased out to a wealthy Danakil named Aboukr Mahomed, more commonly known as Aboukr Pasha, who was Governor of Zeyla when the Egyptians landed.

Aboukr Pasha, by paying yearly tribute to the Sherif of Mocha, ruled the town for about nineteen years until he was pensioned by the Indian Government on their taking over the Somali Coast Protectorate. The loss of the governorship was a great blow to the old Pasha, who, so the story goes, put an end to himself in a somewhat ingenious but painful manner.

Being the possessor of a ring in which was set a large and valuable stone, said to be a diamond, he one day extracted the gem and swallowed it in the hope that it would so lacerate the coats of
THE "ARRESH" OF THE ZEYLAYI

MOSQUE IN ZEYLA WHERE BURTON WORSHIPPED

(Facing p. 22)
his stomach and intestines that he would bleed to death. According to the story the stone was most successful in its action.

This old man, Aboukr Pasha, had nine sons, namely, Burhan Halimu, Mahommed, Kamil, Homad, Ali, Fōd addi, Burhan Sadiah, Mukki Halimu, and Mukki Sadiah.

His son Mahommed is now Governor in the Danakil country, where he is answerable to Menelik for all offences committed by his tribe along the caravan routes passing through the Danakil country, while Mahommed's son Ibrahim, who is very like an Abyssinian in appearance, is his able lieutenant. On the passing of the old regime by which the governors had to pay yearly tribute to the Sherifs of Mocha, the town was cleared of its meagre defences, and as soon as the Indian Government took over charge a substantial fort was built on the land side to the south-west of the town; this fort was erected on the site of the old zareba where customs dues were levied on all the products of the interior.

To the east of the fort is a fine tomb, said by the Zeylayi to be of great antiquity, which is the last resting-place of Sheikh Ibrahim.

The present town, notwithstanding the great fall in its trade owing to the rise of Djibouti, must be quite as populous as in Burton's day, if not more so, this being due to the many years of uninterrupted peace which the interior of the neighbouring country has
enjoyed. Besides the crumbling ruins of the old Arab mansions, only one or two of which might now be considered as safe habitations, there are hundreds of rectangular thatched huts made of poles and matting, each of which is surrounded by a six-foot wall of dried morro bush, which affords complete privacy to the occupants. These mat huts, locally known as "Arresh," are in point of general appearance and strength far superior to those elsewhere on the Somali coast. The whole town probably covers an area of forty to fifty acres, of which the old stone-built town occupies about one-fifth.

To the east of the old stone-built portion of the town still stands the Mosque where Hadji Abdullah, as Burton was known to the Somali, led the prayers and read the Koran to the "faithful" during his stay in Zeyla.

One of those who attended these prayers and readings when a youngster of fifteen, namely, Faddel Ahmed Esa Mamasan Ba Furlabba, now an aged man, told me that Burton stayed among them about a fortnight, and that not only could he read the Koran better than any of the Mullahs, but he was also better versed in the teachings of the Prophet of Islam.

In Burton's day it was not safe to travel into the interior of the Somali country without an Abban or protector, whose duty it was to see you safely through his own tribe's sphere of influence and then hand you over to another; so Burton was first placed under the protection of an Esa named Ragabudi, who on reach-
ing the Gadabursi country handed him over to Raba Adowa Gadabursi Jibril Yunis, who after conducting him through his own country placed him in the safe keeping of the Guerad Aden, Sultan of the Gherri, who conducted him to the Amir Mahommed of Harrar. Burton's hurried flight from Harrar is said to have been due to the agency of Sheikh Jama, a Sheikhhas, resident in Harrar, who, suspecting him, had him watched very carefully by the natives, who were especially told to note whether he washed his hands after eating and see how he dried them. On his making use of a pocket-handkerchief for the purpose his disguise was no longer of use, so, fearing death or imprisonment at the hands of the Amir, he fled in all haste to the coast in the direction of Berbera.

The entire town of Zeyla stands on a flat mud-bank or spit, which at high tide gets completely cut off from the mainland. Prior to the building of the town, many hundreds of years ago on the mainland there was in all probability some sort of settlement on the island of Saad-ud-din, a few miles from the shore, but this was in all likelihood only made use of during the winter months when trade is brisk, as beyond the remains of some ancient water-tanks in various stages of decay there are no indications of human occupation.

The origin of these catch-tanks has been ascribed to the Phoenician traders, but personally I am inclined to place them at a much later date, and credit the early
Arab traders with their erection. One of them is in a very excellent state of preservation, as it was doubtless kept in repair until comparatively recent times, whereas the remainder have all long since collapsed. The ground plan of most of them is T-shaped, but all of these have fallen in, the one still preserved being about thirty feet in length by five or six feet in breadth, the whole being covered in throughout its length by an arched roof, which at its highest point rises to a height of about seven feet; it is well built of stone and lime, the latter being of excellent quality. The ends were formerly almost completely walled in, with the exception of a small square hole at each end through which the water found its way into the well, and sufficiently large to permit of a fair amount of light and air entering.

The ancient history of the town has already been dealt with in the first chapter, so it will only be necessary to mention here that previous to the taking over of the Somali Coast Protectorate by the India Office, the coast was occupied by the Egyptians, who remained in possession from 1870–84.

There is little record left of their corrupt practices which were brought to an abrupt termination by General Gordon, who in 1878 visited the town on his way to Harrar, where he dismissed the Egyptian Governor, Raouf Pasha. The house where Gordon stayed during his short visit to Zeyla is still in a fair state of preservation, and stands alone between two other pretentious-looking Arab buildings facing the
pier. The house, which is a large one with a number of small rooms, was used on the departure of the Egyptians as a Residency, and on the ground floor, immediately on the right and left after one enters, are the rooms where the court was daily held and justice meted out to the refractory townspeople.

There was never any attempt made to occupy the interior of the Esa (or Aysa, as they call themselves) country; and notwithstanding the cruel nature of the tribe, whose sole aim and ambition in life might very accurately be summed up in the two words Murder and Loot, no attempt has ever been made by them to either attack the town or place any obstacles in the way of the Administration.

On the demolition of the great wall mentioned by Johnston, the stones and debris were used in the construction of a pier, which, although of considerable length—namely, between five and six hundred yards—is of little use, owing to the shallowness of the water; only at high tide is it possible, even for dhows, to approach it for purposes of disposing of their cargo. At the entrance to the pier stands the Customs House and Guard-room, while close at hand is the old Residency.

Until recently, to the south-west of the Customs House and facing the sea in a prominent position, stood a Mission house of quite recent construction, but it was only occupied for a very short time and then deserted; it was quite recently sold and dismantled, only a mound of sand being left as a
monument to tell the tale of the last attempt to introduce Christianity into an outpost of Islam.

Leading from the pier and passing in a westerly direction is the road leading to the Residency, a fine substantial building standing by itself, about two hundred yards from the town. This excellent building, the finest construction on the coast, was erected by the Indian Government, when the town of Zeyla was the most important town on the Somali coast. The house contains excellent accommodation for two officers, with two spare attic bedrooms.

While continuing one's way from the pier to the Residency, after leaving the precincts of the town, one passes in succession the gaol and lock-up, the police lines, and, within a hundred yards of the Residency, the small court-house, all of which face the sea.

Immediately opposite the gaol and lock-up is a dilapidated mud-and-stone erection, which is one of the numerous Sheikhs' tombs to be found dotted about all over the town. This particular one is held in great veneration, as beneath its ruins are said to lie the mortal remains of Sheikh Dini, the son of the great Sheikh Saad-ud-din. Shrines to the memory of the latter are to be found all round the town, the three chief being one to the east and one to the west of the town, and one on the island to which he has given his name, and which once possessed a fine masonry tomb 'neath which he was laid to rest; this has long been destroyed by the encroachments of the sea, but is said to have been situated at the west or
south-west of the island. Another story says that the Sheikh, who always lived on the island, really died somewhere and was buried in the interior. The Zeylayi are very superstitious, and as scarcely a month goes by without someone seeing the apparition of a Sheikh, whereupon a shrine is at once set up by himself or by his friends on the spot, it can be imagined how common these structures are all over the town; sometimes they may be seen right in the middle of the thoroughfare, but more commonly they are within the precincts of some enclosure. I have heard on good authority that there are three hundred and forty-four of these shrines in the town.

Another curious custom, which I have neither seen nor heard of before, is practised by the Zeylayi, namely, the placing of an empty bottle on a stick over a newly erected "arresh"; the presence of this bottle is supposed to counteract the evil eye. When the builder has completed his house he puts up the bottle with the desire that it may thrust itself into the eye of the enemy or ill-wisher of the occupant.

Burton found Zeyla a town of whitewashed houses and minaretted mosques surrounded by a low brown wall with round towers; today the wall is gone, and although a great number of the whitewashed houses remain, the minaretted mosques are not very conspicuous. In his day he observes that the marriage ceremonies were conducted with feasting, music, and flogging. I have frequently observed the feasting and dancing, but the flogging, if of common occurrence
then, is not the case now. I can hardly credit its having ever been a common practice, as the unfortunate woman is always suffering for the first few days of her married life from the after effects of a barbarous operation and is hardly likely to show any propensity to "shrewishness." If Burton witnessed such a flogging I venture to think it must have been an exceptional case.

Midway between Zeyla and Djibouti, perched on a low rocky rise, is the British outpost of Eil Ghorri. The spot is uninteresting, except as regards its water supply. As soon as the tide goes out, well below the high-water mark good potable water can be obtained by digging a few inches below the surface. Doubtless there may be other springs farther out to sea, similar to those which supply the town of Moharek on one of the Bahrein Islands in the Persian Gulf.
CHAPTER III

BERBERA

THERE can be little doubt that the site now occupied by the native town of Berbera has been the scene of active trading operations during the north-east monsoon since ancient times, but considering the excellence of the anchorage, it is not a little surprising that more should not be known concerning it. The name Berbera is suggestive of the ancient race of Berbers of which all trace is now lost, but from whom, and at what time, it first received its present name, it is difficult even to conjecture.

It is, however, more probable that the name is derived from the ancient name, Barbarica or Barbaria, by which this coast-line was known in the first century of the Christian era.

Malao, the name by which the present harbour was known to the early Greek and Roman traders, has quite disappeared. It could never have been a trading post of much importance, as most of the produce from the interior of Northern Somaliland passed out through the port of Aualites (Zeyla), while that from Central
Somaliland, including practically the whole of the myrrh and frankincense, must have been bartered in the markets of Mossyllum.

Nowhere within miles of the harbour—a most delightful piece of Nature's handiwork—can any trace of former stone dwellings be found; and, had any such ever existed, there certainly would be some evidence of them on the hard coral bed which constitutes the foreshore for some distance along the coast-line. Not only the entire native town, but also the Shaab, or official residential quarter, is of quite recent date, and gives one the impression, on first viewing it, as though some magic wand had first formed the harbour and then erected the town in the dark of a single night.

In March, 1842, when Johnston visited Berbera, the town merely consisted of a number of temporary huts, the dwellings of the nomads from the interior, who from September to March come down to the coast with the produce of the interior to barter it for rice, dates, cloth, and other commodities. There was at that time—so he tells us—no sign of any permanent dwelling, only some four or five thousand Somali huts or gurgis. At that time our agent in the town was Ali Sharmarkai, the same man who was the Governor of Zeyla when Burton visited it. He is described by Johnston as a man “upwards of fifty years old, tall, thin, with slightly stooping shoulders; his face long, with small quickly moving eyes, and thin white beard.” This man had for many years been the British
Agent on the Somali coast, having earned that distinction, together with the right to fly the red ensign on his dhows, for his behaviour, many years previously, during a night attack on an English brig which was lying at anchor in the harbour of Berbera, and also for saving the lives of several of the crew.

The total absence of dwellings of a permanent nature might easily be explained by the strong objection of the coast Somalis to strangers visiting their country. Somalis in general, and the Habr Awal tribe in particular, have always been suspicious of strangers, and doubtless objected even to traders establishing themselves along their coast.

Secondly, the lack of potable water until Dubar, at the base of the maritime mountains, eight miles distant, is reached, also had much to do with the non-settlement of traders in this favoured spot, which boasts of the only harbour along the coast of the "Regio Cinnamomifera."

It is highly probable that the murderous attack on Captain Burton's party, which resulted in the death of Lieut. Stroyan, was due to the suspicions of the Somalis being aroused by the appearance of three white men who, they considered, had merely come to spy out the land as a preliminary measure to its occupation.

It is difficult to assign any other cause for the absence of ancient structures or their ruins.

The present native town, which has taken about forty years to reach its present dimensions, is all obviously new; its streets have the appearance of
having been laid out with mathematical accuracy, while their width suggests the European's love of light and air.

The entire town, the stone-built portion together with the Haffas but exclusive of the outlying huts, roughly forms a rectangle three-quarters of a mile in length by about a quarter of a mile in breadth, or, approximately, one hundred and twenty acres in extent.

It boasts of several one-storied buildings with two very substantial stone-built edifices, formerly erected and occupied by the Roman Catholic missionaries.

During the Egyptian occupation from 1875-1884, little was done to the town itself, and not until the disastrous fire of 1888 had destroyed practically the whole of the town, was building begun in earnest.

Although a good deal has been done, one would have expected more owing to the vast amount of trade that has passed through the port and the sense of security and the protection afforded to traders of all nationalities under the Union Jack. Of Government buildings a well-built Date-market and Customs House occupy prominent positions, while there is an excellent pier, immediately in front of the latter, which extends for about one hundred and fifty yards, and enables large dhows at high tide to approach and offload their cargoes. At the side of this pier quite a considerable portion of the foreshore has been reclaimed by the indefatigable Chief of Customs, Mr. H. M. O'Byrne, who has succeeded in growing a large variety of small flowering shrubs and trees.
BERBERA

The harbour, which lies nearly east and west, is formed by a narrow spit—a coral reef covered by sand; it is about a mile in width, and although it has silted up considerably during the past decade, it still affords good anchorage for small trading vessels.

About three and a half miles to the westward of the town stands a lighthouse, built during the Egyptian occupation, which has not been in use for years owing to a disagreement regarding its sale, a lamp suspended from a pole being considered sufficient to direct the navigator to the mouth of the harbour.

The population of Berbera has considerably increased during the past decade, owing to the influx of the wives and children of the Somalis of the different tribes killed in the constant fighting in the interior since the rise of the Mullah, Mahommed Abdullah.

During the hot summer months, when the excessive heat drives all who can boast of a "rer" back to the interior, leaving the indigent Somalis and the traders alone at the coast, the population falls to its lowest figure—some eight to ten thousand; whereas in the winter season, when the cool north-easterly breezes "open the sea" to trade, as the Somali puts it, the population rapidly increases, reaching its highest in December and January, when the figure may be anything from twenty to forty thousand.

The town of Berbera is in the Habr Awal, Ayal Ahmed country, and it is to this tribe that a yearly sum of ten thousand rupees is paid by way of compensation for their lost rights.
Before the advent of law and order, it was the custom among the various Somali tribes to levy a toll on all the caravans passing through their respective spheres of influence. This being done, an “Abban,” or protector, belonging to the particular tribe through whose country the caravan was passing, was attached to it, to ensure a safe conduct to the limits of the tribe, when a further toll had to be paid, and a new “Abban” engaged for securing the safety of the caravan through the next tribe’s country.

In this way the tribes occupying the tract of country through which the main caravan or trade routes passed accumulated a good deal of wealth, while those like the Ayal Ahmed, fortunate enough to possess a port so favoured by Nature as Berbera, naturally soon became rich.

The abolition of the “Abban” system, together with other tolls exacted by this tribe, was compensated for by the Government by an annual grant to the Ayal Ahmed of the above-mentioned sum. The money, which is paid in monthly instalments, is divided up among the four sections of the tribe, namely, the Ba Indayera, Ba Aila, Ba Esa Musa, and Boho.

About three-quarters of a mile to the south-west of the native town lies the Shaab or official residential quarter. The word “Shaab” is probably derived from the Arabic root meaning “separated,” owing to the Government buildings having been separated some distance from the native quarter. The “Shaab” was built during the Egyptian occupation, and stands on
THE SHAAB FROM THE CUSTOMS PIER

THE SHAAB FROM THE EAST

[Facing p. 36]
a ledge of coral rock thirty feet above the sea-level. Practically all the Egyptian buildings have now been razed to the ground, with the exception of the Mosque and one or two buildings which have been repaired out of all recognition, while the houses, all huddled together, have been protected by a wall which rises in places to fifteen feet in height. This wall appears to have been built for defensive purposes, and will doubtless be of great value should the Somalis decide to run their heads against it.

One hundred yards or so to the west of the “Shaab” is situated the fort in very much the same state as when the Egyptians evacuated it. Within its four white plastered walls are kept the entire ordnance stores. The fort contains a large tank somewhat similar to the tank in the Zeyla fort, and formerly, during the Egyptian regime, the Hospital was also within its walls, although it now occupies a site of its own within the “Shaab.”

The houses built by the Egyptians were essentially Oriental in their character, and each contained a small courtyard or space, in the centre of which a fountain played.

These have now all been demolished together with the buildings, giving place to more suitable dwellings.

The town of Berbera is supplied with water which is conveyed in iron pipes from Dubar, a spot at the base of the maritime range of mountains some eight miles distant.
The water on its emerging from the rocks at a temperature varying between 90° F. and 105° F. (Dr. A. J. M. Paget) passes into a cooling tank previous to traversing the maritime plain, to the cooling tanks in the "Shaab" and native town, the former, for the use of the official community, being capable of holding about ten thousand cubic feet.

The supply at Dubar, though slightly brackish, is not unpalatable, while for all practical purposes it is inexhaustible. An old fort built during the Egyptian occupation guards the supply.

Although Berbera is dependent on Dubar for its water, wells containing equally potable water could be dug in the course of the river-bed, flanking the eastern part of the "Shaab"; one, of a more or less permanent nature, being already in existence. As regards the remainder of the official residences, no less than three substantial buildings, containing officers' quarters, lie outside the "Shaab," together with the police lines and the clerks' quarters, which are situated to the east and south-east respectively.

Immediately opposite the "Shaab" is a pier, built on piles, of little use, except for rowing boats, owing to the gradual silting-up of the harbour during the past few years. Owing, probably, as I have mentioned above, to the Ayal Ahmed's universal distrust of the intentions of the traveller and trader, there is little of interest in the surrounding country worth recording.
Swayne tells us that on a small detached hill called Burta Karis, seventeen miles from the town, forty Arab chieftains or holy men "convened a council of war and decided to rise against the Gallas and drive them south."

Nothing more appears to be known of these Arabs or how they fared, but I fancy they were nothing more than traders or proselytizers, or both, attempting to get a foothold in the country, and were gradually absorbed by the existing race, after intermarrying with them; that they did not settle down in the immediate surrounding country is evident, as they would have found it difficult, I might say impossible, to exist throughout the year in the terrific heat during the south-west monsoon without some dwellings of a more or less permanent nature.

The refusal of the natives of this region to permit the erection of permanent dwellings, coupled with their treacherous character, may well explain the absence of ancient ruins.
CHAPTER IV

BULHAR

The rise of the town of Bulhar is within the memory of the older inhabitants.

Previous to the first settlement, the inhabitants of this part of the coast, namely, the Rer Ahmed Nuh and Rer Yunis Nuh, both subtribes of the Saad Musa, used to trade at Berbera until some fifty years ago, when they fought and separated.

The Rer Yunis Nuh, leaving Berbera and bringing with them some Arabs, started the town of Bulhar.

Only a few mat huts marked the site of the present town until the Egyptian occupation of the coastal regions in the early seventies.

The Egyptians built a lighthouse, or rather a house on the flat roof of which was erected a small masonry pedestal surmounted by a lamp, together with four other buildings, the most important being a customs house for receiving the produce of the interior intended for export, on which a tax was levied. There were also one or two small masonry houses which served the officials as dwellings, but they have all long since been demolished, and to-day the only
sign of their occupation is the old apology for a lighthouse which is fast crumbling to decay.

This old building consists of a stone-and-mud-built house, fifty by forty feet, the outside being faced with lime and whitewashed; it is divided into six compartments.

In the centre, on top of the flat roof, is a small square tower about eight feet in height, surmounted by a common lamp which answers the purpose of a lighthouse.

It was in the rooms of this old building that the chief Egyptian official used to reside during the cool weather, only returning to Berbera as soon as the dreaded "kharif" started. To-day all the old buildings have been demolished, even the police lines built by Swayne and his sappers in 1885; this latter building stood immediately in front of the old Residency, and at the end of the "kharif" used to be almost completely buried in sand which the south-west gales yearly piled right up to the roof, and which had to be cleared away at the end of every hot season.

The present flourishing little town, composed of rows of Arab-built houses, only dates from the British occupation, and the old official residence, now used as a court-house and office, was erected in the late eighties or early nineties by the late Mr. Morrison, who was the first European to take charge (1885) and who died there in July, 1892, and lies buried within three hundred yards to the south-east of his old bungalow.
His grave is marked by a slab of red granite surrounded by a railing, the whole being the gift of Colonel H. G. C. Swayne, R.E. It was only within the past few years, through the beneficence of a Government official, that the site of this officer's grave, which was fast being obliterated, was restored, and a small sum of money left by the same generous donor in order that it might be kept in repair.

It is a most regrettable fact that the graves of those who have given their lives in the service of their country should be left to the mercy of the elements, or, as was the case in Berbera, desecrated by the Somalis.

One is glad to be able to say that as soon as His Majesty's Government were informed of the state of affairs existing within half a mile radius of the residential quarter in Berbera, they were not slow to act, with the result that the graves of our heroic dead were soon completely surrounded by a wall, and adequate provision made for their being restored and guarded from insult.

It is the revolting sight, such as I witnessed in the Berbera cemetery in 1904, which is so apt to embitter race hatred, and is so often the prime instigator of the thoughtless revenge and the unnecessary bloodshed which, in the majority of cases, the innocent are called upon to bear while the guilty go free. I am convinced that the Somalis of the interior were in no way responsible for these acts of desecration, which were entirely devised and carried out, under
cover of darkness, by the low-bred cowardly product of the native bazaar.

The nomad Somali, if at all revengeful, does not seek it in such a manner, and it is extremely unlikely that the hundreds of those, bringing their caravans down to the coast, who will pass year after year round the same small bush or easily-removable stone which lies in their path, will turn aside out of their way to desecrate the graves of those who have fallen in fair fight.

To return to Bulhar. The native town was burnt to the ground three times during 1885–1892, according to Swayne, and has been the centre of numerous tribal differences and the scene of no little bloodshed.

Cholera in 1892 is said to have wiped out a large number of the inhabitants, while in 1904 an epidemic of smallpox raged.

The present town consists of a rectangular block of Arab mud-and-stone buildings, faced with cement and whitewashed, with a frontage to the sea of about three hundred yards with a depth of two hundred; the whole is intersected by one broad thoroughfare from east to west and four lesser streets, while intersecting these at right angles are nine others.

Immediately behind these houses to the south and south-west are hundreds of Somali huts which, including the outlying ones, must cover an area, during the winter months when the trade is brisk, of several hundred acres.

Formerly, during the first years of our administra-
tion of the Somali coast, a very formidable stockade was built around the Government buildings, and also one round the entire native town, or rather that portion of it which could boast of proper stone-and-mud built houses, but it was soon found to be more costly than necessary, as during the south-west monsoon the fine alluvial dust and sand would get piled up against it to such a height that the Somalis seldom took the trouble to enter the town by the great gates, but were in the habit of jumping over the stockade at those points where the sand was piled close up to the top of the fence.

The enormous amount of labour required to keep the stockade clear necessitated its removal in its entirety.

The population of Bulhar during the winter must, at times, reach ten thousand; but in the hot season, when most of the Somalis have returned to the interior, this number must frequently fall to a few hundreds.

Although only an open roadstead, Bulhar is never likely to lose its popularity as a coast town, owing to the excellence of the grazing in the neighbourhood and the practically unlimited water supply. For miles along the coast the waters of the Issituggan pass just under the surface of the soil on their way to the sea, and wells can be dug practically anywhere along the coast for some distance both to the east and the west of the town. During the rains the surface water rushes down over the plain, rendering the whole a
perfect quagmire, in consequence of which there is always a plentiful supply of excellent grass, and the maritime plain is converted, in many places, into a beautiful green sward; it is this, together with the evergreen "hurun," a salolaceous bush which is very common, that gives such a pleasing aspect to the town. The best water is obtained from the wells which lie about one mile distant to the west of the town. Here numerous shallow wells, within half a mile of the shore, supply the needs of the inhabitants, while there is a properly sunk well, protected by a wall with a door kept locked, which supplies the Government officials.

The water itself is potable, but distinctly brackish and apt to cause diarrhoea, in consequence of which Europeans usually rely on the distilled water from Aden for culinary purposes. Around the wells and for some distance along the coast, holding the sand together in dunes, grow hundreds of bushes of the Boô (Asclepias gigantea), a certain indication of a subterranean supply of water.

Inside the huge seedpods, about the size of small cocoanuts, is found a silky cotton which is frequently used by the coast Arabs and Somalis to stuff their pillows with, while the fibrous bark is sometimes employed in making thin cords either for fishing or any other purpose.

The salsola bush, which so freely grows around Bulhar, is often collected and burnt for the potash it contains, the latter being used by the coast
Somalis for washing their clothes. This custom they have learnt from the Arabs, who not only use it for washing clothes, but also use the ashes for the fertilization of their tobacco plants.

The procedure adopted by the Somalis is first to collect the tender young green twigs and leaves, break them up and burn them in a small pit in the ground wherein the ash can collect. The ash is then treated with water and boiled, or merely left in a basin in the full blaze of the tropical sun, when it will be found that the potash crystalizes out.

The young shoots of the salsola are also gathered together with the *Cressa cretica*, a small plant with mauve or lavender coloured flowers called “Naggard ad,” and burnt together, and the ashes stirred up in water to form a solution for the purpose of staining leather.

Besides the evergreen salsolas and the *Asclepias gigantea* there are several other bushes and trees, the commonest of which are a small close-growing bush with small white and yellow flowers, two varieties of *Balanites*, the kulan and the goad, and the ubiquitous stunted acacias.

There is also seen in the immediate vicinity of the town a curious coarse grass, useless as an animal food owing to its spiky nature, very aptly called by the Somalis “Afrug,” which means the “mouth-breaker.” This coarse grass holds up the sand in mounds, and if planted in places where the sea is
encroaching too far, might in a few seasons raise an
impenetrable barrier to its further progress.

Formerly the Yunis Nuh always acted as "abbans"
or brokers for the Ogaden caravans coming from
the far interior; so, as soon as they left Berbera
and took up their quarters in Bulhar, the latter
also followed.

The tribal limits for purposes of grazing, which
in days gone by were so strictly adhered to, are
now no longer recognized owing to the years of
peace and prosperity, and the consequent increased
intercourse between the various tribes; those who
were tied down to the coast regions now roam with
their flocks and herds far afield into the Haud itself,
while those who never left Ogo are often found
grazing their stock down on sun-parched Guban.

To the mariner who wishes to make for Bulhar
there is an excellent landmark some twelve miles
or so to the west of the town, a series of peaks
ranging down to the sea, called Elmas. As one
draws nearer to the coast-line, several palm trees stand
out conspicuously above the mirage, and it is about
three miles to the west of this that the town of
Bulhar stands. These trees, it is said, were originally
planted by the Egyptians, and were intended as land-
marks; they mark the site of several small wells.

The new official building, which was erected in
1908, stands about half a mile to the east of the
town in the middle of the "hurun" bush, within
two hundred yards of the sea.
It is a curious fact that so few of the tribes inhabiting the coast regions of British Somaliland should be engaged in the dhow traffic across the Gulf of Aden.

From the earliest times, the entire trade seems to have been in the hands of two tribes, the Warsangeli and the Mijertain; for some years certainly the Musa Arreh subtribe of the Habr Yunis were in possession of a few buggalows, but they do not appear to have taken very kindly to seamanship or to have been very successful, as the trade has once again almost entirely lapsed back into the hands of the above two tribes.

Landing at Bulhar is a difficult matter owing to there being no harbour. Ships of light draught, and even dhows, often anchor half a mile or more out at sea, and it is necessary to be transported in a surfboat to within fifty yards or so of the shore, where one is transferred to a crude boxlike chair supported on the shoulders of four Somalis and then carried through the waves at the risk of being swamped, or, what is even worse, being hurled headlong into the water, until one is safely deposited on the shore in the midst of an admiring throng of natives who rapidly collect there from all corners of the town on the arrival of the weekly steamer.

Owing to the excellence of the grazing on the plain around Bulhar there is always an abundant supply of game.

During the course of a short ride one can usually
see Soemmerring's and Pelzeln's gazelles, dik-diks, and a variety of gamebirds, chiefly lesser bustard, the large francolin (*Pternistes infuscatus*) and sandgrouse (*Pterocles lichtensteinii*); hares also are very common, while occasionally in the "hurun" one may come across a warthog.

Farther afield, oryx beisa, ostrich and gerenuk may be met with, while among the hills near Salai and the Issituggan valley, greater and lesser kudu, beira and klipspringer are not uncommon. In point of fact, with but two exceptions, namely, Swayne's hartebeest and the dibatag, all the antelopes in British Somaliland may be bagged within thirty or forty miles of Bulhar. Lions are frequent visitors to the Issituggan valley and the neighbourhood of Biji, while leopards abound everywhere throughout the hills.

No description of Bulhar would be complete without some reference to the south-west monsoon. The terrific gales known as the "kharif" blow with great severity here for two or three months during the summer.

The gale usually starts during the early hours of the morning and blows steadily until 11 a.m., when it usually drops, but occasionally it will go on without intermission for three days or more. The wind lifts the finely divided alluvium, with which the plain is covered, high into the air, and carries it away out to sea for many miles. So fine is this dust, that it is quite impossible to keep it out; it is no exaggeration
to say, that even in a room completely shut up the night before, the dust will be seen covering everything on the following morning. No Somali caravans ever venture near the town of Bulhar during the months when the kharif is blowing, and consequently trade is always at a standstill.

Both Arabs and Somalis can tell to within a close date when the gales are likely to cease. There are three stars which usually guide them, namely, Kobelli and Baji in the east and Suhir in the south, and as soon as these disappear from the sky the kharif terminates.

A curious custom called Dabshid exists among the Somalis: as soon as all these stars disappear from the heavens, fires are lit by the nomads immediately outside their “gurgis” or huts, and as soon as the sticks are sufficiently lighted they start throwing them about into the air, calling out “Shusho bah!” which means, “Get out, foul fiend.” The word “shush” really means any very bad disease.

Arabs who, on the other hand, throw water on everybody they meet, call out “A’d O rishasha,” and the custom is known by the name Nowris, or Nau Roz, i.e. New Year’s Day.

Suhir is the last of the stars to disappear, and on its exit the sea is said to be open and the Gulf traffic starts once more. The Somalis believe that if, on the Friday following Suhir’s departure from the heavens, the wind is not strong, a day or two will see the last of it; but if, on the other hand, the wind
THE OLD RESIDENCY, NOW THE COURT HOUSE

THE NEW RESIDENCY

Facing p. 50
BULHAR

is still blowing hard on that day, the gales may continue for a week or more.

No hard and fast rules can be laid down for either the length or severity of the kharif, but the Somalis say it is exceedingly rare to have two bad years consecutively; in the ordinary way it may be roughly laid down that the high winds start about the 15th of June and cease about the same date in August. I venture to assert that to pass a whole kharif season in Bulhar on the Somali coast, is one of the most trying experiences any European can be called upon to undergo. The great heat, combined with the howling wind, which not infrequently continues for sixty hours without a break, and the fine dust which penetrates everywhere, rendering it impossible for one to keep clean, together with one's whole body covered with an irritating rash called prickly heat which spares no one, all combine to render even existence almost intolerable.

I don't think I am likely to be accused of exaggeration when I add that it is not surprising that a European cannot bear this state of affairs for long, when it is remembered that even the Egyptian officials who were stationed here never remained in Bulhar during the hot summer months, and that the Somalis themselves leave the coast region for the interior on account of the severity of the hot winds.
CHAPTER V

OTHER PORTS AND ANCHORAGES

KARAM

The small coast town of Karam belongs to the Habr Toljaala tribe, and is situated some sixty miles by sea to the east of Berbera. Up till the date of the evacuation of the lesser coast towns, it was policed by a jemadar and eleven men. It is a town of very little importance, only boasting of one long stone house, loop-holed at each end for defensive purposes. The remainder of the little town is composed of several mat houses divided by partitions into several compartments, each of which serves one family as a habitation; there are numerous "gurgis" or huts which vary in number according to the season of the year. When trade is at a standstill during the hot summer months there are only about twenty or thirty people left in the town.

At high tide the town gets completely surrounded by water. The water supply of the town comes from the Kanzirat wells situated a short distance behind the town at the base of the hills; there are
several wells which contain slightly brackish water. The exports consist of skins, sheep and goats, together with a fair supply of gums and frankincense, but very little myrrh.

At Lagderi, two miles from the town on the Karam-Berbera road, is a permanent supply of very good water to be obtained in the river-bed. Behind Lagderi there is a mountain called Aldobo, at the foot of which is the tomb of a Sheikh called Muradki Muwaiyai. Somalis are always invoking the blessing of this Sheikh, as (as his name signifies) he has the power of bestowing whatever he is asked for.

A very short distance behind the town there is the burial-ground, and it is here that Sheikh Karamo, after whom the town is named, lies buried.

Sheikh Karamo is said to have been the father of Sheikh Muradki Muwaiyai, and he too, like his son, is held in great veneration owing to the fact that his prophecies all come true.

Behind Karam there are some salt pans which might very easily be improved and worked at a profit.

In a swamp, a short distance away from the town, the camels of the Habr Toljaala, Sumbur Yasif, the tribe who inhabit this locality, are driven during raids. Here they are said to be quite safe, as they are in the habit of grazing in the swamp on the only tree that grows there, and may frequently be seen, according to the Somali reports, feeding up to their necks in water.
This swamp is known to the Somalis by the name "Takai" after the name of the tree that thrives there in great abundance.

I have not seen this tree, but it is in all probability a species of mangrove.

**Hais**

Some one hundred and fifty miles by sea to the east of Berbera lies the small coast town of Hais, the property of the Habr Toljaala tribe.

The neighbourhood of this town is of great antiquity, as there can be little doubt that the ruins and graves just beyond the low hills to the east of the present town mark the site of the ancient town of Mosylon or Mosyllum.

It was just outside the present town that Georges Revoil obtained from one of the numerous tumuli, or ancient graves, various fragments of pottery and glass which were pronounced to be of very ancient origin, some of them dating from the time of the Ptolemies, while others were of Roman origin. This pottery was doubtless bartered by the early traders for the produce of the interior.

A short distance to the east of Hais is Mait, or Mahet, the last resting-place of Sheikh Ishaak, the ancestor of the Habr Gerhajis, Habr Toljaala, and Habr Awal tribes. The spot is marked by a small white dome-shaped mosque at the foot of the hills, and is held in great veneration by the Somalis. According to Revoil, it is the custom of Nahoudas
of dhows when passing along the coast off Mait, to invoke the Sheikh’s blessing by offering up a few prayers, accompanied by a small offering of rice or jowari and some dates which are thrown into the water. I do not think this custom is general, as I have been unable to get the above statement confirmed, and it appears that possibly Revoil might have been mistaken and confounded this with another custom which prevails further along the coast towards the west, and which I will deal with later.

It is interesting to note that, although the grave of the ancestor of the Ishaak tribes is well known and cared for, the last resting-place of the ancestor of the Darod tribes, Darod the son of Jibarti bin Ismail, who is said to have been wrecked at Ras Felek while on his voyage to the Persian Gulf, is lost in obscurity. A spot called Gaableh, between Ogda and Rhat in the Darrow Valley, was pointed out to Revoil as the place where Darod died, but there was nothing to show that such was the case.

Speke, on the other hand, when he made his journey in 1854, was pointed out, about sixteen miles from Rhat, between Barham and Labbahdilay, a spot marked by a parallelogram of loose stones about one foot high as the grave of Darod.

Darod's great-grandson, Harti, had four sons—Dulbahanta, Gahishe, Mijertain, and Warsangeli. These four were the ancestors of the tribes bearing their respective names, but the descendants of the second son, Gahishe, have long ceased to be a
separate tribe owing to their having united with the Mijertain.

According to Revoil, it was Jibarti bin Ismail himself who was wrecked on the coast, but I think it is more generally believed that it was his son Darod, and that Jibarti never was in the Somali country at all.

Previous to the evacuation of 1910 the town of Hais was held by a jemadar and nineteen men of the coast police, who remained there throughout the year solely for the protection of the traders.

The town itself is in the Habr Toljaala country, and is to all intents and purposes in the hands of one Jibril Ali Shasha, who belongs to the Musa Aboukr, Udrahumin section of the Habr Toljaala tribe.

The present town consists of six stone-built white-washed houses, the two largest of which belong to Ali Shasha. These six stone houses more or less surround several long mat shelters or houses which are divided into numerous cubicles for different tenants, while outside these again are the temporary huts erected by the Somalis from the interior, who are constantly arriving and departing throughout the winter months.

The water supply of the town is obtained from a well called Eil Hais, which lies to the west of the town in the bed of the river Dahagag, which drains Mt. Serut, which is reported to be 7150 feet in height, one of the highest points in British Somaliland.

On all the low hills around Hais are to be seen
MARITIME HILLS, BEING GRADUALLY COVERED WITH SAND,
TO EAST OF BERRERA

BURAO RIVER
(See p. 60)
"talos" or ancient tumuli, while, about a mile or so to the east of the town, there are a very large number of them. This place is called Halahul, and it is in among the graves of this old burial-ground that numerous ornaments, etc., have been found from time to time by the Somalis. Some of these ornaments, according to native reports, are said to have been of gold, but I have never had the opportunity to get hold of one of them, or even of one of the pieces of pottery said to be so frequently picked up in this locality.

There is a story that an Arab fisherman once found unearthed near Maajeline—a small hill to the east of the town, which is generally surrounded by water at high tide—an earthenware pot full of gold coins. He kept his secret and returned to Arabia, where he got a large sum of money for his lucky find, and out of gratitude wrote and told the inhabitants of Hais of his good fortune, and sent them fifty bags of dates as a present.

Apparently in ancient times there was a bridge across from Maajeline to the main hill on the mainland; it is in the vicinity of this hill close to high-water mark that small fragments of pottery are to be found in plenty.

Although the town of Hais actually belongs to the Habr Toljaala tribe, all the surrounding grazing-grounds are in the possession of the Turwah, a nickname given to several sections of the Habr Yunis, Musa Ismail.

At Mait we find one jilib of the Habr Yunis,
Musa Arreh, while at Hasho there are the Habr Yunis, Saad Yunis; so it will be seen that still, to-day, several sections of the Habr Yunis tribe are to be found among the tribes which inhabit the coast regions.

To the west of the town of Hais, eight miles or so en route to Shelao, there is a small hill called Sheikh Mullah Baili, as the spirit of the Sheikh is said to reside therein, although there is no mosque or other monument in his honour there.

An amusing story was told to me by a Somali who, while travelling in a dhow from Hais to Berbera, was scolded by his "nahouda" for not throwing something into the water as an offering as they sailed past this revered hill. On the Somali pointing out that he had absolutely nothing to throw overboard, the nahouda assured him that anything, however trifling, would do, such as some of the hair cut off his mule's tail, or a small corner off his own "toobe"! So superstitious are these nahoudas that they firmly believe that unless they throw in something as a peace-offering to the Sheikh as they pass, their dhows will stop moving until they have done so.

I fancy it was this custom of which Revoir must have heard when he talks of nahoudas throwing rice and dates into the water as an offering to Sheikh Ishaak. Of course, the latter is quite possible, but I have never been able to get any confirmation of his statement, while the offering to the other Sheikh, of whom little or nothing is known, is a very common
OTHER PORTS

practice, and known to all the nahoudas along the coast.

About thirty miles north-east of Hais and some ten miles from the mainland is the island of Mait, a mass of solid rock rising sheer out of the sea. This island is unimportant, except for the fact that it is the resort of seabirds, and is valuable on account of the quantities of guano collected there.

The guano is collected every year by Arabs who visit the island for the purpose, carrying it away to fertilize their tobacco plantations in and around Makalla.

LASGHORAI

Lasghorai, or, as it is sometimes incorrectly spelt, Laskorai or Lasgori, is the chief port of the Warsangeli.

The name is derived from the two Somali words "las," a well, and "ghori," wood.

It is situated at the mouth of the river Geldora, which drains the Warsangeli mountains immediately behind, and furnishes the town with an unlimited water supply.

The town consists of two main portions, each of which belongs to a distinct tribe; the one on the left, facing the sea, belonging to the Ogaslabbe, while the one on the right contains the "haffas" of the Rey Fateh, both clans of the Warsangeli. These two distinct portions of the town are separated by a clear space about five hundred to six hundred yards
broad, in which is situated a stone-built fort which belongs to one Abdullah Jama of the Rer Fateh clan; he is a man of about forty, and is disfigured by having had his nose cut off by a "bilawi" during one of the numerous fights which these two clans are in the habit of indulging in from time to time.

Situated opposite each other, but within their respective limits, are several stone houses which are used as forts when the two clans are at war; the Ogaslabbe possess five of these houses, while the Rer Fateh have only four.

In among the haffas of the Ogaslabbe is a small mosque. When at peace both clans get their water from a common well immediately behind the town. This is a large well, the sides of which have been built up with stones to prevent the well falling in; but as soon as war has been declared between the two sections, the well is at once closed in and the respective tribes have to obtain their water from wells situated some little distance from their haffas; the Rer Fateh having to get their supply from wells near the shore eastwards, while the Ogaslabbe obtain theirs from some wells, to the west of the town, called Laso.

The present Guerad, or recognized head of the Warsangeli, is Ali Shirreh, who is about eighty years of age.

Thirty years ago, when Revoil visited the town, he found one Mohamed Mahmoud Ali, a man sixty years of age, installed as Guerad. I cannot under-
stand this, as the Gueradship is handed down from father to son.

The aged Ali Shirreh, who is said to be a worthless old man, lives in a large stone house to the east of the town, some distance from the haffas of the Rer Fateh.

His son Mahamoud, a man of about twenty years of age, is a troublesome and worthless youngster, who is constantly either intriguing with the Mullah Mahomed Abdullah or fighting with his neighbours. He is said to walk with a limp, having been shot some time back in the knee while trying to loot the Habr Toljaala.

Along the coast eastwards at Gahan are two stone houses and several huts, not very far from which, still towards the east, is a small plantation of date palms on the banks of a river-bed; these trees are carefully looked after by the inhabitants of Gahan.

At Ghoriad, to the west of Lasghorai, is another settlement consisting of three stone houses and some haffas.

In Revoil’s day one of the chief exports was ostrich feathers, which were brought down from the far interior by Dulbahanta caravans. The extent of this trade has naturally enough very greatly diminished during the past ten years owing to the enormous losses experienced by the various sections of the Dulbahantas, one of the finest of all the Somali tribes.

About fifty or sixty miles across the mountains, in the valley of the Darror, are some ancient ruins at Rhat or Hafdar. These ruins, concerning which
little or nothing can be gleaned from the inhabitants, were visited by Speke in 1854, and in 1881 by Revoil. The site of these ruins was evidently a much-favoured spot in ages long dead, as not only are there numerous "talos," or ancient graves, on the hills around, but there are numerous ruins of a much later date, the ground plan of the ruined houses being very similar to those in use at the present day among the Arabs; these, together with the ruins of a mosque which, according to Revoil, was similar in shape to the one at Lasghorai, point to the ruins being of recent date, some time after the introduction of Islam.

Although ruins extensive as these are numerous all over the Somali country—for example, at Upper Sheikh and Eyk—it is very difficult to assign a cause for their complete destruction and abandonment.

The only reason which, in my opinion, can adequately explain the evacuation of these settlements, which are obviously of Arab origin, is that these early traders and proselytizers found the trade yearly diminishing, as well as the value of the various products, and that the Somalis sold their goods just as cheaply after carrying them to the coast as they would in the interior; this latter is a trait in the Somali character which is as common to-day as it must have been in days gone by. Besides, the risks they ran of being overwhelmed and losing all their trade goods must have been another weighty argument in favour of their retiring to the coast regions.
In the early days the trade in ivory and ostrich feathers alone would have been sufficient attraction to the Arabs to penetrate as far as they could with safety, and doubtless there was also a considerable trade in slaves which would necessitate the slave-drivers having forts and settlements at reasonable intervals along their regular routes.

I fancy this explanation will cover most of the ruins in the interior, which I venture to think are all of Arab origin. It was at Lasghorai that Revoil witnessed the launching of a buggalow together with the curious ceremony connected with it. The boat about to be launched was turned upside down on the beach while the owner sent out in all directions to obtain a fine fat black bull and a big sheep. The bull was pulled to the side of the buggalow and his head drawn down until his neck was on the keel; in this position he had his throat cut, so that his blood flowed all over the sides; in the same manner the sheep was killed and its blood allowed to run over the boat. Both animals were then cut up into small pieces and the meat distributed to the inhabitants of the town, together with a few handfuls of rice and dates.

UP-COUNTRY STATIONS AND OUTPOSTS

A few words about the chief Government stations and outposts in the now abandoned interior may be of interest.

On the old caravan route into Central Somaliland,
some forty-five miles from the coast, after climbing one thousand five hundred to two thousand feet, the traveller finds himself on a small plain. This plain is the site of the old Government station of Sheikh, or, as it is sometimes called, Upper Sheikh.

Owing to its healthy situation on the Golis range of mountains, and its excellent water supply, this station has always been considered, and justly too, a health resort.

The Sheikh plain terminates, towards the north, more or less abruptly, presenting glorious views of the low-lying country known as Guban as far as the sea; to the west and east it is bounded by high ranges some one thousand five hundred feet higher than the level of the plain, which is itself about four thousand three hundred feet above sea-level. Away to the south stretches undulating country as far as the eye can see. The range of mountains forming its western boundary constitutes the summit of the Golis range, rising to about six thousand feet abruptly off the plain, whereas on the east the range, or series of ranges, are separated from the plain by a deep ravine which supplies a constant source of excellent water throughout the year.

At the commencement of this ravine is the spring, together with the masonry wells, and within a short distance is to be seen a small conical hill surmounted by a mosque, and it is this tomb or mosque, which marks the last resting-place of Au Kutub, which has given the station its name of Sheikh.
BASTION AT ENTRANCE TO BURAO FORT

Day before abandonment and hauling down of flag.

OFFICER'S HUT IN BURAO FORT

(see p. 65) [Facing p. 64]
OTHER PORTS

Kutub was a Darod Mullah, and as he was held in great veneration his name has been handed down as a Sheikh. The Somali designation “Au” is practically the same as the Arab “Sheikh.” Formerly the Sheikh plain was thickly wooded with acacias and aloes, but to-day there are few indications of either; it presents a more or less bare appearance, with a few patches of “jowari” cultivation around the tarika, or Mullah’s settlement, which is situated almost in the centre of the plain, close to some old ruins. The other old remains, which are far more extensive and are surrounded by hundreds of graves, are immediately above the head of the ravine close to the water supply.

In 1904, Sheikh possessed but one masonry building, a small blockhouse which served as a telegraph station, but to-day it can boast of an excellent fort with no less than ten more or less substantial buildings; these have now been abandoned, and will all, doubtless, be utilized as shelters for the sheep and goats of the few Somalis and Mullahs who spend their lives in Sheikh and its neighbourhood, and to whom this favoured spot belongs.

Sheikh, with its excellent climate, its central position and easy proximity to the coast, is unquestionably the most favoured spot in British Somaliland.

The minimum temperature on the plain varies between 40° F. in winter and 67° F. in summer, while the maximum varies from 77° F. in winter to a summer maximum of 91° F. The rainfall seldom exceeds twelve inches in the year.
Following the old caravan route southwards from Sheikh, a journey of about thirty-nine miles through a most uninteresting bush country brings one to the great watering-place of the Habr Yunis tribe on the Tug Der, namely, Burao.

This place has been rendered famous as the advanced base of so many of the expeditions against the Mullah.

The settlement consists of a substantial stone-built fort at a bend in the river overlooking the wells, together with two sun-dried-brick-built houses some little distance up the river, half a mile or more distant from each other.

There is nothing attractive in Burao; the surrounding country is composed of dense bush and is very flat. The climate is mild and equable, and the water of excellent quality. To reach the other outposts from Burao one must travel due west. Odweina, the site of a former political camp, is situated about forty miles due west of Burao, at a spot within a few miles of which the Tug Daldawan disappears in the red soil of the Haud. Here, in the broad river-bed, are dug countless wells belonging to the Aidagalleh, Habr Yunis, and Habr Awal tribes. There are no settlements here since the departure of the Government officials, but within a few miles to the south lies Hahi, a large Mullah settlement, where a considerable quantity of "jowari" is yearly grown for the consumption of the community. There is also a very large and deep well, probably the largest of its kind in Somaliland, in this place.
OTHER PORTS

The distance from Odweina wells to the most westerly outpost, Hargeisa, is about eighty miles.

Hargeisa is a Mullah settlement, and the man who first started it, Sheikh Mattar, is still alive.

According to Swayne, the settlement must have been started some thirty-six years ago by the aged Sheikh who came from Harrar, where he had previously lived for twenty years.

Sheikh Mattar is a very old man now, and lives some little distance away from the river-bed and the wells, in a house which was formerly built by Lord Delamere as a store, and given by him to the Sheikh on his departure from the country.

Since Sheikh Mattar's arrival in Hargeisa, or, as it is known to the Somalis, Harrar, probably owing to the fact that the Sheikh originally came from the town of that name in Abyssinia, a "tarika" has existed there, and owing to the fertility of the soil and a fairly good rainfall, a large area has always been under cultivation.

Hargeisa is situated on the Tug Marodijeh, the banks of which are well wooded, and as it can boast of an excellent climate all the year round, and is about half-way on the main route from Bulhar to Jig-jigga on the Abyssinian frontier, it is always likely to be of some importance to caravans. A large percentage of the trade from Ogadayn passes through it to Bulhar on the coast.
CHAPTER VI

THE SOMALI RACE

PHILOLOGY seems to set at rest any doubt as to the origin of the Somali race.

The race now known as Gallas, chiefly confined at the present day to the Abyssinian highlands, speaks a language so like in its fundamental characteristics to the Somali language, that it is only reasonable to regard the two as having one common origin. Another point which is most noticeable when one happens to be travelling through Galla countries with a Somali caravan, is the rapidity with which a Somali will pick up the Galla tongue, and, whether speaking it correctly or not, make himself understood.

The Somali is therefore a Hamito-Semitic race. In most of the tribes will be seen the unquestionably Semitic straight or aquiline nose with a more or less refined type of countenance.

If we are to consider the probable date of Darod’s shipwreck on the Mijertain coast as the date of the birth of the Somali race, this takes us as far back as the seventy-fifth year of the Hejira, namely, A.D. 696.
It is sometimes said that he was not wrecked until the eighty-fifth year of the Hejira, which would make it ten years later. In any case, regarding the probable date of their birth as the beginning of the eighth century, would be very nearly correct.

The first influx of Semitic blood probably dates from the early years of Mohammed's mission, when "at last moved by the sufferings of his lowly followers, he advised them to seek a refuge in Abyssinia...a land of righteousness, wherein no man is wronged,...and in the fifth year of his mission (616) eleven men and four women left Mekka secretly, and were received in Abyssinia with welcome and peace. These first emigrants were followed by more the next year, till the number reached one hundred."\(^1\)

These early refugees and those who followed so rapidly in their train probably entered Africa at one of the ports of what is now known as Eritrea; possibly others entered at Zeyla, which even at that early date was a flourishing town.

From this date onwards the followers of the Prophet must have settled all along the coast, ostensibly with the view of trading, but really with the avowed intention of proselytizing.

The origin of the name Somali has always been somewhat obscure, and as there seems to be some difference of opinion regarding it, I will give some of the most likely suggestions.

An error which several writers have fallen into is

\(^1\) *Studies in a Mosque*, by Stanley Lane-Poole, pp. 47, 48.
to speak of the race inhabiting the "Horn of Africa" as the "Somal"; this is a mistake, as the inhabitants are known as, and call themselves, the "Somali," and neither they themselves, nor their country, should be called Somali.

According to Johnston, the name Somali is derived from the Abyssinian word "soumahe," which means "heathen." ¹

It is only natural to suppose that Christian Abyssinians would call the inhabitants of the Galla countries to the east heathens, so this may possibly be the correct derivation, but, personally, I cannot accept it, as I cannot bring myself to believe that any race would retain such a name after once having found out its true significance; and secondly, if the name was first given them by the Arab proselytizers, they would hardly choose a name with such an offensive meaning for the race which they were about to create and convert to Islam. Besides, at the time when the Somali race first had its origin the Abyssinian was by no means well known to the Arab.

It has also been suggested that the name is derived from the two Somali words "so mal," which mean "go and milk."

The reason of this is that it was the custom, as soon as the good intentions of the traveller were known, for the head of the "rer" to give the order for some milk to be brought.

I now come to what is, to my mind, the true origin

A SOMALI IN TRAVELLING DRESS

(Facing p. 70)
of the word. Before the advent of the Arab proselytizers there either lived on the coast, or, perhaps, only traded with the natives, a native of India, a Hindu named Ram Nag. This man, in order to form an alliance with the natives of the coast so as to increase his trade, married a Galla woman who gave birth to a son. This son was the sole heir to all Ram Nag's wealth, which was considerable, and in consequence of this, as soon as he grew up, the Arab traders gave him the nickname "Zumal," from the Arabic زنّال, which means "the wealthy."

Zumal, or Zumali, had a son called Irrir, who had three sons—Dir, Hawiya, and Madoba. From the last named are descended the Esa or Aysa tribes, while the tribe known as Hawiya to-day are the descendants of the second son.

The eldest son, Dir, only had a daughter, called Donbirro, who, being an heiress, eventually married Darod, an Arab, the son of one Jibarti bin Ismail, who became the ancestor of all the Darod tribes.

According to Revoil, it was Jibarti bin Ismail who was wrecked on the coast and lay hidden, as the legend tells us, in a cave at Göd-Baroro, near Cape Guardafui, where he was fed by God. The same author gives the date of this shipwreck about the seventy-fifth year of the Hejira, and also states that it was he and not his son who married "Dubarra, daughter of Dogolla, the sister of the king of Dür."¹

I have been unable myself to confirm these state-

¹ *La vallée du Daror*, Georges Revoil, p. 316.
ments. My Darod, as well as my Ishaak informants, seem all to agree that it was Darod, and not his father, who was shipwrecked.

As far as I have been able to ascertain, Jibarti bin Ismail never entered the Somali country at all.

The legend of Darod is interesting. When a small boy he was invited to a big feast by his uncle, who was a Sultan, and it is said that when the feast was laid out and all the guests had taken their places, Darod took up his position near the door and refused to enter. His uncle, seeing this, asked him his reasons for not entering with the other guests, and he replied that he could not do so, as the meat had been cut up by a woman who was sick, and that the sheep had some human flesh about it. The Sultan was greatly upset, and sent for all the women of the household and threatened them with instant death unless they told him the truth; whereupon his own mother explained that what the young Darod had said was quite correct, and that she herself was sick, and that the sheep that was served up before them had some human flesh about it. She then related that some years previously this sheep was born during the height of the dry season, and its mother not having sufficient milk for it, the woman who happened to be looking after the flocks having a child at the breast, gave milk to the newly-born lamb, hence the human flesh.

Furthermore, she informed the surprised Sultan that he was an illegitimate son of hers.
The Sultan was astounded, not so much at the revelations themselves, as the fact that they should be known to the young Darod, so he decided to kill him as soon as an opportunity should offer itself.

Darod's father, Jibarti bin Ismail, soon after this event took place, had a dream, and in it he saw his brother the Sultan conniving with others to kill his son; so, rather than lose him, he called his other four sons to him and told them his dream, and asked them to take Darod and leave him somewhere on the opposite coast.

Jibarti arranged that all his sons should start off on an expedition together, so as to get good long beams with which he could enlarge his house, and suggested that as soon as they landed on the opposite shore they should separate and hunt for the trees. He at the same time explained to his other sons that as soon as Darod had disappeared they were to return to the shore, and after leaving some food for him, sail back to their own country.

These instructions they followed out to the letter; they landed at a spot on the coast not far from Cape Guardafui, and leaving a very liberal supply of food on the shore for their brother, returned.

Darod, on his return to the shore, soon saw what had happened; so he straightway went in search of water, and found a place where, by digging, he could get a plentiful supply.

Having dug a well, he scooped out a small shelter
or cave close at hand and placed therein all the food his brothers had left behind for him.

Close to his well there was a large tree, into the branches of which he used daily to climb in the hope of seeing some human being. His food was running short, and at last he only had the ribs of his last sheep left, so he cut off all the meat and cooked this for his evening meal, leaving the bones for his meal on the following day. To his astonishment, he found the bones covered with meat; and this miracle happened several days in succession, until while up in his tree one day he saw a girl tending a flock of sheep and goats which were eating their way towards his well, so he sat down and waited.

The girl suddenly saw Darod, and was afraid, but he soon put her at her ease by giving her a drink of water, as well as watering all her flocks. She informed him that the nearest water was five days away, and that no one knew of water in this spot where he was; and she further enlightened him that she was the daughter of the head of her tribe, and that her name was Donbirro. Darod told her his story, and begged her not to say anything to her father just yet, but to bring her animals each day down to his well, and that he would water them daily so that they would get very fat, and her father would be very pleased with her. Daily did Donbirro bring her flocks to the well, and daily did she milk her goats at the well, giving Darod the milk, until the father, noticing the excellent condition of the animals,
asked her how they came to be like this, and why it was that, when they returned to the zareba in the evening, none of them would touch any water. Donbirro would not give any reason, so the old man, Dir, her father, decided to follow her on the next day and find out for himself.

Seeing his daughter with a strange young man, he returned to his "karia," and collected together all the men and the other animals which he had driven down to the well; but Darod, seeing the crowd of men and animals coming down, guessed their intent, and placed a stone over the mouth of the well and then climbed up his tree.

The men rushed to the well and endeavoured to remove the stone, but found to their surprise that they could not make any impression on it, not even by their united efforts; so they called to Darod to come down and help them, but he refused. They then asked him what he would take to allow them to use his well, and he, pointing to Donbirro, said that he would remove the stone if they were prepared to give her to him as his wife.

They agreed to do this, so Darod descended from the tree, which is still said to be in existence, and is called "Lanta Darod Ful" (i.e. the tree that Darod climbed), and with his foot shoved the stone aside, much to their great astonishment.

This stone is also said to be still in existence near God-Baroro. Darod married Donbirro, and by her had five sons—Kablaleh, Siddeh, Yusuf (Aurtaleh), Esa (Asaleh), and Thanadeh. (Vide Table II.)
The other great division of the Somalis, known as the Ishaak, are descended from Sheikh Ishaak, one of the earliest of the Arab proselytizers.

He is said to have first married a daughter of a man called Magadleh, and as she did not bear him any children, he married an Abyssinian slave girl named Hannifa, who, shortly after, gave birth to a son called Abdullah, nicknamed Toljaala. Very shortly after the birth of this child, Ishaak's first wife presented him with twins, who were named respectively Ahmed and Ismail, with the nicknames Arab and Gerhajis. From the former are descended the Arab tribe, and from the latter the Habr Gerhajis, which constitutes the Aidagalleh and Habr Yunis tribes.

In the meantime, Sheikh Ishaak had taken unto himself another of Magadleh's daughters as a wife, and she presented him with two sons, Abdurrahaman and Ayoub. The former's nickname was Awal, and it is from the descendants of both these two brothers that the Habr Awal tribe is formed.

Hannifa gave birth to three more sons—Musa, Mahommed, and Ibrahim; but they did not form separate tribes, but combining with the descendants of their eldest brother, and taking his nickname, together with the prefix Habr, formed the tribe known as the Habr Toljaala.

The word Habr means "mother of," and whenever it is prefixed to a name signifies all the descendants of the mother of the individual bearing that name.
For instance, Habr Gerhajis signifies all the descendants of the sons of the mother of Gerhajis—i.e. all the descendants of Ahmed who are known as the Arab tribe, together with all Ismail's children.

Ismail's two sons—Daoud, more commonly known by his nickname Aidagalleh, and Said—both formed separate tribes, the Aidagalleh and the Habr Yunis respectively.

The Habr Yunis, curiously enough, are named after Yunis, the maternal grandfather of Ali and Arreh. This was probably owing to the fact that Yunis was a man of some wealth and importance.

As has already been shown, the Esa or Aysa are descended from one Esa, the son of Madoba, who, with Dir and Hawiya, were the sons of Irrir, and from this it will be seen that they cannot boast of Arab origin. They, together with the Hawiya, are not considered as belonging to the Somali aristocracy, although they are sometimes spoken of as Somalis.

According to Cox, the terms White and Black, as prefixed to the Esa, merely relate to their geographical distribution, the dividing-line between them being a range of hills running west of, and parallel to, the Djibouti-Harrar road; the White Esa are towards the sea, while the Black are beyond the range. The distinction, I fancy, although Cox does not mention it, must have originated owing to the appearance of the country, that beyond the hills being for the greater part covered with basaltic rock, while the country to the east is almost entirely sandy; thus the former
presents a black appearance owing to its volcanic nature, while the latter is a white sandy desert.

With regard to the origin of the Gadabursi little or nothing is known. Of them Cox says: "The Gadabursi seem to have very vague ideas as to their origin. Samarone was the founder of the tribe, but as to their ancestors nothing is known. He appears to have been illegitimate, and when he was born some of his relations proposed to kill him; others wanted to keep him, saying, 'Perhaps we shall increase by him.' These words are the translation of the word Gadabursi according to Burton."

As far as I have been able to ascertain anything regarding their origin, I have come to very different conclusions. I am inclined to think that the word Gudabirsi is derived from the two Somali words "guda" or "gudaha," inside; and "birso," "to collect one by one." The word "guda" is also used to signify "close together"; for instance, when one says, "faraska faraska guda ken," which means "bring the horses close together," so as to enable the riders to tie them together, so I am inclined to think that the word Gudabirsi means "to collect together." Now the ancestors of this tribe were chiefly made up of Habr Yunis, Aidagalleh, and some of the original stock of Esa Gallas, and combining together they formed a "Gashanbur" for defensive purposes, and

1 Genealogical Trees of the Aya and Gadabursi Somal, by Lieut. P. Z. Cox.
A SOMALI SCOUT

SOMALIS: THE ONE IN A COLOURED ROBE IS CHEWING A TOOTH-STICK

[Facing p. 78]
chose a leader called Samarone; this Samarone was a
descendant of Said Gerhajis, and probably a Habr
Yunis. From this it will be seen that the Gudabirsi
are really Somalis, while the Esa, or, as they call
themselves, the Aysa, are not true Somalis.

In Tables I and II (Appendix I) I have given the
origins of the various Somali tribes without attempt-
ing to trace out their pedigrees—a work which has so
ably been done by others; but perhaps a short
account of one section of one of the more important
tribes is necessary to fully explain some of the
peculiar terms such as "rer," "ba," "baha," etc.,
employed by the Somalis to differentiate between the
numerous sections and subsections of their tribes.

I have selected for this purpose the Habr Yunis,
Rer Segulleh, the branch from which the Habr Yunis
Sultans are descended. From the accompanying tree
(vide Table III, Appendix I) it will be seen that
Ainasha had no less than thirteen sons, the eldest
and most renowned of whom was Segulleh. This
Segulleh appears to have been a very clever man and
to have accumulated a good deal of live stock, and,
possessing eight sons, separated himself from his
brothers in order to form a "rer" of his own, hence
the origin of the Rer Segulleh clan.

His brothers, who, collectively, owned less stock
and were less powerful than he, joined together so as
to prevent his family from getting too much power,
and as they were all sons of Ainasha, but by different
wives, they called their clan the Baha Ainasha. Now,
had these remaining twelve sons all had the same mother, and, say, for the sake of explanation, she had been an Ali Gherri woman, they would have had to call themselves the Ba Ali Gherri.

Segulleh, therefore, was the ancestor of the Rer Segulleh section of the Habr Yunis, and he had several wives who presented him with eight sons; and of these the two eldest, Deriyeh and Robleh, had a Habr Awal woman as mother, and they separated from their stepbrothers and called themselves the “Ba Awal”; while all the remaining six joined forces and called themselves the “Baha Segulleh,” as two of them were the sons by one wife and four by another.

From the above it will be seen that the term “Ba” signifies all the sons by one wife, and invariably precedes the name of the mother’s tribe or subtribe; while “Baha” signifies the sons by the other wives, two or more in number, and invariably precedes the name of the father.

Deriyeh, the head of the Rer Segulleh, was universally proclaimed Sultan by the rest of the Habr Yunis tribe, and was really the first of the Habr Yunis Sultans, although his father, Segulleh, had tried to pose as such.

Sultan Deriyeh lived to a great age, and had no less than eighteen sons, of whom the first two were borne to him by a woman of the Makahil section of the Habr Awal tribe, and the elder of these, Aman by name, joining with his brother, formed the Ba Maka-
hil, while his remaining sixteen stepbrothers formed the Baha Deriyeh.

Aman had ten sons, the eldest of whom was Ahmed, who died before his father, who himself died before his old father, the aged Sultan Deriyeh.

Now, as soon as Sultan Deriyeh died there was trouble as to his successor. The Ba Makahil claimed that Ismail and Hirsi, of their section, were entitled to the honour; but the Rer Segulleh and some of the Baha Deriyeh, said, "No, as several of the late Sultan's sons are still living, one of them should be their Sultan before any of the grandsons"; so they invited Awid Deriyeh to be their representative. In the meantime, Ismail was killed fighting with the Ogaden and Hirsi by the Baha Segulleh.

The Ba Makahil now had to look for another successor, so they sent for Nur, the son of Ahmed Aman, and nephew to Ismail and Hirsi, who was living the life of a Mullah at Hahi, near Odweina. Nur, much against his will, consented to be their Sultan, although he preferred the life he was leading as a Mullah. For some years now there were two Sultans of the Habr Yunis, namely, Sultan Nur of the Habr Yunis, Ba Makahil, and Sultan Awid Deriyeh of the Baha Segulleh; so it will be seen the powerful section of the Baha Segulleh had gone to the Baha Deriyeh for their representative.

Awid Deriyeh was killed in a fight with the Ogaden Rer Ali, so the Baha Segulleh had to find another Sultan. Accordingly they chose his brother Hirsi's son,
Mattar; but this choice the Baha Deriyeh were not at all pleased with, so all the Habr Yunis tribe decided to meet and discuss the matter out and decide on one Sultan. After a great deal of discussion the two clans, Ba Makahil and Baha Deriyeh, who had claimants for the sultanate, decided to let them toss for it, the winner to be proclaimed Sultan, while the loser got one hundred camels as compensation from the winner.

Sultan Nur won, and was proclaimed Sultan of the Habr Yunis tribe; but on the rise of the Mullah Mahomed Abdullah he went over to his side with a few of his followers and died while in exile. The Mullah at once proclaimed his son Dolal Sultan of the Habr Yunis, and the Somalis, according to their custom, would not proclaim another, although there were several claimants, namely, Mattar, who had lost the sultanate, and others. The Government, however, made Jama Hirsi, of the Ba Makahil, their representative, he being first cousin to the late Sultan Nur.

From the accompanying table it will be seen that the proper designation of the late Sultan would be: Sultan Nur, Habr Yunis, Rer Segulleh, Ba Makahil.

From the above it will be seen how the terms "Rer," "Ba," and "Baha" are derived; but there is another, which is commonly used, namely, "Gashan-bur," a term which merely means "brothers of the shield." This is used to signify a collection of small families who may belong to one or more tribes who have joined forces for the sole purpose of defending their stock against their more powerful neighbours,
THE SOMALI RACE

who never lose an opportunity to loot the smaller and weaker "rers."

It will also be seen from the above that there is no such thing as the right of succession among the Somalis. They, as a rule, choose the cleverest man of their tribe, one who, in the general opinion of all, will most likely be able to command respect. Might has a great deal more to say in the choice than Right.

I have given it elsewhere, in another chapter, as my opinion that all the old ruins to be found throughout the country are purely of Arab origin; but as other writers seem to think differently, it is necessary to reconsider what they have written.

Swayne, in discussing the numerous ruins met with during his many journeys into the interior, says: "Several of these are traced to Mussulman occupation by Arabs from Yemen of a few hundred years back, but some of the older remains are assigned unto the 'Harla,' who, it is said, could read and write, and were 'before the Gallas.' Some of the remains appear so ancient that they might belong to any Ethiopian or Egyptian occupation of which all record has been lost. The remains have no inscriptions and are scarcely recognizable; sometimes blocks of dressed stone are found lying in a rectangular form on the ground, overgrown by grass and jungle; sometimes there is a series of parallel revetment walls on a hill overlooking a pass; sometimes there are the scanty evidences of an ancient tank to catch rainwater."
Now, first of all, let us see who these Harla were who are said to have lived before the Gallas. I think there can be little doubt that they were the descendants of Harrlah, brother of Harti and Gherri, and son of Kumbi, who was one of the direct descendants of Darod. This shows that the Harla were of the same stock as the other Darod tribes, and consequently were Somalis and not Gallas. I have seen several of these old remains myself in both Somaliland and in the Galla countries in Abyssinia; and from the accounts of those in the Mijertain and Warsangeli countries to the eastwards, as described by Revoil, together with Swayne's accounts, I have come to the conclusion that they are all of Arab origin. There is really no material difference between these Somali ruins and those on the slopes of Mount Fantali in Abyssinian Gallaland; and if any of these sites were cleared, and the buildings reconstructed according to the ground plan, we would have a town very similar in appearance to the present town of Harrar. The walls are built in identically the same manner, and the small buildings huddled together in the same way as in this old Arab town, which is the very last link in the historic chain of these regions.

Its antiquity is undoubted, and furthermore it is fairly certain that it was entirely of Arab origin.

Throughout the Horn of Africa there is but one link with the prehistoric past—I allude to the numerous "talo" or Galla graves scattered about the country; and until these have been opened, not only in the
SOMALI BOYS CARRYING MILK IN SKIN BAGS (SIBRAR)

SOMALIS SKINNING A CAMEL

(Facing p. 84)
coast regions but also in the interior, their secrets will not be unfolded.

An examination of the skulls of these former inhabitants of the country, together with the other contents of the graves, would, doubtless, clear up many of the questions still unanswered, and supplement the very scanty information which we have of these strange people from the writings of Strabo and Pliny at the beginning of the Christian era.
CHAPTER VII

THE SOMALI CHARACTER

So many and contradictory have been the accounts given by various travellers of the Somali character, that it is no easy matter, without appearing to be partial, to sift the numerous opinions which not infrequently verge on inconsistency. Somalis of different tribes differ so greatly that one must constantly bear in mind the race or tribe of whom each traveller is speaking. Burton left us a very poor opinion of the Somali, but it must be remembered that his knowledge of him was not only small, but was almost entirely limited to the northern tribes, which, most travellers seem agreed, do not compare favourably with the Ishaak and Darod tribes.

He seems to have been content to have summed them up in five words: "Constant in one thing—inconstancy."

It is, furthermore, impossible for the man who merely passes through a country, or even sojourns for a short time among its inhabitants, to arrive at a correct estimation of their character if he makes a point of looking for their worst points and ignoring the
good; in the same way the reverse is equally true, but those who will only take the trouble to survey their faults with an unbiased mind, and at the same time recognize the good in them, are far more likely to arrive at the truth, for the obvious reason that there is always more good in the average individual, be he black or white, than bad. The Somali’s faults are not many; the better side of his nature very largely obliterates the dark side, and this is plain enough in the nomads of the interior, who, after all, unspoilt by the evil influences which so-called civilization invariably brings in its train, are the true types.

The opinions of later travellers, so many of whom have traversed Central Somaliland since the eighties to the present day, are by no means convincing, but it is interesting to compare their opinions and note the points whereon they differ.

Another point which must be taken into consideration is, the length of the experience of each traveller, and give to the opinion of each, according to the length of his experience, due weight and consideration. So many of those who have been so free in their expressions of disgust at the Somali’s character were hardly in a position to form an adequate opinion, they having been so short a time in the country that they could hardly have formed much more than a first impression.

Of all those who have recorded their opinions, that of Swayne must take the foremost place for all time, and carry the greatest weight, not only because he was the first to make any attempt to systematically
explore the interior of the country, but being equipped with powers of observation of no mean order, he really set himself to understand the different tribes and make a study of their ethnology.

It is well-nigh impossible to form a true opinion of any people unless one spends months and years living among them, doing as they do and attempting to think as they think.

To fully appreciate their character it is essential that one should make repeated trips to the country, and not one prolonged stay, as the climatic conditions, together with other considerations, are apt, after one has spent some months in the country, to fill his mind with doubts and suspicions which are entirely due to the neurasthenic state of his own mind, and not to any alteration in the character of the Somali. So firmly convinced am I of this, and so often have I seen it in officials, that I wish to lay particular stress on it. It must be remembered that nowhere in savage Africa is one called upon to live under exactly the same conditions as in Somaliland; the eternal feeling of unrest and long-continued discomfort at a high altitude in a dry climate will, sooner or later, tell both mentally and physically on the healthiest individual.

The Somali does not change; it is the European who changes. He is much the same to-day as he was in the days when Strabo and Pliny first heard of him. His country is the same, his habits are the same, and his ideas are the same.
THE SOMALI CHARACTER

The infusion of Semitic blood effected only a temporary alteration in his mode of life and thought; but the ages that have passed have only tended to obliterate all the good that it did, and slowly but surely drag him back to his original state. Had the hand of civilization not been stayed when once it had been thrust into his country, it is difficult to say to what stage he might not have advanced.

The process of alteration must be a slow one; the work of centuries cannot be changed in a day, nor can the mind of the Somali be enlightened in the space of a few years.

His country, which but a short time back seemed to have entered on a new era, has been hurled back again into the darkness from which, at the cost of millions of pounds and the loss of numberless lives, it had been slowly drawn.

The Press has from time to time published the opinions of obscure individuals, whose knowledge of the Somali has, as often as not, been obtained in the bazaars of Aden, Mombasa, and Nairobi; and it is a curious fact that there is always a large proportion of the more enlightened public who prefer to accept such misrepresentations instead of the carefully considered opinions of those who have spent months and years in the Somali country.

The hardships which some travellers are reported to have undergone in the Somali country have been grossly exaggerated, while some have gone out of their way to vent their wrath on their followers for
occurrences which were in no way due to them, and for which they could not possibly be held responsible.

Possibly one does have to put up with many petty annoyances when travelling in the Somali country, but these cannot always be laid to the charge of the Somali.

It is no country for a neurotic individual, or for one who cannot leave his creature comforts behind him for even a short time.

As companions in the wilds they easily out-distance any native race with which I am acquainted, as not only are they more intelligent, but they have a sense of humour which is conspicuous by its absence in most other natives.

Before dealing with them myself, I will review the opinions of some of those who were in a position to judge them, and I will chiefly confine my remarks and attention to the Ishaak and Darod tribes.

Swayne says: "The Somali has a many-sided character. He is generally a good camelman, a cheerful camp-follower, a trustworthy, loyal, and attentive soldier; proud of the confidence reposed in him, quick to learn new things, and wonderfully bright and intelligent. He is untiring on the march, often a reckless hunter, and will stand by his master splendidly. . . . Occasionally, however, he relapses into a state of original sin; he becomes criminally careless with the camels, breaking everything in the process of loading, from leather to cast steel; and he can be disrespectful, mutinous, and sulky.

"He is inordinately vain, and will walk off into the
THE SOMALI CHARACTER

jungle and make his way home to the coast, leaving two months' back pay and rations behind him, if he considers his lordly dignity insulted. If he sees a chance of gain, he is a toady and a flatterer. His worst fault is avarice."

Again, the same author says: "Whatever faults a Somali may have, lack of intelligence, and what, for want of an English word, may be called 'savoir faire,' are not among them.... From laughter to rage is the transition of a second. Luckily, he keeps his infrequent tantrums for black men."

And then again: "Personally, I am bound to say that after many short journeys in the wilds alone with natives, spread over sixteen years in different parts of Africa as well as in Arabia, India, Kashmir, and Burma, I cannot recall, on the whole, having been better served, or experiencing fewer of the inconveniences of travel, than in Somaliland."

I have quoted this author's opinion at length, as it gives a truer estimate of the Somali character than any other, and I think it will be generally acknowledged that his opinion carries with it very great weight.

Another officer who had considerable experience with the Somalis, under anything but favourable conditions, was Captain McNeill, and what he says is worthy of particular notice:—

"As a soldier he is a splendid marcher, requiring but little transport and capable of enduring great fatigue. He is plucky, cheerful, and easily led by
any sahib to whom he takes a liking. He is respectful also, and obedient to the white man. He is good-tempered, easily amused and kept in good humour. He has sometimes been accused of sulkiness. I have certainly seen occasional displays of this failing in individuals, but it is decidedly rare, in my opinion, and even then it is not fair to accuse the Somalis of being at all a sulky race.

"He is honest, too, as far as his conception of the meaning of the word goes. . . ."

Later, he says: "The Somali's chief faults are his inordinate vanity, his grasping greed, and his terrible excitability."

In the above descriptions of the Somali character, written by two competent officers, there is much in common; but it is the Somali's faults which, prominent as they are, are with some writers allowed to completely obliterate his good points, and which have so frequently caused him to be misunderstood and condemned forthwith.

After a considerable experience with them, while living on the coast in comparative comfort, for years in a tent in the interior, or travelling many hundreds of miles through untrodden regions, I can corroborate the opinions of both these writers. As regards their faults, there can be no question that their excitability is at times extremely annoying, and during an action must try those in command of them to the utmost; their avarice, though a very common trait, is by no means common to the whole race, and is more of the
nature of a disease and, I must admit, is sometimes past all understanding.

With respect to their vanity, this, in my opinion, is quite harmless, and, though a fault, might be considered a valuable asset, as one has only to appeal to it and he can turn a more or less useless, lethargic, and apparently unintelligent mass of human flesh and blood into a capable and willing follower.

As regards honesty, I have found them superior to most natives known to me, but one must be careful not to engage a bazaar loafer from Aden or Berbera. Having engaged a good class of man you must trust him implicitly, and let him know that you do, otherwise he will be careless with your property; and although, perhaps, not appropriating anything himself, he will allow others to do so without let or hindrance. If you are suspicious of him, he will become suspicious of you; suspicion breeds suspicion.

Sulkiness is by no means a common fault, but when seen is usually found in the more sensitive individuals; a few harsh words being sufficient to bring on a fit in some of them; but they very soon recover if taken no notice of, as they are very soon chaffed into their proper frame of mind by their comrades. It is frequently said that they are ungrateful, but gratitude is an attribute which one can hardly expect to find marked in a semi-savage race like the Somali; he shows his gratitude in quite a different manner from ourselves, and it is extremely difficult for us to appre-
cite it; some of us, I think, are inclined to expect too much.

Among themselves they receive nothing from others outside their own immediate relatives, and these gifts they are in the habit of looking upon not in the nature of gifts, but as their due; everything else coming to them from an outside source must be looted from their neighbours. The strong look upon the weak as their legitimate game.

If a man spares his enemy's life he is looked upon as mad or a fool, or that he is actuated by fear; he is shown no gratitude for that very reason. When taken prisoners they expect nothing but mutilation or death, and are quite prepared for either, although the former, before the rise of the Mullah, was very rare indeed.

Among the northern races, especially the Black Esa, a young blood could not get married until he had killed a man, it not being at all necessary to kill him in fair fight, so it generally resulted in a cold-blooded murder; but murder of this sort was unknown among the Ishaak and Darod tribes.

One admirable trait in a Somali's character is his complete lack of vindictiveness; you may severely punish him one day and he will come up smiling to you the next as if nothing had ever taken place between you and him; and as long as the punishment is deserved he will take it like a man and forget all about it.

He is not only quick but keen to learn new things,
but is very often quite content to get a smattering, and considers himself proficient; it is no uncommon thing when engaging a servant, and on asking him if he can wait at table or cook, to hear him say he can do everything!

He has got an excellent opinion of himself and his abilities, and nothing on earth will convince him to the contrary; if, however, you prove him to be in the wrong, he will show no sign of discomfiture, but merely give expression to his surprise by the utterance of the one word “Wallah” (By God!). If other Somalis are standing near he will enter into a debate with them, pointing out how strange it is that he should be wrong. If you happen to show him anything that he cannot understand, he sums it up in the two words “Wa shaitan” (It is the devil). He is, to use a favourite word of a friend of mine who spent many years in the heart of Africa, “indefeatable.” He has always an answer ready, no matter what the question. One characteristic of his is occasionally most aggravating: in his efforts to please, he is not above inventing anything which he thinks might have the desired effect; he does so with the best intentions, but it is extremely annoying, and in consequence it is necessary to continually verify and confirm every statement he makes. This habit is entirely due to his avarice, he being in the hope that the more information he gives you the greater will be his reward; if, however, he is warned beforehand that his reward has nothing to do with the quantity, but
only the quality, of his information, he is cute enough to change his tactics.

The jungle Somali possesses a good deal of false pride, but this gradually wears off if he is for any length of time associated with Europeans.

It is never advisable to raise your hand to a Somali; there is nothing he takes to heart so much as being struck by his master; he will submit to a thrashing if you order one, but once you strike him yourself, away goes his respect for you for ever. The competition to enter the 6th Battalion of the King's African Rifles during the past few years is ample proof that he has no dislike for discipline or restraint, and it is sad to think that the battalion has now been disbanded and all that excellent material lost. I, personally, do not believe they would be a success in any other country, as the conditions under which they serve in their own country are very much harder than they would have to face in Uganda or British East Africa; besides, they are very liable to get malaria, and are soon laid upon their backs in any damp or humid climate; while, on the other hand, I know of no natives that can compare with them for trekking in a dry and waterless country. Their powers of endurance are at times nothing short of marvellous; they are always lithe and active owing to the strenuous lives they have to lead, and can subsist on a wholly milk diet, with, perhaps, an occasional meal of meat, for weeks and months together. When travelling they can go long distances without water,
sometimes having to depend entirely on the juice expressed from the root of a particular plant found in the Haud for this necessity. Through necessity they have to be very abstemious as regards their diet, and in consequence not infrequently the resistance of their bodies is so lowered that they develop lung troubles, such as phthisis and pneumonia. During the hot nights on sun-parched Guban or the bitter cold nights on the plains in Ogo, they wear nothing but the conventional "tobe" of Manchester cotton cloth.

Their life in the interior renders them capable of enduring great hardships, and recovering from severe wounds in a truly wonderful manner. I once saw a little girl of twelve walk into my hospital nursing an arm, with her dress covered with blood, while accompanying her was an old woman who was apparently in great pain, although neither even murmured. Both, on inquiry, I learnt, had walked in from the jungle, about thirty miles, during the previous day and night, although the child had a "Gras" bullet lodged at the side of her spine after shattering the shoulder-blade and breaking two ribs, driving the broken piece of one of them into her right lung; while the woman had a spear wound in the abdomen, through which the intestine was protruding. On another occasion, a younger, who formed one of a raiding party, after he was wounded in the abdomen with a spear had to crawl for six days across the waterless Haud, traversing over 120 miles of country,
subsisting on berries and the juice of a tuber for water.

Dozens of stories could be told of their extraordinary powers of endurance, but the following, told by Captain Hudson, *i.m.s.*, will suffice:—

"A Somali was shot by the enemy, and the bullet penetrated just below his stomach and came out to the right of his vertebral column behind. He was then speared in five places. One spear wound ripped up his abdomen and let out twelve feet of gut, another wound cut into his right thigh, and a third almost into his left shoulder joint, and there were many other smaller wounds. The big wounds were six or seven inches long and two inches deep. This man crawled from twelve noon under a blazing sun, stark naked, and trailing his gut behind him, until 5 p.m., when he was picked up and attended to. He recovered."¹

As a fighter it is no easy matter to form an opinion, so conflicting have been the opinions of those in a position to speak, and it must remain an open question; but as regards the performance of his duties in times of peace, he can hold his own with any of the tribes employed in the other battalions of the King's African Rifles. He is always neat and clean in his person, and is happiest when shouldering a rifle. When a recruit, he is very keen on drill, and is quite prepared for it all day long; and whether compli-

mented on his performances or not, he very soon gets the idea into his head that he has nothing more to learn. On parade, competent judges have spoken of him in the most eulogistic terms.

Mutinous conduct, though common enough in the early days of the formation of the battalion, was distinctly rare during the last few years, showing how, with the exercise of a little patience and tact, much may be done with the race.

More than one senior officer who freely condemned him as practically worthless during the early expeditions when he was fighting against his own countrymen and co-religionists, unreservedly withdrew their former remarks, and admitted that they had misjudged him.

One great trait in his character, provided the climatic conditions are not against him to incapacitate him, is his wonderful adaptability. I know of no pastoral and nomadic tribe in Africa who can compare with him in this respect.

Born in the jungle, a child of the desert, taught to look down upon, from his earliest years, all menial work, never raising his hand to do manual labour unless there is a zareba to be built or trees to be cut down, you will find him at all ages ready to work in the towns as a servant or on an ocean liner as a stoker or odd job man, or, in point of fact, in any capacity in which he can be of any use.

As servants, all those who have had any experience with Africans can vouch not only for the superiority
of the Somali as a waiter, but the pride he takes in his personal cleanliness.

It is only of late years that he has been employed as a labourer in his own country, when the late Fibre Company, under the management of Mr. Guy Kirkpatrick, started operations at Mandera, and he himself has told me that he found them surpass his most sanguine expectations.

Writing to the Spectator in answer to a letter written by an officer on the question of the evacuation of Somaliland, he is reported to have said:—

"... Secondly, I have had need of him as a labourer. I confess I anticipated difficulty with him in this capacity, and it was a surprise, as well as a delight, when I found that I could get many times more than the two hundred and fifty coolies I required. I have had coolies working steadily for over two years on end, and found that on the average, if well looked after, they did a good day’s work, and in many cases they became highly efficient. With a little encouragement and personal interest taken in him, almost any Somali will work at high pressure for hours, and do work of which one would think him physically incapable." This is the testimony of a man who has had dealings with workmen in different parts of the world, and is consequently of great value.

Somalis have, from time to time, been conveyed to Europe for show purposes, and there can be no doubt that they have returned in the majority of cases little the better for their trip.
THE SOMALI CHARACTER

The amount of notice that has been taken of them at home tends to add to their already excellent opinion of themselves, and although they are very soon brought into line on their return to their own country, where they rapidly lapse back into their former mode of life, the trip does them little good.

The women and children are little affected by the attention paid them, but the men who are taken such great notice of, especially by a certain class of the female community at home, are apt to be spoilt.

I should here like to remind those ladies who try to correspond with these Somalis when they have left Europe, that they are not only doing themselves harm, but also Europeans in general, by thus putting themselves on the same level as natives.

I have had more than one of these letters, both in English and German, brought to me to read to their owners, who, I might mention, invariably ask if the writer has sent any money to them, and the disappointment on their faces is not disguised when they receive an answer in the negative.

The semi-savage mind cannot possibly appreciate the tender messages which invariably fill the greater portion of these letters.

One of the passages in a letter written by one young lady in England is worth recalling, as it clearly shows the ignorance of the writer, who begins her letter in the most innocent way by asking, "Does your dear father collect foreign postage stamps?"
Would that the fair writer could see the "dear father" wandering along his jungle track, clothed in a scanty and very dirty "tobe," and armed with a long slender stick in his hand, driving along a couple of goats, or perhaps leading a camel laden with sheepskins, across the sun-parched maritime plain, to exchange them for money with which to purchase rice and dates! I wonder where this gentleman would be expected to keep his stamp album while leading the nomadic life!

The Somali's great independence is hereditary, and can be traced from early times, but it is also largely due to his environment. I very well recollect my first meeting with Somalis. I was travelling between two stations in the Ukamba province of British East Africa, when I saw a large caravan coming along the road. Noticing that the natives in charge differed from any with which I was acquainted, I turned to the corporal of my police escort, a sturdy Baganda, and asked him to what tribe they belonged. Putting his nose in the air, and with an expressive click with his tongue, he replied: "Somalis, Bwana, they no good; each man his own Sultan."

In his country it is indeed a case of survival of the fittest; from his earliest years he is struggling for his very existence. In one bad year of drought the losses in stock may be beyond belief, and considering that their staple food is milk, one can understand that the children soon become emaciated, and exposure to extremes of temperature very soon lay the seeds of
tuberculosis, which yearly accounts for a number of the younger members of the population.

Revoil tells us of the misery he witnessed among the Mijertain and Warsangeli in 1881, when he came across families living on roots, berries, and the boiled leaves of a species of vine. After the first expeditions against the Mullah there were hundreds of Dulbahantas, chiefly women and children, wandering about the country in a destitute condition, subsisting for the greater part on wild fruits and roots and the nuts of the Ye'eb tree.

The civilizing hand of the Egyptian, the Greek, the Roman, the Arab, and the European have all been at work at different decades, and with little effect; the Arab has perhaps done the most, he has converted him from paganism.

It is his independence which will one day raise him to a high position among his black brethren, and, unsoiled by the evil influences which can never be separated from the good that civilization brings in its train, he will, as soon as he learns to combine, find himself a power in the African continent, which will resist to the utmost any interference from outside, and slowly and surely spread to regions now remote.

The Somali possesses to a more marked degree than any of the native races of Africa with which I am acquainted, that touch of nature which makes him kin to the sympathies of all Britishers. In his ears, as in ours, freedom is ever calling. Like every true Britisher, he too longs to return to his native land;
and though at times he will wander away for years, he keeps, by some means or other, in touch with his relatives, and returns sooner or later with his earnings to spend among his friends.

On his return he at once casts aside the conventional attire of civilization for his "tobe," and feels once again that exquisite exhilaration which freedom alone can impart.

Prodigality has been laid to their charge, and doubtless, at first sight, there appears to be some ground for this assertion, but a little consideration of their customs and mode of life will very soon dispel such an accusation.

That the great majority of them have a total disregard for the value of money is unquestionable, but their generosity must not be confounded with prodi-gality.

The accumulation of live stock is their sole idea of wealth, and as soon as a Somali has managed to earn a considerable sum of money after months and years of work in South Africa, on the ocean-liners or elsewhere, he returns sooner or later to his own country, and immediately sets to work to spend his hard-earned savings.

His first thought is, if he has a family in the interior, to lay out a considerable sum in the acquisition of live stock; after this he freely distributes "baksheesh" among the poorer members of his own tribe, usually only keeping a small sum for the purchase of clothes and trinkets for himself and his wife.
Thus it will be seen that within a few weeks of his landing among his own relatives and friends, his entire savings will most probably have all been spent, but of course there are exceptions.

As I have above shown, their usual method of investing their money is in live stock, but of late years, owing to the peace and security afforded them under the British flag, not a few have considerable bank balances, while others have from time to time invested their money in houses in the coast towns, or in trade.

As is only natural in a nomadic race, the only form of property which appeals to them, because it means their very life and existence, is live stock, and it is in this that nearly every Somali invests the greater part of his earnings. I must admit that I know of no Somali, who has his own family or relations to support, whom I could justly accuse of prodigality; anyone so accusing them could know little of their ethnology.

In judging him one must ask oneself, has he for one short day, or one brief hour, known the inestimable boon of peace?

His wild heart has never known what rest is, strife has been his companion from his earliest breath, while his last hours have seldom known aught but pain.

Never resting long in any one spot; his eyes ever scanning the horizon for the rain his desert so seldom sees, except during a very short season of the year;
driving before him his flocks in endless search of the
tender grass which, as soon as it is eaten down, is
passed over; and then on and on and on throughout
the year, contending with droughts and the vicissitudes
of his climate, together with the fierce carnivora with
which his country abounds—can such a child of the
desert ever be at peace?

To-day composed, thoughtful, diligent, and re-
sourceful; to-morrow excitable, thoughtless, lethargic,
and foolish.

His wild heart delights in continual change of
scene, and he is in his element when wandering.

Infinitely superior in intelligence to the pagan
Gallas by whom he has been surrounded for some
hundreds of years, he refuses to believe in their
common origin.

Beaten over and over again, he is still unbeaten.

So often traversed, his country is still unknown.

The topmost crags of his mountains, the stony
plateaux, the impenetrable acacia bush, are still only
known to him and the denizens of each.

He can still mount Tawawa and gaze around him
over the sun parched maritime plain reaching to the
sea, in the north; he can scan, in the west, the
distant Golis which raises its buttressed sides to
the ocean, defying the stranger to-day as it did a
thousand years ago; away to the south, he sees table-
topped Negegr and then bush until the mirage hides
from view the distant Haud.

All this he can look upon and, with wildly-beating
THE SOMALI CHARACTER

heart, shout to the eagle soaring overhead, "Like
you, I too am free!"

"Into this Universe and why not knowing,
Nor whence, like water willy-nilly flowing,
And out of it, as wind along the waste,
I know not whither, willy-nilly blowing."
CHAPTER VIII

SOMALI ETHNOLOGY

At the present day every Somali is a professed Mussulman, and belongs to the Shafi‘i sect of Sūnnis, the reason of this obviously being his close connection with the Arabs of the opposite coast, who, together with the people of Egypt, are among the chief adherents of this sect.

 Somalis vary greatly in their religious fervour, those, naturally, in close touch with the coast regions being the most rigid. The nomads of the interior, of whom there are many even to-day who, though they have reached man’s estate, have never seen the sea, have to be kept up to the mark by the itinerant priests or Mullahs in which the country abounds.

 These people, who are easily distinguished by their headgear, which consists of a small grass-woven skull cap round which is rolled a turban, and the usual cloth trousers worn by most Mohammedans, are, as a rule, a quiet, well-behaved, and unoffending class, who either live in small colonies known as “tarikas,” or wander from village to village, throughout the year, entirely dependent on charity for the necessaries of life.
They are always poor and very grateful for any gift, however small. On one occasion, while shooting in the jungle, I met one of these Mullahs, followed by a small boy who was carrying his Koran wrapped up in a cloth jacket, as is commonly the case, together with his “Loh,” or board on which are inscribed verses from the Koran. He appeared to be very poor, and both he and the boy looked as if they had not partaken of food for some time, as the country through which they had just passed was practically destitute of “karias,” owing to the continued dry weather. They had probably been subsisting on berries for several days. As soon as the old man saw me he beckoned with his hand to stop me, and begged for something by putting out his hand and following up the motion by pointing to his mouth. I gave him a rupee which I fortunately had in my pocket, whereat his whole face lit up in a most wonderful manner, and seizing my hand, before I knew what he intended doing, he lowered his head and pressed it against his forehead, and followed this up by violently shaking it.

After I had left him standing and proceeded on my way, my orderly drew my attention to the old man, who was still standing where I had left him, and waving his hands to me in the most touching manner. Can one but admire these people who will face the dangers of the waterless desert for days, full in the faith that God will provide their next day’s meal, and should this not be the case, consoling themselves with the thought that He alone knows what is best for His
children? These itinerant priests must not be confounded with the self-seeking products of the coast towns, who only preach the Word as a means to an end. Such a one was Mahomed Abdullah, whose sole object was self-glorification.

Every good Mussulman travels with his "massaleh" or prayer-carpet slung over his left shoulder, together with his water-bottle (weiso) and his "tusbah" or rosary.

As a rule, the three times of prayer most commonly recognized are the Fajr or early morning, the Maghrib or sunset prayer, and the Zuhr, which is said as soon as the sun has begun to decline; some Somalis will rigidly observe all five times, including the Asr between two and four, and the Isha about eight o'clock, but these are the exceptions.

Voluntary prayers are sometimes said, usually when an individual sees a European and wants to impress him by his piety. It is no uncommon sight to see a Somali hastily wash his feet by the roadside and commence praying when he sees a European coming along.

The "tarikas," or Mullah settlements, are usually seen in some fertile spot where the soil can be tilled and "jowari" planted. Probably the largest of these is situated about six or seven miles from Odweina, and there a considerable portion of the low-lying country is yearly put under cultivation.

An enormous well has of late years been dug at Hahi where this settlement is, and a plentiful supply
of excellent water is always available. Around the “tarikas” at Hargeisa and Upper Sheikh there is also a certain amount of cultivation, but at the latter place it is only done in a half-hearted sort of way.

The names Somalis bear are of two kinds: firstly, there are those of Arab origin, which are chiefly borrowed from the Koran, such as Ali, Mahommed, Mahamoud, Mahmud, Abdullah, Musa, Ibrahim, Daoud, Ahmed, etc.; and secondly, those of Somali origin, which are chiefly nicknames or formerly originated as such.

When a Somali name is given, the recipient usually presents some characteristic at birth, such as being of a pale colour, when, if a boy, he is named Bullaleh (i.e. “possessor of a dun colour”), or, if a girl, she is named Bullo; if the child is of a reddish colour he gets the name Askirr.

Other names have curious derivations, such as Shiddeh, a name given to a male child who caused much pain and inconvenience while in his mother’s womb. Children born under extraordinary conditions, such as during a rainstorm, are sometimes called Robleh (i.e. “possessor of rain”); if born under a very hot sun, they are named Sudi; if born while the caravan is on the march, Gedi; or if born while the mother happens to be on the sea, Badma; and so on.

Although all Somali names originated as nicknames, a very large number of them are now recognized as regular names, the bearers of which have no other
names. Common among these are Robleh, Shiddeh, Obseyai, Sudi, etc.

It is, of course, only natural that, in a race so quick to detect any peculiarity, either in the appearance or speech of their fellow-men, nicknames would be common enough; and not only this, but owing to the paucity of names it is no uncommon thing to find several members of one caravan bearing the same name, when it is necessary to distinguish between them, and the only way this can be done is by tacking the father’s name on at the end. For example, if in the same caravan there happen to be three Roblehss, one may be the son of a man called Farah, so he will be called Robleh Farah, but perhaps the other two Roblehss belong to two different tribes; it is quite possible that each of their fathers is called Shirreh, in which case there will be endless confusion, unless one or other gets a nickname; this the members of the caravan are never at a loss to find for him.

Very often a man is better known by his nickname than his real name, when his sons will also take the nickname after their own name instead of their father’s real name. For example, a man named Farah was nicknamed Inda yeri (i.e. “small eyes”); his two sons were always known as Abdi Inda Yeri and Aden Inda Yeri. Among themselves Somalis invariably know their officers by nicknames, although these are sometimes very hard to find out; they are by no means always complimentary, but disrespect is never intended. Some of these names are of Somali origin,
A CARAVAN *EN ROUTE TO THE COAST*

WATERING CAMELS AT BURAO

(Facing p. 122)
such as Daláb (bow-legged), while others may be of mixed origin, partly English, partly Arabic, as "Half-serkal," meaning an officer of short stature, who constitutes only half an officer.

Women's names are similarly derived. After dismissing those few of Arab origin, such as Fatuma, Hawo, Kadija, etc., we get first of all those names connected with the colour of the child at birth, such as Bullo (dun colour), Dahabo (golden), Askirro (pale reddish colour); then there are other names, such as Hadiyo (plenty), Goran (smooth), Duho (marrow), Faru (zebra-like), with others, such as Aurala, Ebla, Hadsen, etc.

All Somalis live in small communities known as "rer," more commonly known as "karia," which is the Arabic for village. Somali "fers" may consist of a single large family, or a number of families closely related, who have joined together for the sake of protection, and these "fers," consisting of the whole family or families, together with all their stock and worldly goods, travel all over their respective grazing grounds throughout the year, seldom staying more than a few days in one place.

Wherever they go, if there is not an old zareba at hand the male portion of the community will at once start chopping down the thorn trees with their gudimos (native axes), and have one ready soon after the arrival of the gurgis (huts), which are rapidly taken off the backs of the camels and erected within, and close to, the outer edge of the zareba.
The middle of the enclosure is then divided up into compartments for the reception of the sheep and goats, which are always kept separate; the camels are usually few in number, and are picketed at night between the huts; donkeys are, as a rule, allowed to graze outside the zarebas all night, as they never go very far, and if interfered with generally make such a dreadful noise that they frighten the hyaena and keep him, or even the leopard, away all night by their braying.

In every "rer" you seldom find more camels than would be required to move the "rer" about; the remainder are sent to the best camel grazing grounds under the young men of the "rer."

The manufacture of the component parts of the "gurgi" is left entirely to the female community, who not only make the mats, but are the only members of a "rer" who know the knack of erecting a "gurgi" properly, so that it will withstand the heaviest rains or gales. All the menial work is performed by the women and girls; they have to collect the firewood and fetch the water when the latter is within a short distance of the "rer"; they have to make the camel and gurgi mats, prepare the supports for the latter, collect the wild sansiviera fibre, clean it and twist it into ropes, make the "hans" for carrying milk, and the larger ones for water, together with a hundred and one lesser duties and occupations. The men, on the other hand, have to attend to the camels, keep a look-out where the last shower of rain fell, and visit the scene to see if the grazing is good,
build all the zarebas, help to load the camels, fetch the food from the coast, after carrying down the skins and hides and other produce of the interior, and do the fighting.

The first impression one gets when he sees them lying about outside the "rer" in the sunshine, or sitting round in groups talking by the hour, is, that they are a lazy good-for-nothing race, who leave everything for the women to do; but this is by no means the case, as one very soon learns on looking more closely into their lives. The nomadic life is a very hard one, as can very easily be seen from the faces of those who have to lead it. Both the men and women age very rapidly, and what with the constant exposure to the vicissitudes of the climate and the poverty of the large majority of them, the mortality is always high. From first to last it is a hard struggle, in which the fittest alone can ever hope to win.

It is curious that even when living in permanent settlements in the interior, the Somali prefers to live in a "gurgi" to any other form of habitation.

A "gurgi," which consists of several long thick sticks bent in the shape of an arch and fixed into the ground in a particular way and then covered with mats, is erected as follows:—

Two holes about two to three feet apart are dug at the entrance, and in these are fixed the two "udbo." or door-posts, which incline towards each other and are fastened above; starting from these, three more holes are dug, equidistant apart, in the arc of a circle,
and in each of these holes one of the long poles, made of a number of long branches tied together and bent in a semicircle, called "ghabah," is fixed, while the free end is brought over and tied down to the angle formed by the top of the door-posts; a deep hole is then dug in the centre of the hut and the central support or "digdoho" is put in, and this, with its Y-shaped top, supports the central long "ghabah."

Four more "ghabah" are put round the sides, fixed in the holes already made at A, B, C, D, and E, and tied to the other uprights, and with one or two more "ghabah" tied on top, together with ten to twenty "lol," the framework is complete.

The long branches composing the "ghabah" are cut from the gob tree, while the "lol" are entirely composed of the long stalks of the tall Dur grass (Andropogon cyrtocladas), which are tied together and made into various lengths; the "lol" always constitute the cross-pieces fastened to the "ghabah" on the top of the "gurgi."
Another method, very much in favour, of erecting the "gurgi" is as follows:—Two holes, A and B, are dug sufficiently far apart to allow a human being to pass between them, and in these the door-posts or "udbo" are planted and fastened together at the top; at the opposite side of the circle another hole, C, is dug for the reception of the central long "ghabah," the free end of which is brought over and fastened to the top of the door; this central "ghabah" divides the circle into two parts. Now, half-way between the door and the hole at C, following the curve of the circle, dig another deep hole at D and E; these must be large enough to accommodate three "ghabah" each, namely, D must accommodate DC, DA, and DE, while the hole at E must hold the EC, EB, and ED supports. Finally, to further strengthen the roof, two supports are placed, one anteriorly over the door, being fixed in the ground on each side at F and G, and one posteriorly at H and J, while in the centre of the hut is the central
support or "digdoho," at the top of which are fastened the two central "ghabahs," which cross each other at right angles.

All these "ghabahs" are fastened together on top at the places where they happen to cross each other; to further strengthen the roof the "lol" are added where necessary.

The mats used to cover in the hut vary in number according to the wealth of the occupants; all round the sides, with the exception of the one immediately on the right of the doorway, are placed the mats called "harrir"; the mat on the right of the entrance is called "alol," and is made of the stalks of the Dur grass. This mat is placed here as the fire is made just within the doorway on the right, and the "alol," if it catches alight, burns slowly. On the left of the entrance there is a mat stretching from the left door-post to the central support, thus shutting in about one-half of the hut, which constitutes the bedroom or sleeping compartment. The mats on top are known as "harrar"; then outside these again are placed two or three called "kebed."

The "kebed" mats are made from the fibrous underbark of the various acacias, more commonly the "galol"; this is usually softened by chewing or other means, and then placed in holes dug in the sheep and goat pens, mixed with the juice and pieces of the leaves of the dar or aloes, and left there until coloured dark maroon or nearly black.

Sometimes a camel or bullock-hide is thrown over
the mats on top of the “gurgi” and bound down with ropes so as to render it doubly waterproof. These “gurgis” will withstand the fiercest summer gales, and are preferred by the Somalis to any kind of house.

The Somali race is divided into two main divisions, named after their respective ancestors Ishaak and Darod. These main divisions are divided up into the various tribes, from which spring sub-tribes, which are themselves split up into numerous sections or “jilibs”; according to the importance of the tribe, these “jilibs” may consist of any number of “rers.” From this it will be seen that “rers” and even “jilibs” may get completely wiped out either during raids or famine or by epidemics of disease; but it is very rare to find an entire tribe disappear either by one of the above agencies or by becoming absorbed into one of its more powerful neighbours—an instance of this last being the absorption of the Gashishe tribe by the Mijertain. Gashishe, together with Dulbahanta, Warsangeli, and Mijertain, was one of the sons of Harti, and was the ancestor of a fair-sized tribe, but, from some cause or other, his descendants diminished in numbers until they finally joined with the Mijertain for the sake of protection, and became absorbed.

New “jilibs” are constantly forming owing to the dying out of some and the increase in numbers of others, so that the genealogical tables of the various tribes have to be constantly altered and kept up to date.
Somalis, like all good Mohammedans, always keep the person well covered—their fashions never change; the men either wear a white or coloured loin-cloth with a half-tobe covering the shoulders or the full “tobe” alone.

The conventional dress is the full “tobe,” which consists of a sheet of American, or preferably Manchester, cotton-cloth, seven or eight cubits in length, according to the fancy of the wearer, and of double-width stitched together. This attire or “tobe,” known to the Somalis by the name “Maro,” was, in all probability, borrowed from the early Roman traders, and was very similar, if not identical with the toga; the method of wearing it is very similar to the manner in which the Romans wore the toga.

After the departure of the Roman traders from the coast regions, the Somalis in all probability found a difficulty in obtaining cloth of any kind, so they had to fall back on skins, and for centuries the natives of the interior were in the habit of tanning with their own tanning barks, and dressing the sheep skins, which they sewed together into a “tobe” similar in shape, though seldom in size, to that worn at the present day. These leather “tobes” are very soft and beautifully dressed, and are always of a dark maroon colour, being so dyed by soaking in a solution made with the bark of certain acacias; at each end there is a fringe of finely plaited leather strips.

The method of wearing the “tobe” is as follows:—Standing erect, one corner of the sheet is taken and
thrown over the left shoulder, so that behind the corner reaches as far down as the waist; then as it hangs straight down in front it is passed round under the wearer's right arm, then across his back and over the left shoulder, underneath the free end which is already lying there, and then round the body again over both shoulders, with its upper corner terminating over the left shoulder, and being brought forward and tucked in under the front piece; the arms are then both under the last roll of the "tobe," and can be raised at will together with the outer layer of the "tobe" without exposing the person underneath. The whole effect is very graceful, although no part of the "tobe" is fastened anywhere. When called upon to use his arms he uses the "tobe" as a loincloth, winding the remainder round and round his waist, leaving the chest and arms bare. When carrying the "bilawi," or Somali sword, girt about his waist, he has to adjust his "tobe" very differently from the above, his main aim being to give sufficient play for his legs by devising an ample skirt with several folds in front hanging a little below his waist, so as to conceal the weapon if necessary. These "tobes," as may well be imagined, very soon get dirty and torn in the jungle, but they are constantly being renewed. They are frequently seen of a reddish colour, owing to the custom among some of the nomads of soaking them in water, in which some of the deep red mud, found in certain localities throughout the country, has been mixed.
The dress worn by the women is made of the same material as the men's, but it is somewhat more elaborate, and consists of more than one portion. From its outward appearance there seems to be a very full skirt with a tightly fitting portion which plays the part of a vest, the front and back portions fastening over the shoulders, with another portion which usually hangs from the waist, but which is often pulled up to cover the bare arms and shoulders. The whole dress is held in its place by a broad girdle at the waist.

The men frequently wear a multi-coloured "tobe" like a tartan called a "kaili," while the women are often dressed in red attire. When a Somali "rer" is on the move, travelling is slow, as the flocks have to be driven along with the rest of the caravan; but when travelling to and from the coast, Somalis seldom load their camels with the full load of 300 lbs., only half this quantity being usually carried, so that they can push on faster; the ordinary rate for camels is two and a half to three miles an hour, and if there is a moon they perform the journey at night, travelling practically the whole night. If travelling by day, they will start an hour or so before daylight and not pull up until eleven or twelve midday, when they will unload and allow the camels to feed during the heat of the day until three in the afternoon, when they will load again and continue their journey until nightfall. Somalis, when unaccompanied by camels, will walk along at a good
SOMALI ETHNOLOGY

swinging pace, probably doing four miles an hour, and they will keep this rate up hour after hour provided the sun is not too hot; if compelled to continue their journey during midday, they are in the habit of covering their heads with their "tobes" in such a fashion as to completely envelop the head all except the eyes; by wearing the "tobe" across the face under the eyes the latter are protected from the refraction off the ground.

If possessing a pony, no Somali will walk, although, with the exception of the members of certain tribes who, from the earliest times, have bred ponies, few know how to ride. Whether they can ride or not matters little to them, as they will keep their balance in a truly wonderful manner and are absolutely fearless, taking repeated falls as a matter of course; they seldom seem to sustain much damage from these falls, but even if they do they are not likely to make it known, as they hate to be told they cannot ride, and are only too anxious to hide any hurt that might befall them during these falls.

There is nothing they delight in more than, given a fair audience, galloping up and down and round in circles, beating the wretched pony until he gallops this way and that, without any idea as to the direction in which he is intended to go. These gallops and gyrations are invariably punctuated by full stops, when the unfortunate brutes are drawn up suddenly in the middle of their wild career on to their haunches by means of the cruel Somali bits. The end of this
wonderful exhibition finds the pony bleeding freely at the mouth and dripping with perspiration.

Perhaps one of the wildest exhibitions on horseback is the "dibaltig." A "dibaltig" is a species of war-dance which is only performed in some big chief's honour; it may take place on the appointment of a new Sultan, or the visit of an Abyssinian Governor, or, in British Somaliland, on the appointment of a new Commissioner. The following is the usual procedure: The chief in whose honour the "dibaltig" is about to be performed sits in a more or less open place, while behind him stand his retinue. As soon as everything is ready, at a given signal a large number of horsemen in no definite formation ride slowly, usually at a gentle trot, up to where the chief is seated. One or two paces ahead of the others, one of their number will be seen to be approaching with uplifted spear, and singing. Bringing his pony to a standstill within a few yards of the chief, he sings at the top of his voice songs made up on the spur of the moment, full of the chief's praises, together with a record of his past performances, should he know them. The songs are always sung by a man well known in his tribe for his vocal powers and for his ability to make verse after the Somali fashion.

As soon as the singer has got weary of chanting the praises of the chief he withdraws, together with the rest of the warriors at his back; they ride away at the trot until they are about a quarter of a mile or so from the audience, and then, facing about, they dig
their heels into their ponies' sides, and with shouts accompanied by swinging of arms and flying of "tobes," with their whips being freely applied to their horses' quarters, they come dashing along in a huddled mass amid clouds of dust, until within a few feet of the unfortunate spectators, who get covered with dust, where, by drawing up their ponies suddenly on to their haunches, they come to a standstill, everyone shouting out "Mot! Mot!" which means "Hail! Hail!"—the answer to this salutation being "Ku liban!" which is the Somali equivalent of "Thank you."

According to Swayne, the equivalent of the "dibaltig" among the Esa is a dance on foot with shield and spear, in which a circle of warriors surround their victim, pretending to stab him. I have seen this dance performed by the Gallas once or twice, but there is nothing in the nature of a "dibaltig" in it. Gallas will perform these dances in any white man's honour for the sake of a small reward, and the whole performance is nothing more than a comic dance, in which the victim is always the most accomplished actor, for not only has he to make the most extraordinary noises, but these have to be accompanied with the most weird and grotesque contortions of the body which exhaust the strongest actor within a few minutes.

The song sung at the "dibaltig" is known as "gerar."

Like all savage tribes, the Somali is inordinately
fond of singing and dancing. Having no written character, all his legends and traditions, scanty as they are, have either been handed down in Arabic by certain Mullahs and others at the coast, or, as is more frequently the case, passed on from generation to generation in tales and in songs.

Besides the "gerar," which always is sung on horseback, there are several other songs which are universally recognized; these are the "gabai," a form of singing commonly heard in public places, such as the teashops, or whenever two or more Somalis are gathered together in camp round the fire; the "hais" is usually sung during the watering of the animals at the well side, or sung along the road by the women only, or it may be accompanied by the clapping of hands and stamping of feet when men and women are gathered together; the "gib" or "geeb" which is the preliminary song or invitation sung outside the huts calling the women out to a "hais." The "bahilowi" is perhaps the most extraordinary of them all; it is sung by a man when he goes temporarily insane. He has to collect, in the middle of the night, all the women of the "rer," who soon recognize the tune and come out, and forming a semicircle round the lunatic, or supposed lunatic, play the part of the chorus, every now and again clapping their hands and stamping on the ground. There are only two songs sung by the women, the "hais" which has been described above, and the "buranbur," which is sung by the female friends of the bride immediately after
A GALLA DANCE

SINGING A "GERAR"

The singer is the second on the left  

[Facing p. 126]
the marriage ceremony, and is always accompanied by the beating of a native drum or drums; when unaccompanied by drums the tune is slightly altered, and it is called "molo."

All these songs vary not only in tune, but in pitch, and some of them are not unmusical.

The commonest and the most important of all is the "gabai," some of which are very old. Anyone can compose a "gabai," but certain Somalis are renowned for the excellence of their "gabais," and in most tribes will be found one or more of these gifted nomads. How some of these originate is not without interest, and I will give one example.

Sultan Deriyeh, of the Aidagalleh tribe, had a daughter, who, being a Sultan's daughter, had many suitors. A neighbouring tribe selected one of their young men, renowned for his wisdom and general excellence, as their representative for the hand of the fair maiden. Mahommed, for such was the young man's name, approached the Sultan and made known his intentions, and the Sultan, although agreeable, named a very large price as the dower. Mahommed was disgusted at the price, but returned to his friends and told them the result of his interview, on hearing which they decided to help him to pay the amount demanded by the avaricious old man. After some years Mahommed succeeded in paying up the total amount, and together with the final instalment went to claim his bride; but the old Sultan refused to part with his daughter, demanding still more—a not un-
common custom among wealthy Somalis who know the value of their daughters. The crestfallen Mahommed returned to his friends, after having composed a "gabai" while on his way back, describing the state of affairs. It ran as follows:

"Labba la hinja wa hunguri kehorain jiraiyai
Lubbidaido ku ma behsatain, lebbihda wa weinai
Igu lashai meshe dadku ba lairat ka ahai
Hola lahadlehe o wah kaleh libbin ma hoiyanai
Lil geliya awana, wehhae lagula labmaiyo."

This is said to be a very fine specimen of a "gabai"; in it the singer points out that he must eat plenty so as to get sufficient strength to tackle what they, i.e. his friends, are unable to do, and pointing out that a man lacks strength without property in animals, ends up by asking them how he is to proceed.

The "gabai" does not bear translating; it has a fine swing about it that reminds one of the rhythm in Persian poetry.
CHAPTER IX

SOMALI ETHNOLOGY

The nomad Somali has little time for playing games, so it is not surprising to find him seldom indulging in this form of recreation. Card games are only known to those who either belong to the coast regions or are in constant touch with civilization; but there is one game, a kind of draughts, which is known to all of them, and frequently played outside the "bers" in the interior. The plan of the board is soon traced out on a flat, hard piece of ground, and in the place of draughts, stones are used for the white, and camel droppings for the black. The game is called "Shah," and is played in the following way:

The board, as is shown in the diagram, consists of three squares—one within the other, and equidistant. Four lines equally bisect the sides of each of the squares, and at each corner of each of the squares, and at the points where the lines bisect the sides, a shallow hole or receptacle for the draughts is made. There are two players only, but it is a rule that any onlooker can join in and advise, so that one seldom sees a game
of "shah" being played without a crowd of spectators, most of whom are advising the players.

Each being furnished with twelve draughts, and after tossing for start, the play commences by one of the players putting a counter into one of the receptacles, usually one at the corner of one of the squares;

(i.) At A B C black has formed a CHARRISORON, as he has only to fill D or E to form a CHARRI.

In the following diagrams the black circles indicate the receptacles filled with black draughts, and the stippled with white draughts, while the remainder are empty.

the main object of the game being to get one or more "charri" or "saddeh"—i.e. three counters in a row along one of the lines which form the sides of the squares or bisect them. If a "charri" is unobtainable they try for an "afarri"—i.e. four counters which form a parallelogram, of which there are four, one in each half of the board.
As soon as all the receptacles have been filled up with the twenty-four counters the second stage of the game begins, and this consists in each removing his adversary’s counters off the board until one or the other is left with none, or is in a hopeless position. The man possessing a “charri” starts by removing any one of his adversary’s counters he may choose, with a view of making new “charris” by moving his own counters along the lines, only being allowed to take one step at a time. If neither side has a “charri,” as is frequently the case, the man who lost the toss at the beginning of the game starts by removing one of his adversary’s counters.

In the second stage of the game, the thing to play for is the “irman,” which means the getting of your
counters in such a position that by moving one of their number backwards and forwards along one of the lines, a "charri" is formed at each move. The reason why it is such a great advantage to have a "charri" at the beginning of the second stage of the game is because it is only after the formation of a

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Black has here formed an Irman, because by moving the counter at A, from A to B and B to A, he is bound to form a Charri with E F or H G, whereas it takes white two moves to get from C to D and back again before he forms his Charri; thus black removes two white counters off the board to every black one removed by white.
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"charri" that one is allowed to remove any of the adversary's counters, and that the same "charri" can be repeatedly broken and reformed by the moving backwards and forwards of the same counter; so it is always advisable, if you have a "charri" at the beginning of the second stage, to remove one of your
adversary's counters which happens to be next to one of the counters of your "charri."

If, at the beginning of the game, one is lucky enough to capture one of the corners of a square, together with the middle receptacles of the adjacent sides when both the two end receptacles are empty, this is called a "charrisoron," as whatever one's adversary plays he is bound to leave one or other vacant, and this being filled, completes a "charri."

Although the Somalis look upon the game of "Shah" as essentially a Somali game, I think that it is, in all probability, borrowed from the East. I have been unable to get any reliable information on this point.

The only other games played by Somalis are all card games, and these are only played at the coast. The chief among them are "Turup" (cf. our word Trump), "Rumpus," "Turup frengi," and "Shaniss." The two first are played by four players and the last two by two.

"Turup frengi" is practically the same as Bezique, and must have been copied from it.

In the game of "Turup" there are four players, and only the cards from six upwards, together with the aces, are used, the others being discarded.

The dealer starts dealing the cards three at a time, starting with the man on his right, and so on round until all the cards have been dealt. After dealing the first three cards to the man on his right he asks him to declare trumps after examining them, and after the declaration he continues the deal.
The men sitting opposite each other are partners, and the declarer, or man on right of dealer, starts. The object of the game is to get five tricks; the partners who succeed in doing this win the game. Supposing one side makes the first five tricks straight away, the man in play is entitled to ask his partner how many tricks more he can be sure of taking; if he receives a favourable answer and sees his way to make the remaining four tricks, thus making a grand slam, called "kort" by the Somalis, he plays the game out, otherwise he throws down his cards, as one or two extra tricks do not matter, only the pair making five tricks or a "kort" can count anything.

"Rumpus" is another very simple game played by four players, with cards five and below discarded, with the exception of the aces. The cards are dealt round in the same manner as in "turup," but the man on the dealer's right can declare trumps after examining the whole of his hand. There are no partners in this game, as the declarer has to play against the rest.

As it is a gambling game, each player has to put down his bet in front of him; if the declarer wins he takes all the money on the table, but in the event of his losing, has to pay to each the amount of his bet.

"Shaniss" is a game for two players, in which the whole pack is used; the object is to get a hundred points as follows:

After shuffling and cutting, the cards are dealt, four to each player, and four face upwards on the table. The man opposite the dealer starts, and his object is
to take as many of the exposed cards as he can, but he can only play one card out of his own hand, and the sum total of pips on the cards he picks up must be equal to the number of pips on the card he is about to play; besides this, like always takes like, i.e. a king takes a king, a two takes a two, and so on. Supposing, for example, the four exposed cards are a knave, a ten, a six, and a four, and the player has a ten in his hand, he can then take with his ten the ten on the table, as well as the six and the four. If either player is unable to pick up a card, he must throw one with its face upwards into the pool, and this continues until neither of the players has a card left, when the dealer deals out four more to each, and this is continued until all the cards have been dealt. The man with the greater number of cards wins, but he is only allowed to count the number he has over and above his opponent; this is put down, and goes towards the making up of his total until the maximum of one hundred is reached.

A ball-game is the very last kind of game one would expect to find being played by a savage uncivilized race, and yet there is a game, which might be termed hand-ball in contradistinction to foot-ball, played by the Esa and Gadabursi tribesmen, which is quite as rough a game as our Rugby football.

The game is called "Gonso," and the ball used is very similar to the ball used for cricket on board an ocean liner. There are an equal number of men on each side, and the object of the game is for the third
consecutive man of the same side who handles the ball, to bounce it on the ground, and catch it on the back of his hand; if the ball fails to pass through the hands of three members of the same side, the original thrower being one of them, it is handed over to one of the opposing team to throw to one of his friends; neither the original thrower nor the second is allowed to bounce the ball, nor is it allowed to touch the ground.

The game starts by the winner of the toss going to the centre of the group of players and carefully marked by one of the opposing side who has to try to prevent him throwing the ball in the direction of one of his own side; immediately the ball is thrown there is a dash made for it, and if one of the thrower's side gets it, he has to try to pass it to any one of his own side, who has, in his turn, to try to get away and bounce it on the ground, catching it on the back of his hand. Each time it is successfully done, it counts one, ten being the winning total, and each failure lets the opposite side in. Once the man with the ball is collared fairly, the ball must be at once handed over to the other side.

The tackling is usually very good indeed, and at times gets exceedingly rough.

It is a common sight, when a man has succeeded in bouncing the ball, to see him throw it into the air, leaping up at the same time and coming down, giving his thighs a severe smack with the palms of his hands.

Not the least amusing part of the proceedings is the
amusement and interest of the spectators who crowd round, gradually drawing, in their excitement, a regular cordon round the players, who have no compunction in running headlong through them, upsetting men and boys in their endeavour to either get away and pass the ball or bounce it.

The game, so as to prevent intertribal conflict, is usually played by sides composed of the sons by mothers of the Esa tribe and sons by Gadabursi mothers, so that Esa and Gadabursi are mixed up.

As regards the question of slavery in the Somali country, I am convinced that although the traffic was carried on through the country, the Somalis were never guilty of having a share in it. That the Arabs brought their gangs from the Galla countries in the far interior I consider highly probable, and it was for this very reason that, having to pass through Somaliland, they took good care not to meddle with the inhabitants, whom they were so rapidly converting to Islam. The Somalis themselves being a nomadic race had no use for slaves, and besides, every extra mouth to feed meant a great deal to a race who have always been poor. That they were guilty of selling their children is another question, and it will be found that in every case the child was a female, as Somalis regard their female children as stock. In a country where every man has to purchase his wife, it little matters who the man is, provided he is a Mohammedan. Every Somali girl has her market
value, which, in times of famine, comes down to a matter of a few rupees.

Revoil tells us a pathetic story of the sale of two little Dulbahanta girls, who were brought down to the coast by their starving relatives, and had to be put up to auction owing to the caravan being looted, on its way to the coast, of all the live stock which was being brought down to be exchanged for food in the shape of rice and dates. One of these children was eventually sold for three “min” or sacks of dates, the value of which in those days was about eighty-five francs, but which to-day are worth no more than Rs.22/8/-, or £1 10s.

The idea of such a transaction to us sounds dreadful, but it must be remembered that had the parents not sold these two girls they would almost certainly have died of starvation in the interior, and there can be little doubt that the girls themselves would welcome the idea of being able to remain at the coast, where alone they would no longer know the pangs of hunger. The Gallas and Dankalis will sell their daughters to anyone, whereas the Somalis will only part with theirs to a Mohammedan. It is highly probable that the experiment of enslaving the original inhabitants of the Horn of Africa was attempted by the early traders, but the attempt proved a failure.

They have, at all times, been a race born to be free, and in captivity not only would the men have been useless as workers, but would have endeavoured to escape on every possible occasion, and so be a
THE MIDDAY HALT AT THE WELLS

SOMALIS ON THE MOVE

[Facing p. 136]
constant source of annoyance to their masters. I venture to think the original inhabitants of the Somali country must have been very like what the Dankalis are to-day. Sixty years ago, when Johnston passed through the Danakil country, it was a common practice of the inhabitants to sell their children, especially the females, as the males were not considered of much value owing to their wild and worthless characters. He tells us that on more than one occasion he had offered to him for sale girls from ten to fourteen years of age, at four or five dollars each. It is a curious thing that, although it is probable that thousands of Dankali women must have been taken away by their Arab lords and embraced Islam, the Dankalis should still be pagans. There is their country surrounded by Galla Mohammedans, Esa Mohammedans, and Abyssinian Mohammedans and Christians on all sides, and yet, whether any attempt has been made to convert them or not, they still remain pagans of the most cruel, rapacious, and blood-thirsty type.

The Somali is a great dandy, and is always admired by and is the envy of his friends if he possesses a well-kept chevelure. When courting he pays especial attention to it, plastering it with clay once or twice a week, and then, as soon as it is dry, combing it out with long skewer-like combs; he will sit outside his "rer" in the sun by the hour doing this, finally anointing it with a little ghee, or native butter.
The combs or skewers, especially among the Esa, are worn sticking out of the mop of thick woolly hair, giving a picturesque aspect to the wearer.

In order to obtain a free mop, the head is first shaved and well anointed with ghee, and the hair allowed to grow in natural close curls. As soon as the head is thickly covered with hair about an inch in length, the combing operation is started, and this is continued daily until the hair grows more or less straight.

When there is a distinct mop, the hair has to be constantly plastered with mud or clay, or if required of an auburn tint, with lime, so as to bleach it; this is usually done about once a week. The clay is allowed to dry hard on the head, and is kept in this state for a day and a night, when it is removed by being crumbled and shaken out, leaving not only the roots clean and the hair bright jet, but rendering the head free from vermin. During the hottest months of the year the head is usually shaved again and a new crop started.

It is a common sight to see the hair of small boys cut into fantastic shapes, usually a central long tuft surrounded by a bare circular patch about two inches wide, round which the hair is allowed to grow freely; this is generally seen in youngsters below the ages of six and seven, who are as often as not permitted to run about quite destitute of even a loin-cloth. As soon, however, as these youngsters have been circumcised, their hair is allowed to grow naturally, and
they are forced to wear a small tobe or piece of cloth as covering. The heads of young girls are likewise decorated in this manner prior to infibulation.

Every Somali maiden dresses her hair in identically the same way. The hair is allowed to grow, as it commonly does, in close curls, and as soon as it is of a suitable length it is kept combed out and parted in the middle, and when it is considered to be of sufficient length for plaiting, this operation starts; it is a laborious job, and has to be performed by a girl relative or friend. The hair is plaited in small ringlets close together all the way round the head, each ringlet terminating in a woolly tuft of unplaited hair; sometimes the hair is parted behind as well as on top, so that there is a small resulting mop on each side of the head.

Soon after marriage, usually after the birth of the first child, the hair is enveloped in a thick black or dark blue gauze veil or bag, in which it is kept hidden for the rest of her life.

In one respect the Somali can hold his own among all the races of mankind, and that is in the possession of a perfect set of teeth. It would be difficult to find, even among civilized nations, a race more careful of their teeth. Somali boys as well as their elders are generally to be seen either chewing a stick or rubbing their teeth with one; they are seldom without one of these sticks, and when a caravan passes one of the bushes from which these sticks are cut, the men will be seen detaching themselves to make a
collection of them and breaking them into suitable lengths.

Various trees and bushes serve them for these primitive tooth-brushes, but those most in favour are the athai\(^1\) and sisai;\(^2\) the former is the better, and of it both the smaller branches and the root are used. They are broken into pieces four to six inches in length, the ends being well chewed before the teeth are operated upon. They may be used either green or dry. There are other bushes, such as the hairimat (*Dodonea viscosa*, L.), together with most of the acacias, such as the galol, gurha, marra, adad, and the sog-sog, all of which are used as substitutes when the athai is not available.

I do not think the athai contains any peculiar property beyond the fact that the end can be chewed into a very fair brush; it is quite tasteless, and I do not fancy the juice of the fresh wood has any power of strengthening the gums, as has been stated by one writer.

The laws regulating Somali marriages are to-day very similar to those laid down in the teachings of Mohammed, and generally recognized throughout the Mohammedan world.

After puberty both boys and girls are permitted to marry, provided both parties are agreeable, the relatives of the contracting parties give their consent, and the man has sufficient of this world’s goods. A

\(^1\) *Capparis sodata*.  \(^2\) *Rhus retinorrhoea*, Hochst.
SOMALI ETHNOLOGY

Somali very seldom indeed marries before the age of twenty.

Marriage is very often purely a business transaction, it being arranged by the relatives, but in the great majority of cases the Somali chooses his own bride.

A vacillating father will sometimes agree to part with his daughter on the result of a game of shah.

Certain attributes are usually looked for when a Somali goes in quest of a wife, and first and foremost among these is, whether the girl is likely to bear him children.

A witty woman is greatly sought after, as also is a hard worker. No Somali ever marries a girl of his own tribe for fear of consanguinity, but goes as a rule to a neighbouring tribe for her; blood-feuds are frequently settled by one tribe marrying into another.

Somalis are permitted to marry not more than four wives, but if one of the four dies, or is divorced, he is allowed to marry another.

The legal disabilities to marriage are the same as among other Moslems.

A Somali having come to terms with the relatives of the girl, can either go to the Qadi's house alone with the relatives of the girl, or take the girl with him, or even ask the Qadi to his own house, where the short religious ceremony is soon over. The amount of the "mehr," or marriage settlement, is first arranged, and this is always settled in dollars or
rupees, and milch goats. This "mehr" remains the property of the woman for life; even though she be divorced, she takes it with her.

After the settlement of the "mehr," the Qadi, holding one of the man's hands, asks him if he is prepared to look after the housing, clothing, feeding, etc. of the girl, and after receiving an answer in the affirmative, proceeds to recite the Fatihah and read a few extracts out of the Koran.

The usual fee, if the contracting parties go to the house of the Qadi, is only two rupees, but if the Qadi is summoned to the bride's home the fee is double that amount.

The Somalis in the interior will usually marry any time in the year, but those at the coast who have been more in touch with the Arabs, refuse to marry during the three months collectively known as "Rajalo," corresponding to the three Arab months Rabia el Akhir, Jumad el Awwal, and Jumad el Akhir—that is to say, the fourth, fifth, and sixth months of the Mohammedan Calendar. The Somalis who adhere to this custom have no other reason for doing so than that they consider it the correct thing to do, if they are to be recognized as good Mohammedans.

The amount of the marriage settlement differs greatly, but the usual amount is forty rupees or forty goats. It is seldom given in its entirety after the marriage ceremony, a portion of it being kept by the husband, but if he divorces his wife he is bound to
make good the whole of her dower before she leaves the shelter of his roof.

Frequently a bride refuses to accept any dower, while others are most grasping and avaricious.

Ordinarily a small present to the parents or guardians of a girl procures their consent, but when the contracting parties are possessed of much live stock the present is a large one. After the amount has been settled the bridegroom presents the bride’s father with the first instalment, which is known as the “Gabati,” while the remainder, known as the “Yarad,” is only handed over on the occasion of the marriage.

It occasionally happens that after the father has received both the “Gabati” and the “Yarad,” his daughter may refuse to marry; in such contingencies it is customary for the father to return both to the man, who has to accept them back; but if, on the other hand, the father refuses to return the presents or compel his daughter to marry, the man will be despised by his tribe unless he wreaks vengeance on the father or the girl, although the killing of either is certain to set up a blood-feud between their respective tribes which may last for the better part of a century.

In Somaliland there are practically no laws relating to divorce. A man can, without giving his reasons, divorce his wife, sending her away after giving her the “mehr.” But notwithstanding the ease with which a Somali can get rid of his wife, he is always very loath to do so unless she has been unfaithful to him.
When a woman is divorced, her children are at once handed over to her late husband's relatives and she is permitted to marry again after the lapse of three months, provided she is not enceinte. As soon as a Somali woman is married she becomes the property of the family and tribe into which she has married, and if her husband dies she marries his next of kin—that is to say, the eldest of his brothers, or if they have also departed this life she has to marry one of their sons.

This custom, the marriage of a woman with her late husband's brother, or one of his sons, is called "Dumal."

When a woman marries again after the death of her husband, she can only take her marriage settlement with her, all her late husband's property being divided among his children.

As regards the disposal of the deceased man's property, if he has children the sons each receive an equal share, the daughters each getting a half-share, while his wives all go to his nearest relative, generally a brother, together with their respective marriage settlements; this, of course, makes no difference to the "rer" as they all live together and benefit, as before, by keeping their stock together.

Before the introduction of Islam, the daughters came in for nothing on the death of their father, but as they were a source of income to their "rers" they were well looked after and sold to the highest bidder as soon as they reached maturity.
Women are not treated as badly in the Somali country as one is at first apt to think. A Somali has no sentiment about him, and treats his wife in very much the same way as he does his camel. He regards her as a valuable asset, and provided she gives him no ground for suspecting her fidelity, he treats her with every consideration and kindness, and it is quite a mistake to think that he has everything all his own way. If he ever has to beat her he invariably does so with a strap-whip called a "jedal," no man ever attempts to strike his wife with anything else. It is considered to be an insult if he strikes her with any other weapon. The "jedal," which is so frequently seen being carried by Somalis, is only used for beating ponies and women, and if one man raises it to strike another man it is considered a very grave offence.

Even when unfaithful, a Somali will very often forgive his wife and take her back under his protection.

In the "rer" a clever woman will frequently rule the roost, and her husband will seldom dare to scold her. I have more than once heard a Somali woman severely reprimand her husband, who has slunk away in a most shamefaced sort of way to escape her bitter remarks. No Somali will admit this, but it is none the less a fact.

Somali women are very fond of their children, and consequently infanticide is of the greatest rarity. I only know of one case during the years I have lived in their country, and on this occasion the distracted
mother placed her newly-born illegitimate child out in the bush to be devoured by hyaenas. Burton considered one of the "peculiar charms" of the Somali girl is "a soft, low, and plaintive voice"; this is very true, and another which I have frequently noticed is, that they seldom or never raise their voices even when excited. Many of them are quite prepossessing, while some of the non-steatopygous, and these are by no means rare, possess not only elegant, but perfect figures.

The Somali closely resembles the Arab bedouin in his propensity for raiding and looting, and although actual loss of life was, formerly, of somewhat rare occurrence, severe wounds were common enough. Now that so many of the raiders are armed with rifles mortal wounds will be more frequent, and this fact may bring the more powerful tribes to their senses, rendering it imperative that they should, as soon as possible, agree upon some modus vivendi to prevent extermination.

In the coast towns crime is usually of a trifling nature: there is the individual who indulges in petty thieving and is known by the name "Tug," while in the interior we get the more daring gentleman of the Dick Turpin breed, known as "Jid ad goiyai," who prefers highway robbery (Afdub); then there are the roving bands of robbers, never exceeding one hundred in number, known as "Murasseh," who spend their time wandering about the country and looting (Wherar).
This brings us to the all-important question of blood-feuds, which arising, as often as not, from the most trifling of causes, may, within the space of a few years, reach gigantic proportions.

The thirst for vengeance is one of the most significant traits in the Somali character, which is possibly due to the infusion of Semitic blood. I am not overestimating the number when I say that quite 50 per cent of the older generation of Somalis can point to old scars about them which were gained in the conflicts owing to blood-feuds.

All questions of compensation for injuries (Muk) are now usually settled at one or other of the coast towns by the Qadi, the laws and regulations as laid down in the Koran and the teachings of Mohammed being followed with slight variations. The four classes into which the compensation for injuries is generally divided are: (1) "Muk dan," the full compensation for loss of life; (2) "Muk bad," half compensation for loss of eye, limb, etc.; (3) "Saddeh dalol," one-third compensation, i.e. the equivalent in value of thirty-three and one-third camels; and (4) "Muk nagod," the compensation for the killing of a woman.

The Qadi settles the amount of compensation, using his own discretion, in all cases of minor hurts (Hukum), while severer injuries and death are dealt with as laid down according to Mohammedan law (Hak). The infliction of any injury (Dafaisho) may result in: (1) "Barar," a swelling for which there is no compensation unless temporary or permanent dis-
ablement results; or (2) "Ghon," an injury or wound which causes blood to flow.

The latter is divided into several classes, the most important of which are: (a) "Jaifu," a penetrating wound of the thorax or abdomen, for which the "Muk bad," or fifty camels, must be paid; (b) "Nafo," a severe wound which may destroy the tissues of a limb, causing wasting (Engeg), or some wound rendering one of the legs useless without apparent wasting (Duttiss); (c) "Nabar," any cut or wound drawing blood; and (d) "Goinin," the cutting off of any member or organ.

The compensation for an injury causing loss of life (Nef ghodai) is similar to that laid down in the teachings of Mohammed, namely, one hundred she camels for a male, and fifty for a female.

In most Moslem countries a full fine is levied not only for manslaughter, but "for the destruction of a nose, or a tongue, or a virile member; and, also, if a person tear out the beard, or the hair of the scalp, or the whiskers or both eyebrows, so that they never grow again, because the beauty of the countenance is thereby effaced." ¹ In Somaliland, however, there is no fine for injury to the hair of either the head or the face. "Muk bad," or half fine—namely, fifty camels—is paid for the loss of an eye, an ear, an arm, or a leg; for both eyes, ears, arms, or legs the full fine must be paid.

Fingers and toes are valued at ten camels each,

¹ Hughes' Dictionary of Islam.
while every joint of the fingers and toes is worth the equivalent of three and one-third camels.

Injuries to the skull depend upon their severity. Four degrees are recognized, namely:

(1) Wound of the scalp exposing the bone (Lafta adadtai). Fine, five camels.

(2) Above injury together with depression of skull (Lafti ba dintai). Fine, ten camels.

(3) If bone is fractured and a small portion is extracted (Lafti ba jebtai). Fine, fifteen camels.

(4) Severe injury exposing the brain (Maskah haiyai).

Fine, thirty-three and one-third camels.

The teeth are each valued at five camels.

Formerly, if the "Muk dan" was not paid in cases of manslaughter, a blood-feud started on the "life for a life" system, and this would be carried on by succeeding generations until some settlement was arrived at, and until such a happy state of affairs was reached each of the contending parties would seldom miss an opportunity of waylaying and killing the nearest relative of the murderer. When the first offender is himself unable to pay the fine of one hundred camels, his relatives, or the other members of his tribe, have to come forward and assist him, and, notwithstanding the avaricious nature of the Somalis, the obligation is seldom left unfulfilled. As a matter of fact, the contending parties usually tire very soon of wreaking their vengeance on each other and come to terms.

It is not uncommon to find that, if the tribe is a poor one, the members rather welcome the loss of one
of their number at the hands of their neighbours, so that they can claim the “Muk dan,” and in such cases they will only retaliate by killing one of the offending tribe if they find that the fine is not likely to be paid.

Compensation for all minor offences is called “Hal” or “Humain.” The former word is employed among the Eastern tribes, and the latter by those inhabiting the West. The commonest offences for which a fine is levied are four in number, namely:

(1) Striking a Somali with a shoe (Kabais). Fine, one horse or five camels. In the coast towns a nominal fine of five rupees is usually considered sufficient.

(2) Striking with a jedal or Somali whip (Wa la jedlai). Fine, one horse. In the coast towns, as above.

(3) Striking with the hand is an offence for which a nominal fine of five rupees is commonly levied in the coast towns, but this is not recognized in the interior unless there is an accompanying injury to an eye or an ear, etc. A slap with the palm of the hand is called “Dirbaho”; with the back of the hand, “Farod gorgor”; while an underhand blow with the fist is called “Tamujo,” and a straight blow from the shoulder, Tantomo.

(4) Another offence for which a Somali is usually called upon to pay a fine, is entering the hut of another Somali while there are one or more
women inside. This rule is rigidly enforced among the nomadic Somalis, even though the young woman sought after be the bride-elect of the offender.

The taking of the oath is about as valueless in Somaliland as it is in other Mohammedan countries. After taking the oath, Somalis frequently show their ingenuity by the various devices they adopt and the numerous excuses they make when it is convenient for them to break it.

The ordinary oath on the Koran, after the usual court fashion, is in no way binding, the Somali readily excusing himself by saying that the court Koran, being handled by infidels, is valueless, and that no oath taken on it is binding.

The best method of making him take the oath is to send for one of the local Mullahs, and make the latter open his own Koran and then swear the Somali. Only the hardened criminal will perjure himself when he is compelled to take the oath in this fashion. This is not due to their being such devout followers of the Prophet of Islam, but to fear, as most Somalis are superstitious and have a more or less holy respect for the Mullahs.

The divorce oath, the most binding a Mohammedan can take, is also frequently broken when taken in the ordinary way, but seldom or never when taken in the presence of a Mullah.

It might safely be said that only among a small percentage of the Somalis of the interior are the oaths
taken in the ordinary court fashion recognized as binding.

An interesting case, illustrating the avaricious nature of the nomadic Somali, once came under my notice in the interior. Early one morning, hearing an unusual amount of chattering going on outside my tent, I went to the door, and on looking out saw a camel being led into my zareba and carrying a human burden on its back, followed by about a dozen able-bodied men. Thinking the patient was probably the victim of some intertribal fight, I had him carefully lowered from the back of the camel, and then told his friends to remove some of the many cloths around him. As these were taken off one by one, I noticed, by the way the right hand was tied up, that the injury was restricted solely to that part of the patient's anatomy. When finally, after a great deal of wincing and murmuring, the bits of dirty cloth were removed from the hand, I found it somewhat inflamed owing to the septic nature of a jagged wound on the forefinger. On questioning the friends of the patient as to the cause of the injury, I was told that the patient had been bitten a week before by his wife, and that they had brought him to me, as they wished me to certify as to the serious nature of the wound so that they could claim compensation from his wife's tribe!

I dressed the wound antiseptically, and, as he had come a long distance, placed him in the hospital. The wound at once began to take on a healthy appearance and was well on the road to recovery, when I was
called away from the station for a week. On my return I noticed the hand had been enveloped in extra bandages, on undoing which I was astonished to find that the greater portion of the injured finger had been chopped off; it had been literally chopped off, no attempt whatsoever being made to fashion flaps! On inquiry, one of the Somali hospital servants told me that the man, during my absence, had said he was in great pain, and asked him to take the finger off for him, explaining at the same time how he wished it to be done. Annoyed as I was, I could not turn him out with a stump in such a condition, but he relieved me a few days later of any anxiety on his behalf by disappearing of his own accord. I heard nothing more of him for about a fortnight, when a small deputation of the members of his tribe again presented themselves to inform me that he had died in his "rer" from the injuries inflicted by his wife; in other words, that the bite had done its work and killed him! They had come to inform me of the event, as they wished me to give them a medical certificate so as to enable them to claim compensation in the court.

This story shows how little the nomadic Somali values life, and also to what lengths he will go in order to obtain compensation. In my own mind, I have not the slightest doubt that the injured man, who was a miserable creature, had made up his mind to die, and that his friends fully intended to give him every assistance.
All savage races have their medicine men, and the Somali is no exception. Among the members of most of the tribes will be recognized surgical experts whose methods, although somewhat rough and ready, are often most ingenious.

It is well-nigh impossible to witness a Somali surgeon operating, so one can only judge by the results, which, after all is said and done, are the workman's best test, and these are very frequently highly creditable, if not excellent.

Both the surgical and medical treatment of any case is almost invariably accompanied by the slaughter of a fat sheep or camel, the flesh of the latter animal, in particular, being credited with the most beneficial effects on patients, especially those recovering from some prolonged illness. The effect of a camel feast in Somaliland might favourably compare with the results derived from a visit to Lourdes, such great faith have the Somalis in the strengthening and healing properties of the flesh of this odorous beast!

Faith, indeed, has to play as great a part in the Somali country as elsewhere in more civilized countries.

They have far greater faith in their own simple remedies than in any of the drugs of civilization, with the possible exception of sulphur and the liniment of iodine.

The marvellous recuperative powers of the Somali, together with the beneficial effects of a clear dry atmosphere and the sterilizing effect of the sun, have
to answer for the rapid healing of wounds, provided they are kept well cleaned; in no country with which I am acquainted is there less need of antiseptics.

Deep wounds, where there has been a considerable loss of tissue, are washed with water, which is usually dirty, and then plugged with herbs, roots, and bark, chopped up as finely as possible, and well mixed together by the native "leech."

Once, and sometimes twice a day, are wounds dressed in this manner, little or no attention being paid to the agony of the unfortunate patient.

They are fully alive to the beneficial effects of absolute rest to the highly-inflamed area, always putting the injured part into splints when feasible.

The formation and adaptation of the splints is often most ingenious. I have frequently seen splints on which our surgical instrument makers with all their skill would find it difficult to improve.

Medicinal virtues are ascribed to a very large number of the small plants, as well as the trees, those employed by the Darod medicine men being, as a rule, different from those used by the Ishaak, although there are many in common use.

In cases where there is severe hæmorrhage, due to bullet or spear wounds, the Somali doctor retires to the bush, while the friends of the wounded man kill a sheep; on his return he brings a small collection of roots, usually of one or other of the acacias, which he ties up into a small package, not more than two or three inches in length and about the thickness of a
finger, with broad strips of the tough green under-bark (maidah) of the same tree from which the tender roots have been taken. This finger-shaped package is first stuffed into the wound, and later suspended from the neck or arm of the patient. The fee for this fetish is one rupee, or more, according to the wealth of the individual.

The three species of acacias almost invariably employed for this purpose are the "gurha," "galol," and "marra"; the reason for this being, that the bark of these acacias contains more tannin than any of the others. It is the bark of the last two which is commonly used in the process of tanning goat-skins after the rough and ready methods of the Somalis.

There can be no doubt that there are many natives who have quite a fair knowledge of the medicinal virtues of many of the plants in the country, while, on the other hand, there are not a few charlatans and swindlers of the worst kind; even Mullahs are not above making money by cheating the superstitious and ignorant nomads.

A case illustrating the ingenuity of the latter class of charlatan occurred some years ago under my very eyes in Berbera, and is worth repeating.

Soon after the termination of hostilities in 1904, one of the British officers walked into my consulting-room one morning, followed by his interpreter, whom he had brought down from the front, and who had been complaining of pains in his chest for some months, and had been rapidly losing flesh.
I examined the man and found him suffering from phthisis, so took him into the hospital for treatment; he made excellent progress, gaining weight and strength, and asked permission to be allowed to go and live in his own house in the town and get his medicine periodically from the dispensary.

Soon after his departure, one of the big Mullahs of the town came to consult me about a friend of his who, he said, was suffering from a cough, but who was unable to come down to the coast, and begged me to give him a bottle of cough mixture. I complied with his request, and saw no more of the man.

About a month later my old patient, the interpreter, walked into my dispensary, and told me the story of the fate of my bottle of cough mixture. It appeared that the "holy" man had gone to the bedside of the sick man, and noting the rapid improvement, had seen the chance of adding to his own reputation, so offered to cure him at once for the small sum of three hundred rupees! After a short discussion it was agreed that, before the Mullah started treatment, he was to receive one-third of the sum, and as soon as this was paid he came straight for my dispensary and related the above story regarding the illness of his friend in the jungle. After receiving the bottle of medicine, he carried it off in triumph to the patient, who, immediately he tasted it, recognized that it was very similar to the medicine he had been receiving from me for some months, whereupon he turned upon the Mullah, threatening
to break his head unless he departed in all haste, which, needless to say, the Mullah did.

Notwithstanding the patient's great annoyance and loss, he refused to run the Mullah in and make him disgorge the advance of the one hundred rupees, so afraid are even the more enlightened Somalis of the divine powers of these itinerant "holy" men.

In cases of depressed fractures of the skull, the Somali surgeon, whose instruments are of the crudest pattern, fashioned by a Tomal, has, in the place of trephining, to resort to the more ancient and rougher operation of chipping away the depressed portion of bone with a strong iron knife.

Having once removed the depressed fragment, he sometimes covers over the opening with a thin piece of bone neatly cut out of the skull of a freshly killed sheep or goat.

In comminuted fractures of the long bones of the limbs, after removing all the fractured bits of bone he pieces them together, and then gets hold of a fragment of a bone, preferably of the camel, and pares it down to the size and shape of the removed pieces, and inserts this in the existing gap. The wound is then plugged up with various herbs, roots, etc., which are chiefly chosen for their styptic properties, and chopped up very fine. Finally, the limb is placed in a splint in which a small window has been cut over the wound, so as to enable the surgeon to dress it without disturbing the fracture. The wound is usually freshly cleaned and plugged once
or even twice a day, according to the amount of discharge.

The splints commonly consist of several pieces of stick cut the required length, and bound round with bits of cloth; but, occasionally, in the coast towns or among the larger communities in the interior where there are Midgans, the splints may be made of leather, which is stiffened with a few sticks and adjusted when wet so as to model it to the shape of the limb.

It is very difficult to find out the exact plants which form the pharmacopeia of the Somali medicine man, but the most common among them are the "gurha," "galol," and "marra" acacias, together with Saddeh degod, Kaboldiyeh, Humbo weini, Fainka dajiss, etc., and some of the numerous gums and bdelliums.

Counter-irritation seems to be the panacea for most internal ailments. It is a rare sight to find an adult male or female some portion of whose body is not decorated with an elaborate pattern in scar tissue.

In point of fact, whenever the Somali medicine man fails to diagnose his patient's ailment, he at once seizes his hot-iron and sears the skin over the affected area, usually performing the operation in as artistic a manner as possible.

Somalis are very superstitious about snakes; they divide them into two classes, which it is interesting to consider; they are (1) Abeso and (2) Mus.

The Abeso (*Echis carinatus*) is a small poisonous
snake not more than two feet or so in length, while there are several varieties of "Mus," namely (a) Labba iyo lugun madobi; (b) Abriss; (c) Godleh; (d) Gilbis (Eryx thebaicus); and (e) Subhanyo. Of these all are poisonous except the last two, the former being the long thin whipcord snakes so often met with in dwellings, and the latter being the tree snakes. Somalis consider it the luckiest thing possible to meet the young of the Abeso, as they are believed to bring the fortunate man who comes across them great luck. Should a Somali see them crawling along the ground, he hastily builds a miniature zareba, and drives them into it after the manner of cattle, and having successfully accomplished this, he leaves them.

It is generally believed that his stock will increase at a rapid pace after this. At the same time, it is said that the young of these snakes are very rarely seen.

The Somali burial is very similar to that seen in other Mohammedan countries. The immediate relatives of the deceased, including men, women, and children, follow the corpse to the grave, but the men alone take part in the religious ceremony, which merely consists in the repetition of the Fatihah and any other portions of the Koran which they might have committed to memory.

The women usually carry water, which is poured over the grave after it has been filled in.

Formerly, it was the custom to dig two circular
holes large enough to hold a man, and about five feet in depth and about seven feet apart; at the bottom of each hole the earth was excavated and a tunnel formed, joining up the two holes, and in this tunnel the corpse was deposited and the holes filled up. Another grave which was very common was a single deep hole, in which the corpse was placed in an upright position, and a strong roof of interlaced branches fixed into the sides of the hole and plastered with mud, placed above the head so as to prevent the loose earth from coming in contact with the body.

The grave which to-day is most commonly in use, and which has superseded all others, is the same as is used in all Moslem countries.

It consists of an ordinary shaped grave, as seen in Christian countries, about five feet in depth, but with a recess along the entire length of one side to receive the body; this recess is then closed in with strong stakes so as to prevent the earth coming in contact with the corpse, and the grave is filled in.

At the coast, two stones placed upright—one at the head and the other at the foot of the grave—usually mark the site, but in the interior the grave is more elaborate.

A woman's grave is generally marked by three stones, one at each end and one in the middle; in both cases the stones point east and west.

The traveller in the Somali country will see all along the well-known caravan routes, in prominent situations at the side of the track, Somali graves,
around which is a neat circular array of stones; the circle varies in size according to the amount of space required, which depends upon the number of wives and their sons who are alive at the time of the deceased's departure from this life.

As stated above, all graves point east and west; so it will be seen that towards the west there is a break in the stones forming the circle; this is the entrance, and immediately opposite to it—that is to say, looking eastwards, or "Qiblahwards," in the direction of Mecca—is a small space outlined with stones, and sufficiently large to allow a man to kneel down in when at prayer.

On the right, as one enters the circle, is a space or compartment for the first wife, indicating that the deceased was married; and following it are one or more separate compartments for each of the living sons by that wife. On the left-hand side of the entrance there may or may not be a compartment, according to whether the deceased had a second wife or not; if he had, then there will be a space marked out for her, and one for each of her living sons. In the event of there being more than two wives, compartments are fitted in for each in turn, only they must be in the left half of the circle; the first wife and her sons alone occupy the right half. These stones are never removed, but remain even after the death of the whole family, as they are solely placed there to show how many sons the man died possessed of. The children of the deceased are sometimes buried
alongside within the circle, and each grave has a space marked out in the circle at its head—i.e. looking eastwards. Frequently three or four graves are seen side by side within one large circle.

It is by no means an uncommon sight to see stones marking the site where some Sheikh is buried, when on the nearest tree or bush will be seen innumerable bits of cloth, these having been torn off and put there by his admirers, who sometimes, when the spirit moves them, will kill a sheep in his honour, and have the Koran read by some wandering wadad, or priest, at the graveside. Tombs made of stone and mortar are chiefly seen in the coast towns, but round dome-shaped tombs are to be found in many places in the interior, where there are more or less permanent habitations known as "tarikas."

These dome-shaped tombs or mosques are invariably built for Sheikhs, and are looked after by their friends and relatives. When a grave or tomb has a small flag of red or white cloth flying over it, it is certain to be the last resting-place of some departed Sheikh.

In the Haud, where the soil is soft and stones scarce, the grave is usually surrounded by a strong stockade of dead tree trunks in order to keep the hyaenas from unearthing the corpse. If a father and his son die at the same time, one grave usually suffices, and the two corpses are laid side by side.

In certain localities hundreds of graves can be seen close together; these generally mark the last
resting-places of the victims of some epidemic such as smallpox.

During a late epidemic of this scourge of savage Africa, hundreds of the dead and dying who had no one to administer the last rites were left to be devoured by hyaenas, which during such times increase in numbers at an alarming rate, and though normally shy and cowardly brutes, soon become cunning and bold enough to enter the Somali huts and seize the women and little children, inflicting on them the most hideous wounds.

The hyaena (it is invariably the larger and more powerful spotted variety) generally seizes its victim by the face; this is presumably to prevent her calling out. Men are very seldom seized; I have only seen one or two men victims out of some dozens of cases.

If buried in a hurry and not sufficiently deep, hyaenas will in one night dig up the corpse and devour it.

In the Warsangeli country as well as farther east, Revoil found the sites of several graves marked by a rectangular row of big stones with a large stone slab erected at each corner; these must be peculiar to the eastern tribes, as personally I have never come across them in the north or west.

Graves of stone and mortar are usually only seen at the coast, and only belong to those Somalis who have been in constant touch with the Arabs.

These monuments are of various shapes and sizes, and often contain a small opening on one side which
leads into a small compartment in the interior of the tomb, where on certain days, especially Fridays, a small quantity of frankincense is burnt. Throughout the length and breadth of the Somali country the traveller will see great mounds of large stones generally raised in conspicuous places, such as the tops of flat-topped hills. These mounds are the graves of

the ancient inhabitants of the Somali country, and are known by the name "talo." These mounds, or talos, are very different from the "arawailo" mounds, with which I will deal later, by being entirely composed of large, heavy stones, whereas the latter are invariably composed of smaller stones.

Strabo, quoting Artemidorus, gives us a description of the troglodytes met with in the Horn of Africa,
and then describes how they cover their dead with a pile of stones, laughing and rejoicing the while.

These talos are undoubtedly the graves of the ancestors of the Somalis prior to their conversion to Islam.

The discovery of fragments of pottery from one of these tumuli near Hais by Revoil proved beyond a doubt the great antiquity of some of them, and cast, at the same time, a very useful side-light on the ancient history of the coast regions.

Considering the long time that the Avilites were in possession, one would expect to find very many more of these, the only relics of their existence, in different parts of the country, as the Somali has the greatest respect for them, and nothing will induce him to interfere with them in any way.

Possibly only the men, and only the more important of them, were buried in this way, the others being left to be devoured by the beasts of the field or disposed of by burning.

Not until several more have been thoroughly explored will there be further evidence forthcoming as to their true significance. In various parts of the country one comes across mounds of stones which are obviously not graves, and are often of very recent origin; these mounds, composed of small stones, are always at the side of a road or track, and vary in size; sometimes they have little bits of cloth in among the stones, at other times small sprigs from the nearest bush or tree are thrown on to the heap; these heaps of stones are known by the name “Arawailo.”
The legend says that thousands of years ago there lived in what is now the tract of country occupied by the Habr Toljaala tribe, a great black queen called Arawailo, who was greatly feared by her people owing to her eccentricities.

Arawailo lived at a place called Murihi, so the story goes, for little save a huge mound of stones, under which she is said to lie buried, now marks the capital of her ancient kingdom. Towards the end of her life Arawailo began to show marked favour towards her own sex and great animosity towards her male subjects. Arawailo had a daughter who gave birth to a male child, and as soon as the queen had been acquainted of the fact she gave orders that the child was to be emasculated.

The mother strongly objected, and implored Arawailo to spare the child, at any rate, until it was weaned. This she did, but as soon as the child was weaned Arawailo ordered it to be operated upon, when the mother again interceded successfully, and obtained the queen's sanction to allow the child to toddle first.

As soon as the child had learnt the use of his legs, Arawailo again called upon her daughter to deliver up the child to her, but the mother begged her to first allow the boy to learn to herd the sheep and goats, and enjoy his childhood; to this Arawailo finally agreed.

As time wore on and the boy grew older, Arawailo called her daughter to her and told her that her son's
time had come, but the mother was still determined to do her utmost to save her son from the operation the rest of the male children had been forced to undergo, so she begged and prayed the queen to allow her son to reach man's estate, when he would be able to wear a "tobe," carry a shield, a sword, and two spears, and would learn how to make zarebas, herd and water the camels, and do everything which a man is called upon to do.

This Arawailo promised after much intercession on her daughter's part, and only on the condition that she would deliver him over at the end of the time, as he must share the fate of the rest of his sex.

As soon as the young man had learnt all these things he met several of his brethren, all of whom he found had been emasculated, so after consultation with them he decided to kill Arawailo.

One morning he went to Arawailo and asked her if he should take the camels to water, whereupon she replied, No, as she had not washed her little finger.

On the following day he again went with the same request, only to be refused, but this time her reply was accompanied with the excuse that she had not washed her ring finger.

This same excuse she made on seven consecutive days, only each day she said she had not washed a different finger.

Why she made these quaint excuses the legend does not explain, but on the eighth day she con-
sented, and accompanied the young man, whose name is lost in obscurity, to the wells.

He had previously arranged with his friends that he would kill her at the well side, so that they might all see him do it, and he also told them that if Arawailo, when he speared her, uttered the words "Tolla aiyai," he would possibly require their help, as then everybody would know that she was a man; but if, on the other hand, she uttered "Ba aiyai" (the woman's exclamation on receiving a wound), they might leave her to him without interfering.

The much-dreaded Arawailo, however, on receiving the first thrust, gave vent to the latter or woman's exclamation, and was forthwith rapidly despatched, to the great rejoicings of the men and the lamentations of the women.

Her body was buried with great ceremony by the women, whom she had so desired to favour, while her male subjects from far and near came with stones to throw in contempt at her grave. To this day every Somali, as has been the custom for centuries whenever their caravans pass the supposed last resting-place of Arawailo, throws a stone on to the pile, while the women, to show their respect for her memory, tear off a small portion of their skirt and place it among the stones, or sometimes they merely break a small twig off the nearest green bush and place it there.

Somalis, for reasons which they will not divulge, start these mounds in all manner of places, but always
by the side of a path. Within them the evil spirit of Arawailo is supposed to repose.

According to Revoil, Somali women are said to consult this evil spirit prior to matrimony, as they are afraid their male children might be born without their organs of generation.

Among the Esa, graves are frequently very elaborately decorated. The grave itself, which consists of the usual mound of earth covered with stones, lying east and west between two tall upright stones, is sometimes at the coast decorated with shells; around the grave is placed a large circle of stones, which at each side of the entrance are planted upright, and curl outwards so as to form two nearly complete small circles at each side. Immediately opposite the entrance, and also at each side opposite the head and foot-stones of
the grave, are three spaces breaking the continuity of the circle, and in each of these a miniature hut, built of four flat stones, is erected, one for each of the dead man’s three chief wives.

Immediately outside the circle, adjacent to each stone hut, is a hieroglyphic signifying that that particular wife possessed plenty of stock (it is usually in the shape of two sarebas side by side); outside this again is often seen an upright stone, placed there to show that the deceased killed a man during his lifetime, while outside this again is planted a Didin tree (*Balsamodendron myrrha*, Nees), and this denotes that the wife, opposite whose hut it is planted, presented the deceased with children. The Didin tree is usually chosen because it does not require any watering after being transplanted; if the tree dies, that branch of the family which it is supposed to represent will not flourish.

Opposite the entrance to the grave outside the circle is also planted a flat stone—this represents the first victim of the deceased; while next to this stone is fixed the central support of the dead man’s gurgi, or hut, namely, the Udab, while outside the Udab is planted another Didin tree, which denotes that he had many children.

Formerly, if the deceased had killed a large number of men—and this appears to have been the chief pastime of the Esa, nor were they very particular how treacherously or in how bloodthirsty a manner they did the deed—upright stones, one for each victim, were placed one behind the other opposite the entrance, after
three had been disposed of opposite each of the wives' three huts. If the dead man had killed one or more elephants, very large stones would be erected, while, if any of his victims were mounted men, one upright surmounted by another flat stone would be put up.

The above is the usual explanation of the elaborate device, but some of the Esa regard the three miniature stone erections, called huts, as denoting the head and two arms of the deceased, while the two curves of upright stones at the entrance are supposed to signify the two lower limbs.

Be this as it may, the whole is most elaborate and not inartistic, especially when the rocks used are black basalt, and these are covered with large white shells, as is sometimes the case when the graves are situated near the seashore.

The wives of the deceased frequently plant the trees opposite their own huts, and almost invariably at the death of their husband destroy all their old hans and plates and throw them on to the grave. It is the throwing of these shell-bedecked hans on to the grave which has given rise to the coast custom of ornamenting the graves with larger shells.

All the milk hans throughout Somaliland are ornamented with the small shells known to the native of India as cowries.
CHAPTER X

THE "MAD" MULLAH

SOMEWHERE in the Dulbahanta country, some say at Kirrit, between the years 1865 and 1870, was born to one Abdullah Hassan a son. This son, who was destined to play such a great part in the history of the Somali country, was, without any ceremony and with little rejoicing, named Mahommed.

Abdullah Hassan belonged to the Ba Gherri section of the Ogaden tribe, and one of his wives, belonging to the Ali Gherri section of the Dulbahanta, was the mother of his son Mahommed.

To follow the early years of Mahommed Abdullah is to trace those of many another Somali boy.

We would probably have found him in the early seventies living in Berbera with one of his relatives, perhaps now and again taking a trip in some friendly dhow to Aden and the Arabian coast, conveying the produce of the interior of his country. He would find little difficulty in obtaining the food and the scanty attire necessary for one of his tender years.

1 This chapter was written in June, 1910.
from the members of his own tribe, who pay repeated visits to the coast throughout the winter months.

Perhaps a prolonged stay in Aden, listening to the wonders of the East and West as seen from one of the great liners, by some chance comrade or friend, was sufficient inducement for this high-spirited nomad to wander still farther afield and see for himself all the strange things that he had heard so often spoken of in and around the numerous teashops with which the native quarters in Aden abound.

How often he travelled doing odd jobs as a youngster on board the great liners plying between Europe and the East it is difficult to say, but we can be certain that his observant eye had very soon stocked his receptive brain with a profound knowledge of human nature.

Wandering the earth as an irresponsible youth, and then suddenly, embarking on one of the great liners where all was the strictest discipline, it is only natural that he very early must have learnt that to deal successfully with bodies of men the strictest discipline must be enjoined.

It is highly probable that he must have visited both Cairo and Alexandria when the Mahdi was all-powerful in the Soudan, and in the native hovels of these cities he must have seen many refugees from the south whose tales of the self-styled prophet and his doings must have held him spellbound.

It was only natural that, having reached man's estate, his heart's desire should be to make the
THE "MAD" MULLAH

pilgrimage to Mecca; and following on this his soul must have been filled with the awe-inspiring spectacle of thousands of his co-religionists from all corners of the East, bowing down as one man before the Great Creator.

So impressed by his first experience he made several more (so it is said) journeys to the sacred city, where he finally joined the sect of Mahommed Saleh.

On his return from the last of these journeys he began to pose as a religious man—doubtless being instructed by his master in Mecca—and straightway started preaching sedition in the town of Berbera; this was in 1895.

There can be little doubt that although he had a few followers, their number was insignificant, and he himself doubtless saw that he had little chance of making any real headway among the craven creatures to be met with in the towns; so, chiefly on this account, and partly because he was afraid of being molested, he departed for the interior, and took up his quarters in the Nogal Valley among his mother's relatives.

Here in the village of Kob Faradod he made his head-quarters, and endeavoured to gather together a powerful following. This he found no easy matter, owing chiefly to the suspicion with which the different tribes regarded one another; so those he could not impress by his preaching he decided to coerce. How well he succeeded is now a matter of history.

It is interesting to consider how it was that this
comparatively unknown man so quickly taught his followers, springing from so many different tribes who had always been at war with each other, to combine for so many years and defy the British Government. Not only he himself, but several of his lieutenants, were well aware of the strength of Great Britain, as one at least of the latter had served a British officer as a servant and interpreter.

We might well ask what were the peculiar qualities possessed by this leader to enable him, after ten years' struggle, to compel Great Britain to roll up the map of British Somaliland in the face of the friendly tribes, and abandon a vast region, which for a decade had been painted crimson on the map of Africa.

How widely he differed in character from his own countrymen can be judged by his methods. Until his rise many of the laws laid down in the teachings of Mohammed were little known and certainly not practised. Recognizing Mahommed Saleh of Mecca as his master, he set himself to follow out his teachings rigidly, and punished with no light hand all offenders.

For instance, the laws relating to theft were strictly carried out by amputating the right hand of the offender for the first offence, and the left foot for the second; such a proceeding before his rise was unknown in the Somali country.

Other forms of mutilation and torture were instituted by him for the most trivial offences and duly carried out by his cruel followers, many of whom were convinced of his divine mission; some of these
barbarous operations took the form of the complete removal of the external genitals, the lips, or the eyelids.

It is remarkable that some of these unfortunate relics of humanity could ever have lived to tell the tale.

In Burao bazaar there lived for some considerable time an unfortunate man who had suffered from a combination of the above mutilations, and, strange as it may seem, notwithstanding all he had suffered, this man was one of the Mullah's spies, and returned to him with all the news he had gleaned during a residence of many weeks in our midst.

This occurred in 1909, and is evidence, if further evidence were needed, of the remarkable power Mahommed Abdullah exercised over his followers, even when he himself was suffering from some obscure disease which, from all accounts, appears to cause him no little inconvenience and pain.

The disease from which he is said to be suffering is known to the Somalis by the name "Bararshi." It is a general œdema or swelling of the whole body, beginning in the feet and ankles and spreading gradually until it has invaded the whole body. This might be caused by interference with the general circulation, resulting from impaired action of the valves of the heart; but as the disease seems to be of somewhat prolonged duration there may be some other cause for the general interference with the circulation, and this seems to be all the more probable as
the disease seems to be restricted to the Nogal Valley, the inhabitants of which, the Dulbahanta, alone suffer from it. Personally, I have never seen a case of the disease. It has so incapacitated the Mullah that he is only able to ride after being placed on horseback with the assistance of six men.

It has been said, and there is no reason to disbelieve it, that if one of his followers disobeyed an order of his he was instantly put to death, in some cases together with all his family, and all his goods confiscated.

There is a story current that when a certain officer was killed after the battle of Jidballi, the dervish, who caught him wounded, endeavoured to drag him along by his braces, but finding the unfortunate officer too heavy, cut off his leg and conveyed it to the Mullah, in the hope of receiving a reward for his gallantry in killing a British officer. The Mullah, on hearing his story, which was in all probability much exaggerated, and learning from him that he might have brought in the officer alive, was very angry, and straightway ordered not only the man but a hundred of his tribe to be put to death.

How far this story is true it is difficult to say, but it was told to me after Jidballi, and seemed to be common talk among the Somalis at that time.

Mahommed Abdullah has had from time to time several bloodthirsty ruffians who have acted as chief executioners. During the early years of his rise, a man of the Dulbahanta, Ba Arasami tribe, named
Kas deri, occupied this position, and, according to Captain Dixon, his great boast was that "he was unable to sleep properly at night unless he had killed at least one man during the course of the day"! His reign, however, was a short one, as he was wounded during the fight at Erego, and died shortly afterwards.

Kas deri's successor was Farah Gashi, of the Rer Ali Gherri, who was treacherously murdered by the Mullah's orders.

Yusuf Sangoi, so called because he was in the habit of cutting off the noses of his victims before putting an end to them, was the next, but he, wearying of his trade, deserted the Mullah to live a life of ease in Aden, where he is still living.

When condemning one of his followers to death, Mahommed Abdullah usually only gave the order to take the victim out of his sight, and the unfortunate man was then taken away and killed according to the method of his executioner.

When only wishing a man to be mutilated, he would frequently call upon any one of those around him and make him perform the deed. If a limb was to be amputated it was chopped off at a joint, and the bleeding stump dipped into a bowl of boiling ghi.

It was no uncommon occurrence for him to rise of a morning and tell his followers to burn some particular "gurgi," as it had "done wrong," or to slaughter a herd of camels or sheep and goats because they had also "done wrong"!

There appears to have been no limit to his blood-
thirstiness, for one morning he is said to have ordered sixty-six of the Dulbahanta, Khaiyat, to be killed, as he heard that they contemplated leaving him. On another occasion he murdered three hundred women, as he said they would not pray.

Is it to be wondered at that the Somalis have given him the name of the Mad Mullah, in contradistinction to other mullahs? Stories of like atrocities committed by this "holy" man are common enough, and that many of them are true there can be no possible doubt, as the living relics of humanity, maimed and mutilated; were a common enough sight in the native bazaar in the up-country station of Burao.

I think that it is generally admitted at the present time that it would require very little to overpower the Mullah, owing chiefly to the fact that whole sections of his more powerful adherents have left him on account of his being no longer recognized by his old master, Mahommed Saleh, but at the same time it must be admitted, that while he is alive he will always be a source of danger, owing to the extraordinary superstitious dread that every Somali entertains for him.

His unique position in this country was gained entirely for self-advancement, and was due to his fearless and cruel nature, his indomitable perseverance and pluck, and his profound knowledge of humanity.

All these went to make up a character that inspired fear, I might almost say terror, in the hearts of his adherents, especially in the first years of his rise.
THE "MAD" MULLAH

Another trait in his character which should not be lost sight of, and which has stood him in good stead on more than one occasion, is the promptitude and suddenness with which he always acts, completely surprising his enemy or his victim as the case may be.

Of his fearlessness when in a tight corner, there is an amusing story told by one of his followers, who later came over to the British side. On the termination of one of the fights which went all in favour of our troops, the Mullah and one follower narrowly escaped capture; the two were followed for miles by two of our Somali scouts, who kept on firing at them for some time without their being able to retaliate. The Mullah, while exposed to their fire, showed not the slightest sign of fear, and, without taking cover, rode straight ahead as fast as his jaded pony could take him. The scouts emptied their bandoliers without having the slightest suspicion that in front of them rode the central figure in all Somaliland, the capture of whom would have meant affluence to them and their tribes for the remainder of their lives!

Among the many curious stories connected with Mahommed Abdullah is one concerning the small amulet in which is said to be a complete copy of the Koran, and which he carries on his person day and night; he is said to wear it suspended and hidden from view in his left armpit.

The following is the legend concerning it:

Soon after he first began to collect a following he was seated one day on the ground, discoursing with
another Mullah, and close to them was the hole of one of those quaint ground lizards, with a peculiar broad stumpy tail (*Uromastix batiliiferus*), known to the Somalis by the name "Gelka abadis"; at the entrance to its hole was one of these animals, and the unknown Mullah killed it, when another immediately appeared at the exit; this one he was likewise about to kill when Mahommed Abdullah rebuked him and forbade him to do so, telling him that the little animal had a life equal to his own.

During that same night the lizard whose life had been spared appeared to Mahommed Abdullah, and said that she was the wife of the dead one, and that her mate was a great and well known "shaitan" (devil), and that whatever he cared to ask for she was prepared to get for him. Mahommed Abdullah refused everything, saying there was nothing he wanted, whereupon she informed him that the "shaitan" himself would appear to him, and that he would be wearing a small amulet suspended from his neck. This amulet, she told him, contained a Koran, and if the "shaitan" asked him to choose anything he might desire, he should ask for this amulet and refuse everything else.

A few nights later the "shaitan" appeared, wearing, as the lizard had said, the small amulet.

Mahommed Abdullah on being asked by the "shaitan" what he wanted for sparing his wife's life, at once pointed to the amulet, and said that he would sooner have that than anything else in the world.
After first strenuously refusing to part with it, the "shaitan," on being reminded of his promise, unloosed the charm from about his neck and fastened it about Mahommed Abdullah's, warning him, at the same time, that he must wear it day and night, and never let anyone lay a hand on it, and that if he did this, not one of his enemies could injure him. The Mullah has firmly convinced his followers of the secret powers of this amulet, and the futility of anyone attempting to take his life.

There is a story that an Ogaden once wished to kill him when they were alone together, and that the Mullah soon became aware of his intentions and at once told him of what was in his heart, and pointing to the man's rifle said, "Now is your time." The Ogaden raised his rifle, pressed the trigger, but no report followed; whereupon he reloaded and again attempted to fire, but a missfire was the result for the second time, whereupon the Mullah exposed his amulet and pointed out its secret powers.

Many were the excuses he made to his followers when they suffered defeat; these generally had something to do with their having failed to follow out some of his trivial religious injunctions. Prior to an attack, according to McNeill, he was in the habit of working up their religious enthusiasm by telling them that the enemy's bullets would all turn to water and be rendered harmless.

For the past two or three years there have been numerous reports about his failing health, but it is
difficult to vouch for the accuracy of any of them. There seems to be little doubt, however, that he has been suffering for some little time from some internal complaint, while there have been rumours to the effect that he has reached such a state of obesity that he cannot kneel at his devotions.

Whatever truth there may be in these various stories, it is certain that during the past year or two he has moved about very little, and at the present time seems to be more or less stationary in the Nogal Valley. What is also very certain is that his following during the last two years has much diminished, and those that still stand by him are considerably less active than before.

The reason of this falling off in the number of his followers is chiefly owing to his failing health and his inability to get about the country as of yore, rather than to the fact that he is no longer recognized by Mahommed Saleh of Mecca. It has been said that he is a "discredited harmless old man, quite unable to make even a small hostile move," but this I cannot agree with, as, were it the case, he would very soon be attacked and killed. There are hundreds ready to pay off old scores, but are still afraid, as they are quite unable to combine against him, and I cannot believe that, even since the distribution of arms to the friendly tribes, there is any one tribe strong enough to tackle him alone.

The Mijertain and the Dulbahanta, Mahmud Gerad, would stand the best chance, as not only are
they moderately powerful, as the Somali tribes go, but they have more pluck than the others, and have the further advantage of knowing the country in which the Mullah usually makes his "haroun."

The only reason that would prompt the other Somali tribes to combine and attack him would be for loot, and no one knows better than they do the difficulties that would arise in the event of their being successful and having to share the live stock equally; it would be practically impossible for any but a European to act as arbitrator, and, even then, the heart-burning that would exist is better imagined than described.

Personally, I am of opinion that the personality of the Mullah himself is strong enough to shield him from a combined attack from the tribes, and that this alone will enable him to die a natural death.

The following story apropos of his dying a natural death is not without interest, as it shows at the same time the superstitious nature of the nomadic Somalis. The story is told by a man belonging to the Kassim Ishaak section of the Habr Yunis tribe, who in the early hours of one morning during the first years of the Mullah's rise, when the latter was endeavouring to impress his countrymen with his holiness and piety, found a man seated at the back of the native town of Berbera, with his head bent down and his legs slightly bent and directed towards the town. While watching this motionless figure, he saw the town slowly moving towards the
sea, and fearing lest it would be destroyed, he laid a hand on the shoulder of the reclining figure and inquired whether he knew what he was doing. His surprise came when the figure raised his head, and he saw the well-known features of Mahommed Abdullah.

The Somali pointed out to him how he had been slowly pushing the town into the sea with his feet, whereon the Mullah told him not to be afraid, as he had no intention of destroying the town, and that he shortly intended leaving it for the interior. He, however, particularly enjoined him not to relate what he had witnessed, or to repeat one word of what he was about to tell him. Owing to the awe he inspired, even in the early days of his rise among his superstitious race, he found no difficulty in eliciting a promise from the astonished Somali, and the Mullah then informed him that fourteen years from that date he would himself die, as his mission would then be at an end. The year 1910 completed the period, and in consequence the Somali has been released from his promise, while the superstitious are quietly awaiting the fulfilment of the prophecy.

Many are the songs sung in the "haroun" of Mahommed Abdullah, and I will close this short account of him by quoting one of these. In the following lament he rebukes the Ali Gerad for deserting him after he had treated them so well:—

"Wilyaho! dillonbiya haya dod an ku irahado
Mid iiblaa dir dirai bataho dehnka da da'ayi
Ado aid la duluglain hadan donyo ku ku miyasai
THE "MAD" MULLAH

O aq dabki iyo donyo idinla dawaistai
Ari dad mesalkiya idinla dawaistai
O an dunjiga Ali Gerad dubad wada sarai
Asan Dowlad ka diga mahad dulow igu magtai
Wa Darod ana kagu ron, Abai dorigai
Ninku dilayai moyaiyai, ma jiro ahad ku dastai
Aniga kadulmai igu falain dereglanaidi
Gortan darema galbugu ila dawafai
Mahad dabbada ku serai niman dirirado Galla?"

Translation:
O boy, who art making such a noise, let me tell you this:
You are sent by the devil and have fallen into the pit; 
You were poor and miserable and I gave you animals;
I shared my rifle and my stock with you;
Sheep and goats like a deluge I shared with you,
And on all the Ali Gerad I put white turbans.¹
And I made you the Government. Then why, O you people, did you attack me?
To the Darod I have been generous; may God change them.
Men will kill you, I don’t know, none will leave you alone.
I have been looted without excuse.
When I think of it my heart leaves me.
Why do you follow the men I am fighting with, who are Infidels?

¹ All the Mullah’s followers wear white turbans.

This is the Mullah’s mark. The last three vertical strokes signify the three words: Wallahi, Billahi, Tallahi, which form a common Somali oath.
CHAPTER XI

LIVE STOCK

THE CAMEL

The camel is to the Somali what the cow is to the Masai; either race will without hesitation lay down their lives in their defence, and each in its turn is the cause of two-thirds of the intertribal feuds and tribal troubles; the cause of the remaining third being woman.

Cruel by nature to all forms of animal life, the Somali treats his camel with marked kindness, seldom or never striking it or causing it unnecessary suffering.

The herdsmen when collecting them and driving them to their zarebas for the night, will whistle and sing them home; when watering them, the same monotonous chant or whistling may be heard around the wells; and when loading or unloading they will talk or sing to them in a characteristic manner. When unloading, the Somalis do so very rapidly, and if there are two or more men, one will repeat incessantly a short sentence which will be answered by the others for the camel, who is the one addressed. For example,
a rush will be made for the weary camel, and the owner will say, "Aurki dalai" (My camel is tired), while the other man on the opposite side will answer for the camel, "Iga so dig" (Take or put the load off me); or sometimes the man, replying for the camel, will say, "Eh! dakamai" (Oh! I am worn out). In the same manner, when loading up, some such chatter as the following goes on: "Inan kugu dista modai?" (Do you think I am pulling it?—i.e. the rope), followed by all assisting with the answer, "Wa kugu la so da'ai" (I am falling down to you—i.e. I am really not pulling it tight, I am not strong enough).

The care taken by the Somali for his camel is not to be wondered at when it is considered how essential he is to a race inhabiting such a country.

Throughout the year he is employed conveying from place to place the entire huts with their Lares and Penates, while the female supports with her milk not only the men, women, and children, but, when water is scarce, the ponies as well.

A certain number of camels are yearly gelded for fattening purposes and eaten on big occasions.

There is only one obvious use to which such a quadruped might still be put, but, strange to say, never has been, and that is, trained for riding like his Arabian prototype. The Somali country is probably the only one where the camel is bred and never trained for riding. Only sick adults and little children are ever carried on their backs, and then they
are invariably led along in the same manner as though they were carrying loads. As a beast of burden the Somali camel is distinctly good, and requires little or no care.

Travelling is generally done by night when there is sufficient light from the moon, otherwise the camels are loaded and leave their night's halting-place an hour before sunrise, and at a steady pace, if well loaded up to 300 lbs., not exceeding two and a half miles an hour, will travel on till eleven o'clock, when they are unloaded, and allowed to graze during the heat of the day. At two o'clock in the afternoon they are reloaded and continue their journey until sunset. In this manner they will cover about twenty-five miles a day; but this rate of daily travelling when fully loaded could not be continued for any length of time, as it would be found necessary to give them at least one day's rest a week at a place where water and good grazing were plentiful. It has been said by Burton and others that there are different varieties of Somali camels, but this I have never been able to confirm. Burton differentiates between the "Gelad" and the "Ayyun." The Somali, as far as my experience goes, makes no such distinction beyond calling the lean and scantly-haired camel living on the maritime plain by the latter name, which is also applied by the tribes inhabiting the interior to a very emaciated camel, or to one which is of a nervous temperament and inclined to make a noise on the least provocation.

Like the Arab for his horse, the Somali has numer-
ous names for his camels, but whether each is entitled to specific distinction is another matter.

All camels living on the plains are called "Gel ad," and these have various names according to the colour and the thickness or otherwise of their hair.

"Godir ad" is the name applied to the camel with very little hair through which the skin is plainly visible, like that of an old Greater Kudu (Godir) bull; "Bor ad" is a camel the colour of whose hair is almost white; "Maidal," a common name for a dappled grey pony, is the name applied to a darkish camel, which, however, is of a lighter colour than the "Humbi," the name for the very dark reddish camel so frequently seen in Western Somaliland.

Female camels with foals and without, and camels of different ages, all have distinctive names, but there is only one breed of camel in Somaliland, so far as I am aware. If an "Ayyun" is taken to the western plains and kept there for a year or so it becomes indistinguishable from a "Gel ad."

Camels living on the Golis range and on Wagar Mountain, owing to the constant exercise of the muscles in climbing, will naturally slightly differ in size and appearance from those accustomed to the flat, but they are hardly entitled to specific distinction.

The hair of the newly born camel is wonderfully white and silky, but it soon turns to buff, and later a reddish fawn. Within a few hours after birth it is able to stand, and in a few days can walk.

Milch camels, when returning at sunset to the
“karias” or “rers,” give vent to repeated deep throaty groans or wails, and can be heard a long way off. They give a great deal of milk, two milch camels giving sufficient to support not only their two foals, but also one adult, when the latter's only food is milk, as is so often the case when the shepherds are away out on the western plains, several days from the nearest water.

Camels start breeding about the third or fourth year, and a foal is born every second year, the period of gestation being a year and twenty days or so.

It is only in the rainy season that the camels are driven great distances away from water, they being able when the grass is green to live for two or three months without water.

In the interior in the dry season they are only watered once in twenty days, while on the sun-parched maritime plain or “guban” it is the custom to water them every day.

The ponies belonging to the herdsmen are given the milk of two camels daily, but this requires about two or three pints of water to dilute it as it is too rich.

The little water required by the shepherds and their ponies is brought out to them in “hans,” once a week or fortnight as the case may be.

The camels kept for eating purposes are gelded about the second or third year, and they usually grow to a great size, their humps in particular being wonderfully developed. They are called “gol,” and
among every large herd one or two of these huge beasts will be found, especially in Ogadayn.

Among the Somalis a man’s wealth is entirely reckoned by the number of camels he possesses, and before the advent of the rupee, all debts, presents, and compensation, or “dia,” were paid up in camels; horses sometimes entered into these settlements, as it was essential for every tribe to possess a certain number in order to defend their stock, as well as engage in the exhilarating pastime of raiding their neighbours.

There are several diseases, most of them obscure, from which the Somali camel suffers, and of these, perhaps, the most deadly is “kud.” In this disease a small swelling usually occurs on some part of the camel’s anatomy, and from this focus the animal is infected and dies within two or three days; camels dying of it are always kept apart from the rest of the herd as the disease is very infectious. Another disease from which they frequently die very rapidly is “gadgariyi,” the only apparent sign of their indisposition being shivering fits and disinclination to graze. “Dugato” is another obscure complaint, in which they gradually get thinner owing to their refusing to feed, and finally die of inanition.

“Garbobel,” or sore-back of long standing, and “addo” or “the itch,” when it is very severe, sometimes cause death.

The Somali camel feeds on nearly every plant, bush, and tree, with very few exceptions. The chief
of the latter which are poisonous are the "irgin," a species of milk-exuding cactus, the "ain," a variety of sarcostemma (?) not unlike the "hangeyu," and the deadly "wabi" tree (Acokanthera schimperi), from which the Midgan hunters extract the poison with which their arrow heads are smeared.

DONKEYS

A Somali "rer" is seldom complete without a donkey or two. These excellent little animals are chiefly used when the "rer" is on the move, to carry the very old and decrepit women, or the tiny children who are too heavy to be carried on the backs of their mothers.

It is no uncommon sight to see a mass of dark red mats and curved sticks, which go to make up the Somali hut, moving along the road, and it is only on closer inspection that one can see a donkey's head protruding in front and four legs below. No matter what the load, or how cumbersome and awkward, a donkey, if it finds itself unattended for even a few seconds, will turn aside and start grazing; they never seem to have to hunt long for anything edible—all is grist that comes to their mill.

Some Somalis value their donkeys, and will not part with them even in exchange for a camel, but the majority care little for them. They are much commoner in Western Somaliland, where a good one can be bought for a sovereign.

It is a curious fact, and one which shows the absolute
lack of enterprise in the Somali character, that none of them should ever have attempted to cross the domestic with the wild donkey (*Equus asinus somalicus*).

The individuals of this wild race are truly fine beasts, and would be capable not only of making excellent riding animals, but as beasts of burden be as good as mules, if not superior to them. They are always to be found on the stony hills near to the sea coast, where the grazing is of a very poor quality for the greater part of the year.

They are quite half as big again as a fine specimen of the domestic donkey, and should require little watering except when doing hard work.

Often as not donkeys are left to graze all night, and though sometimes killed, they usually manage to escape, owing to their braying at the first sight of any animal likely to do them any harm.

It is quite possible that it is owing to this noisy propensity that they so seldom get killed by hyaenas, although they are occasionally injured by them.

If hyaenas are about in any very great numbers, donkeys always spend the night in close proximity to the zareba, when their repeated braying is a sure sign of the presence of these pests. In the Somali country donkeys are always used by sportsmen as baits for lions, and it is a very curious fact they will bray and make a great noise if molested by dogs or hyaenas, but on the approach of a lion I have never heard them make a sound, the king of beasts seeming to have the power of fascinating or hypnotizing them.
MULES

Somalis do not breed mules, and it is only of late years that they have come into possession of them.

Previous to the expeditions against the Mullah Mahommed Abdullah there were few mules in the country, and these were all imported from Abyssinia, where they are bred by the Gallas.

It is not surprising that the Somali has never bred mules when it is remembered that the only reason he keeps a horse is for raiding and looting, at which pastime the mule would be of little use to him. During the expeditions mules were introduced from Abyssinia, South Africa, India, and China; most of these have now gone, but a considerable number still remain among the tribes, and of these the little Abyssinian mule is the most highly prized.

DOGS

As a rule, the Somalis do not keep dogs, as, being Mohammedans, the animal is looked upon as unclean, but in some "fers" it will be found that one or two are kept as a protection against hyaenas and jackals. Midgans, on the other hand, always have one or two dogs with them, and these are not necessarily trained to hunt, although they are bred and kept for this purpose. Personally, during my residence in the Somali country, I have never seen Midgans hunting with dogs.
OSTRICHES

Although ostriches can scarcely be looked upon as domestic animals, not a few are kept by the Midgans, both at the coast and in the interior. They are captured when young and kept by the Midgans until they are half-grown, when their legs are tied just above the knees to prevent them from straying too far, and also to enable the owner to ride them down when necessary. When full-grown they are periodically plucked, and the feathers sold to the merchants.

PONIES

There are, strictly speaking, only two varieties of Somali ponies: the “Bari,” which, as its name signifies, is bred by the eastern tribes, and the “Galbed,” which is bred in the west. Both may be from twelve to fourteen hands at the shoulder, but the “Galbed” is usually the bigger animal.

This difference in size is chiefly due to the admixture of the Abyssinian strain in the “Galbed” pony, rendering it inferior to the “Bari.”

According to some writers, the true “Bari” pony is descended from the Arab, and this there is every reason to believe, as one finds no mention of ponies previous to the introduction of Islam.

The “Bari” pony, which usually stands about thirteen hands, is sturdily built, commonly of a grey or dun colour, and furnished with very hard hoofs, so that they never require to be shod.
They are very hardy, can subsist and keep in good condition on the poorest grazing, and require very little water.

It is customary for Somalis not to water them oftener than once every other day, but this is dependent on the nature of the grazing as well as the variety of beast, the "Galbed" pony at all times requiring more water than the "Bari."

Of course, when on the march, and if water is handy, they will always water them once a day.

When water is scarce, especially when the ponies are kept by the camel-herdsmen away out in the Haud, where the grass is green, the ponies are given a mixture of milk and water, two parts of the former to one of the latter, to drink. According to Swayne, the daily allowance for one pony being the milk of two camels mixed with a quart of water.

The Somali, though cruel to his pony when he gets an opportunity of exhibiting his horsemanship, is, as a rule, very thoughtful of his mount. It is this love of display on horseback that has created such a bad impression on travellers, who are too apt to imagine that this cruel treatment is oftener meted out to the unfortunate Somali pony than is really the case.

As a matter of fact, the average Somali is very thoughtful when trekking; he seldom loses an opportunity of resting his pony. He will never sit on its back at the walk, but invariably gets off and leads it, only mounting again when he wants to push on fast, usually at a jog-trot or slow canter. If he stops on
the road, he always tries to pick a place where his pony can get a bite of something, and it is extraordinary how many small plants are eaten by them when there is no grass to be had. Previous to making an attack, the Somali horseman invariably leads his pony for miles, and only mounts when in sight of his objective so that his pony will be quite fresh when the attack is delivered, and if he is beaten off and pursued, he can stand a chance of getting away with his life.

It is difficult to say what tribe to-day owns the greatest number of ponies, owing to their having changed hands so often; but one thing is certain, that there are fewer true Somali ponies in the country now than there were previous to the rise of the Mullah Mahommed Abdullah.

In 1881, Revoil came across, in the Darrow Valley, a herd of five hundred ponies in the charge of two or three Warsangeli herdsmen, who told him that they owned several other herds even larger than the one he saw.

Swayne, in 1892, saw just outside the town of Bulhar two clans of the Habr Awal, Jibril Aboukr, each of which had about four hundred ponies.

Previous to the expeditions against the Mullah, the tribes which were, in all probability, the best off in horses were the Dulbahanta, and after them the Ogaden. At all events, most of those in a position to speak are agreed that the Dulbahantas are the best horsemen among the Somalis.
Practically every tribe keeps ponies, as they are constantly required for raiding purposes, but probably few take the trouble to breed them, owing to the fact that the grazing in certain parts is too poor. Swayne says the Esa and Girhi don't breed them; this is unquestionably due to the fact that the country in the northern districts of Somaliland is very rocky and bare, and contains but little grazing worthy of the name. The Mullah, although he is now a negligible quantity owing to his being incapacitated by disease, possesses probably the finest herds, and these he drives south into the Ba Gherri country when danger threatens.

CATTLE

A herd of cattle, except on the Golis range, around Dableek, near Hargeisa, and in the Nogal Valley, is seldom seen in British Somaliland.

It might be said that the Habr Awal, Esa Musa, are really the only tribe especially interested in cattle. Numerous herds of fine sleek cattle are to be seen grazing on the rocky slopes of the Golis range of mountains, in the valleys and all over Mirso, down to the foothills stretching from Wagar Mountain in the east to beyond Gan Libah in the west.

The breed is the common shorthorn humped species found elsewhere in Africa, and was, in all probability, imported into the country at a comparatively recent date.

The cows are very fair milkers when there is abundance of green grass, but at the best of times cannot compare with those to be seen on the high-
lands of East Africa, where the pasturage is so excellent, nor even with the small breed of cattle met with among the Boran Gallas.

The herds seldom move far, and never leave the mountains where water is plentiful, and grass can be gathered by hand from the inaccessible heights when eaten up elsewhere.

It is a common sight to see the young Somali shepherds carrying down from the hills, at close of day, bundles of grass as an extra feed for the cows giving milk.

Owing to the distances the cattle have to go for each mouthful of grass in the dry season they soon become very thin, and in bad seasons not a few succumb to sheer starvation.

Their only enemies among the carnivora, since lions have left the Golis, are leopards and hyaenas; the former seldom attack any but the half-grown calves, while the latter seem to prefer to bite huge pieces out of the rumps, or, more commonly, the udders of the cows.

Cattle are usually tended by youths and sometimes by girls. After the rains, when they are in condition, bullocks are exported to Aden, but the supply does not meet the demand; so, of late years, cattle have been brought down on the Djibouti railway from the Arussi highlands, and these, being finer animals, fetch better prices, and as this supply is on the increase, there will very shortly be little or no demand for the Somali bullocks outside their own country.
SHEEP AND GOATS

The traveller unacquainted with the domestic animals of savage Africa would probably be at once struck by the distinctive appearance of the Somali sheep. A race more or less commonly found in north-eastern Africa, they are quite striking in appearance. Carrying but little wool, and in the great majority of cases no horns, they possess a jet-black head and neck with a white body. Only occasionally is one seen with a black shoulder or a black patch elsewhere, and very rarely black all over.

The tail consists of an overgrowth of fat over the sacral region, furnished at the end with a tassel of integument; this growth, though sometimes pendulous, never grows to the length and size of the tails of the Arabian and Galla sheep.

The fat of the tail serves the sheep in the same manner as the hump of the camel serves that animal in the dry season, as a storehouse.

The skins of the Somali sheep are thin, and for this reason fetch a good price in the American markets, and are chiefly used in the manufacture of gloves.

The mutton is of excellent quality when the sheep are watered regularly; a good ram stands about two feet two inches at the shoulder, and weighs, uncleaned, up to one hundred pounds.

Towards the end of the dry season they usually get into a very poor condition, and the losses each year
are great, owing to the distances the wretched animals have to travel in search of grass. It is the custom to water them only once a week, when the grass is green after the rains, and once every three days during the dry weather. During the latter season the clouds of dust raised by the flocks must accentuate their thirst, and the wells at this season of the year present some distressing sights. The huge flocks are entirely tended by the old women and little children, many of the latter standing but little higher than their charges.

It is a wonderful sight to see these little mites in sole attendance on perhaps a couple of hundred sheep, and the distance that some of these Somali children of tender years will walk in the course of a day is almost incredible—their only food being a morning and evening draught of goat’s milk.

That their bodies very often become attenuated and consist of little more than skin and bone is not to be wondered at.

The girls, soon after reaching puberty, seldom leave the vicinity of their “rer,” usually passing the time of day learning to make mats and “hans”; they, however, usually give a helping hand when the flocks require watering, or are on the move to fresh grazing grounds.

At the large watering-places on the edge of the waterless Haud many are the lively scenes witnessed daily when, from sunrise to sunset, are heard the incessant chants of the men at their own particular wells, engaged in drawing up in leather buckets, or
slinging up, if the wells are shallow, in wooden receptacles, the water to their thirsty flocks.

Around these wells discussions are common, and not infrequently end in fights with spears.

Different families have separate wells, many of which require constant work throughout the year to keep them clear.

They are generally of sufficient diameter to allow one man at a time to clamber down, and the digging, which is often done only with a spearhead, is a laborious process.

The water, in the dry season, contained in many of these wells is only just sufficient to water the numerous flocks and herds, or for one or two families, consequently they are zealously guarded. A rough estimate of the amount of stock owned by the different tribes can be arrived at from the number of animals watering each week at the larger centres, such as Burao and Odweina.

On a dark night it is no easy matter crossing the portion of the river-bed, sometimes half a mile in length, where these wells are dug, and it is no uncommon thing for Somalis to lose their lives by accidentally falling down them. "To return to my muttons." The export of Somali sheep to Aden, every year, to meet the demand for the meat supply of the garrison there, is very large, something between forty and fifty thousand. "During 1891–92, twelve months, 68,000 sheep were exported to Aden," according to Swayne. In years of drought, or when the
SOMALI GOATS BROWSING

A SOMALI SHEEP EATING A PIECE OF CLOTH

(Facing p. 256)
LIVE STOCK

rains fail, the death-rate at lambing time is enormous. I was once following a "rer" on the move, and saw on the road several newly born lambs which their owners had discarded, owing to the miserable emaciated condition of their mothers, and, on inquiry, I learnt that in such seasons it was customary to deprive all the mothers of their lambs.

"It is an ill wind that blows nobody any good," so great is the haul made by the hyaenas and jackals during these hard times. Sheep and goats will go without water for weeks when the grass is green, but Somalis usually water them periodically.

In the dry season, in the interior, they are watered every seven or eight days, whereas on Guban, near the coast, it is usually necessary to water them daily.

The Somali goats differ from the Arabian and Abyssinian species, but are similar to those found farther south in British East Africa. They are of the short-haired variety, and usually white, although a black and tan or pied variety is not uncommon. They are usually herded together with the sheep, unless the grazing is unsuitable to either, when they are kept separate; they are watered at the same time as the sheep, and are largely exported to Aden for the food supply of the community there. The rams especially intended for export are gelded early, and, under favourable conditions, reach a good size, not infrequently standing over two and a half feet at the shoulder, and turning the scale at a hundredweight. One actually weighed by me was just over the above
weight, and stood over two feet six at the shoulder. The horns carried by the Somali goats sometimes reach a considerable size, and, when symmetrical, present quite a handsome appearance; the Somalis are, as a rule, very loath to part with these old veterans.

The female is a very poor milker, not giving half what an Arabian goat will. The udders are small and never pendulous, as in the latter species.

The goats in the Arussi Galla country, possibly descended from the same stock, the original Galla breed, generally possess long fleecy coats, giving them quite a picturesque appearance. Unlike the Arabian goat, which seems to devour and thrive on anything from dry leaves to cloth and paper, the Somali goat is most fastidious, caring little for anything except the numerous small plants and stunted acacias, so many varieties of which are to be found even in the driest regions of maritime Somaliland.

They are wonderful climbers, and are frequently to be seen skipping about the rocks among the maritime hills with the agility of a klipspringer or a chamois.

In most herds one particular ram will appear to be either the chosen or self-elected leader, and when on the line of march this particular animal will invariably be found at the head, or among the leading few.

Leopards are their greatest enemies, and many and deadly are the encounters the Somalis have with them. Familiarity breeds contempt, and I have known men, and on one occasion a woman, attack a leopard
with nothing more deadly than a stick, or some hastily gathered stones.

Leopards often attack the flocks during the heat of the day, killing three or four within the space of a few seconds; when such is the case it will usually be found that the flocks have grazed their way into the leopard's retreat. They usually devour their victims where they kill them, and if unable to eat the whole body will carry what remains of it up into the topmost branches of the nearest tree, so as to prevent the hyaenas and jackals from eating it. I have seen as many as three sheep stored away in this manner.

Jackals will frequently be seen following the flocks about in the hope of picking up a newly born kid; they will also bite or tear pieces out of the fat tails of the full-grown sheep. Of the hyaenas, the striped variety destroys more sheep and goats than his spotted prototype.

On Guban, lynxes destroy a certain number, but I have never known them to indulge in the wholesale slaughter which is so marked a characteristic of leopards and hyaenas.

Young lions, and some very old ones whose teeth are quite worn down, will frequently clear the high zarebas at night, and be content to make their night's meal off a single sheep or goat.
CHAPTER XII

THE OUTCAST TRIBES

No description of the Somali people would be complete without a short account of the outcast tribes, of which there are three in number, namely, Midgan, Yebir, and Tomal.

They are all known to the Somalis by the name "Sūb" or "Sūp." The Midgans and Yebirs, whose origin is lost in obscurity, possess languages quite unlike Somali, and although the people themselves are not unlike the Somalis in their general appearance, they are quite distinct races.

Captain Kirk was the first, as far as I am aware, to make a study of their languages, and found little, if any, affinity between them and that of the ruling race, although one can hardly imagine them to have had any but a Galla origin.

The languages of the Midgans and Yebirs are known to no Somali, and might possibly have originated owing to the ancestors of the former being forced, at some time in their history, to invent some language, so as to enable them to communicate among themselves without being understood by
THE OUTCAST TRIBES

others; this hypothesis not being unlikely, provided we assume that they are all of one common origin, namely, Galla.

Curiously enough, both these outcast tribes have got their own particular language, and neither has the slightest knowledge of the others. When conversing in their own tongue with another member of their tribe they invariably talk in an undertone, and this is probably the reason why no Somali has ever been able to learn it.

Possibly the need for a language of their own is gradually dying out, because to-day one comes across young Midgans who seem to be quite ignorant of it.

The Midgans, when not hunting, are employed in curing and tanning hides, which they use in the manufacture of all leather articles required by Somalis.

The only weapons carried by them while hunting are a knife and their bow and quiver full of arrows; to the quiver is usually attached a small leather bag, in which is carried the poison for their arrows, and other odds and ends; inside the quiver one frequently finds a fire-stick or two.

The pursuit of the ostrich is their most lucrative employment and in hunting them they employ various methods.

Sometimes, having found the nest, they will lie in wait near and shoot the parent birds as soon as they consider they will be able to rear the young chicks themselves; while, at other times, they will bait the
fruit of a certain plant with some poison which renders the birds insensible, and then pluck them.

This last method has been explained by the traveller Revoil, and is so ingenious that it is worth retelling. I myself have never seen or heard of it being adopted by the Midgans in British Somaliland, so, possibly, it is only known to those living in the actual Horn of Africa. The method is as follows:—

It appears that ostriches are inordinately fond of the fruit of a species of cucumber known to the Somalis by the name "Galfon" (Cucumis figarei, Del.). These the Midgans collect, and after clearing out the inside, fill it with a gummy poisonous preparation which appears to render the birds temporarily insensible. After preparing the fruit in this way they strew it about in likely places, and mounted men slowly drive the ostriches towards it; the birds eat ravenously until the poison begins to act, when they gradually fall to the ground, and the Midgans in hiding rush up, tie their legs, and pluck them. As soon, however, as the operation is at an end they untie their legs and give them their freedom.

Personally, I have never had the pleasure of seeing Midgans hunt with their dogs, although several are to be seen round every Midgan encampment.

Whenever a Somali wishes to do anything underhand or cowardly he usually engages a Midgan for the work, which not infrequently takes the form of some bloodthirsty act on some neighbouring "rer." I have known a whole family wiped out in a night
by three Midgans armed with rifles which had been lent to them for the purpose.

All big Somali families have a few Midgans in their train, and these outcasts are only tolerated because they will do anything for their food, for a few odd favours from time to time, and for the nominal protection afforded them by their masters.

The true hunter is more often found roaming the western plains, where he finds game more plentiful and easier to kill.

When hunting antelope on the plains they very often stalk the herd with a camel, which is their own property, and is usually trained to the work. Driving the camel ahead of him, the hunter, as he approaches the game, places it between himself and the herd, then walking along, keeping as close as he can to the fore or hind legs of the beast, he pushes and digs at it until he is within shooting distance, when he drops to the ground, allowing the camel to go wheresoever it pleases.

He lies in the grass until the watching herd are put at their ease by seeing the camel grazing, and does not attempt to shoot unless he thinks that the herd are moving slowly away from where he is lying. Having made up his mind to lose no further time, he slowly raises himself on his knees, and while in this position releases his arrow at the astonished herd, and seldom does he score a miss. If the herd have winded him, and are restless or on the move, he will very often stand up and fire. The heads of
these arrows, whether of iron or wood, are only stuck into the shafts, and are thickly coated with poison, and very easily become detached.

The wounded beast gallops away with the rest of the herd, and by jostling with the others generally manages either to drop the shaft or to get it broken off, leaving only the poisoned head in the wound.

The poison may act rapidly or may take a considerable time, during which the hunter never loses sight of the herd, and watches carefully to see if one of the animals is lagging behind the rest, or is inclined to sit down a good deal; his opportunity comes sooner or later when the exhausted beast drops down never to rise again.

This poison, which is of a thick black tarry consistency, is obtained from the wabi tree (*Acokanthera schimperi*, Schweinf), which is very common on the Golis range of mountains. It is a bushy evergreen tree standing about twelve feet in height and bearing small white flowers, in clusters, with a very powerful sweet scent. The poison itself is called “wabayo.”

As a tracker the Midgan is undoubtedly good, but my experience has been that he is not the equal of the Ndorobo of British East Africa.

As workers in leather their methods are crude. Their chief manufactures are the prayer carpet (Masseleh), cut in the shape of the mosque at Mecca, and usually made from the skin of the gerenuk (Waller’s gazelle); various amulets (Hardas) containing slips
THE OUTCAST TRIBES

of paper with verses from the Koran inscribed, and usually worn round the neck, chest, or arms; Somali shields (Gashan), which are commonly made from the thick skin over the withers of the oryx beisa, or, when procurable, from the hide of the rhinoceros; Somali shoes (Kaboh), the best of which are made of bullock’s hide, and cost from seven to eight rupees the pair, the cheaper ones being made out of camel’s hide; and finally, all lesser articles of leather manufacture as wallets, straps, etc.

Tanning is done entirely with the native tanning barks and leaves, and the three commonly used for this purpose and recognized as the best are, in order of their superiority, the leaves and tender young branches of the watta bush,¹ the “thai” or bark of the root of a species of acacia known as galol, and the bark of another acacia called marra.

The watta is by far the best, and colours the leather but slightly, whereas the other two, and more particularly the marra, colour the leather a deep reddish brown.

The method usually adopted is as follows: The skin is first soaked in water for twelve hours; it is then taken out and put into a solution of lime and water for another twelve hours, or for such time that the hair can be easily scraped off; it is then washed again, but this is not necessary, before being placed in the freshly prepared “watta” solution, which is not unlike tea in colour. In this it is left for

¹ Osyris abyssinica.
twenty-four to forty-eight hours, according to the strength of the solution, after which it is taken and pegged out to dry.

The Midgans, being an outcast and unclean race, will handle anything, and are the only natives in the country who will skin a warthog. I have never known them eat the flesh, however, and doubt if they would, unless driven by extremity.

I have found them more avaricious than the Somali, and less attractive in every way, and even as shikaris I prefer the latter, many of whom are, in my opinion, superior to the best Midgan hunters with whom I am acquainted.

The origin of the Yebirs is as obscure as that of the Midgans, but by virtue of a law imposed on the whole Somali race by the great Au Bakhadleh, they are able to live without having to work. By this law they were permitted to exact a toll from every father on the birth of his child, and from every bridegroom on his wedding day.

The toll is a small one in most cases, and is readily paid by the superstitious Somalis, owing to the mystery which enshrouds the origin and the lives of all Yebirs.

By various means—sleight-of-hand and trickery of different sorts—they manage to extract money from the ignorant women, giving them in return small charms (Kudomo, Makram) which are supposed to ward off the unpleasant attentions of evil genii.

These minute charms are worn by the women
usually fastened to a bracelet, or tied round the arm, until the child is born, when it is taken and fastened round the latter's neck. The "Kudomo" consists of a small roll of leather, inside which is a minute piece of wood.

Beyond living in the towns and extorting money by practising their sorcery on superstitious Somalis, Yebirs do nothing. One of their favourite practices is to lay a small stick along their outstretched arm from the neck to the tip of the little finger, and then bending over it so that their chin touches the stick, they repeat in their own language some incantations in favour of the woman and her child. This is practised when a woman gets married, or when she is about to give birth to a child.

It is a common belief among the Somalis that at death the Yebir disappears, and that no one has ever seen a Yebir corpse. The legend concerning the Yebirs is a curious one, and worth repetition. At a place called Dogor, on the banks of the Tug Marodijeh, on the Adadleh-Hargeisa road, is the tomb of Au Bakhadleh, and close by, within three hundred yards or so, is a small hill. It is said that at Dogor there once lived a man who posed as a Sheikh, and for years had levied a toll on all Somalis watering
their stock at the wells near by. After having flourished for many years, Au Bakhadleh came along and denounced this man (whose name is lost in obscurity) as an impostor, and after a long altercation proved to those around that the man was a Yebir.

The Yebir, on being found out, defied the Sheikh to do what he had the power to do, and, among other things, defied him to pass through the small hill at Dogor from one side to the other. The Sheikh replied that he was prepared to do whatever the Yebir did, and that as soon as he had satisfied himself that the latter could pass through the hill he would attempt to follow him. The Yebir succeeded in his attempt, and before the assembled crowds had got over their astonishment, had passed through a second time, but the Sheikh refused to try until he had performed the feat a third time.

As soon as the Yebir had started on his third journey and was inside the hill, the Sheikh, in the name of Allah, invoked the aid of the earth to swallow him, and the Yebir returned to the earth no more.

On the disappearance of the Yebir, his relatives came to Sheikh Bakhadleh and claimed “diat” or compensation for his death, as is the Somali custom; whereupon the Sheikh asked them whether they preferred the “diat” in a lump sum or would like to levy a toll on all Somalis for ever.

They chose the latter, and he directed that every Somali on his marriage, and every woman on the
birth of a male child, should present a she-camel to
the nearest Yebir of their choice.

This custom still exists, but seldom do Somalis
part with their she-camels.

In Berbera it is the custom to give one dollar for
each event, but some of the more superstitious give
two, three, or more. In the jungle, on the other
hand, one sheep's skin is the recognized fee.

When the Sheikh first instituted this rule the
Yebirs raised the objection that at his death the
Somalis were sure to object to this "diat," whereupon
the Sheikh cursed for future generations all marriages
and the male issue of all those who refused to comply.

Sheikh or Au Bakhadleh is said to have died about
385 years ago.

In his Grammar of the Somali Language, Kirk gives
somewhat the same story in the Yebir language of
the ancestor of the Yebirs who was, it appears, called
Mohammed Hanif.

The last of the three outcast tribes in Somaliland is the Tomal. The Tomals are the iron-
workers or blacksmiths, and are of Somali origin. Any
Somali who marries a Midgan woman is at once
ostracized, and although he may be a more or less
strict follower of the Prophet, he henceforth becomes
an outcast, and is known to the Somalis as a "Tomal,"
but why these outcasts invariably become workers in
iron is unknown.

It is, of course, exceedingly rare to find Somalis
marrying Midgans, but doubtless, from time to time,
Their ranks have been swelled in this way, although at the present time there are plenty of "Tomals" and little likelihood of their dying out. The iron they use is all imported, and, being soft, is easily worked, and with the help of a hammer and a file or two they turn out some very excellent work.

Their chief manufactures are large and small knives (mindi), Somali swords (bilawi), spears (waran) of different shapes and sizes, Somali hatchets (gudimo), and they also do the neat ornamentation in brass wire on the shafts of the spears, and the elaborate white metal inlay on the handles of the bilawis. The Somali spears, of which one might very easily collect from twenty to thirty different varieties, are both rapidly and neatly made. Formerly, the different tribes used to favour distinct patterns, but of late years whatever variety happens to take the fancy of the purchaser at the moment he usually buys. There are two main types in common use: the longer stout thick-shafted prodding spear, and the smaller, lighter throwing one; only one of the former, while two of the latter, together with his bilawi and shield (gashan), is the full equipment of the nomad Somali when on the warpath.
CHAPTER XIII

THE FLORA AND FAUNA

As the traveller approaches the Somali littoral, even during the cooler winter months, his first impression is apt to depress him. He sees in the panorama before him a vast burning plain, over which the mirage plays, backed by a range of mountains, in some places close to the shore, and at others distant nine or ten miles; behind this range he will see yet another higher one, some thirty or thirty-five miles distant.

Even under the most powerful glasses, the maritime plain before him, together with the hills beyond, all have the appearance of being quite destitute of verdure.

As he steps ashore he will soon find that beneath his feet lies an old coral reef, and that for some miles inland there are ample evidences to show that what he is passing over is what was, in ancient times, the bed of the ocean.

This is more or less the case all along the coast, except for certain well-known gaps, and in these breaks in the long coastal reef he will find alluvial
soil, denoting a subterranean fresh-water supply. It is in these long stretches of the coast-line, where trees and bushes grow to within a few yards of the shore, that the few perennial streams of Somaliland find their way, within easy reach of the surface, to the sea.

British Somaliland, roughly speaking, may be divided into three regions, namely: (1) the flat maritime plain, and behind it the broken undulating country stretching to the internal higher range of mountains; this is known to the Somalis as “guban,” which means “burnt”; (2) the foothills and internal, or Golis, range of mountains; and (3) the great internal plateau, different regions of which are known to the Somalis by different names—Haud, Nogal Valley, etc.
THE FLORA AND FAUNA

The first of these varies in altitude from sea-level to about 2500 ft., the second from 2500 ft.-6000 ft., while the third may vary between 2500 ft. in the Nogal Valley and 7000 ft. on the Marar plain, towards the Harar highlands.

This is a very sketchy and highly diagrammatic representation of British Somaliland, but it will serve for descriptive purposes.

Landing at Berbera, one has to pass over a plain eight or nine miles in breadth, covered with but one or two species of bush, one a stunted species of acacia, and the other which might be called a tree, known to the Somalis by the name “kidthi” (*Balanites aegyptiaca*); they are both thorny, and are keenly devoured by goats and camels. Other smaller plants, with one or two species of coarse grasses, are to be found on this sun-baked sandy waste, and it is on these that the lowland gazelle (*G. pelzelnii*) and the diminutive dik-dik (*M. phillipsi gabanensis*) feed throughout the year. The tops of the maritime mountains immediately behind this plain are, perhaps, covered with a little more vegetation, and are the resort of the beautiful little Beira antelope. If one travels along the shore westwards towards Bulhar a distinct change is seen: there is a break in the reef, and the whole aspect at once changes; bushes and trees cover the plain, which in the more favoured localities is covered with grass, enticing the larger grass-loving antelopes, such as the oryx beisa and Soemmerring’s gazelle, small herds of which dot the
grassy plains behind Bulhar; here also an occasional ostrich and greater bustard are seen together with, in the more bushy areas, lowland gazelle, dik-diks, hares, sandgrouse, and the large francolin (*Pternistes infuscatus*).

Once the maritime range of hills is passed the country becomes more broken and undulating, with occasional conical and flat-topped hills dotted about, while broad watercourses, which in the rains become raging rivers, intersect it like giant snakes. This country has a more fertile appearance than the one we have just passed through, and a large number of new shrubs and plants catch the eye of the botanist, while in not a few of the river-beds there is water running for varying distances, but seldom travelling far without being lost in the sandy bed.

Here Speke's gazelle replaces the lowland variety, but the little dik-dik is everywhere. The long-necked gerenuk, or Waller's gazelle, may be seen, as this broken country, studded with his favourite acacias, is just the country he prefers.

The thickly wooded banks of the watercourses and rivers, with their trees covered with the "armo" creeper, afford the shade which delights the lesser kudu and the warthog, both of which feed up these valleys into the parklike country lying among the foothills of the internal range of mountains.

Here it is that we begin to meet the various species of aloes, known to the Somalis by the name "dar," also the bayonet-pointed sansiviera called "hig" (*S. Ehren-*)
bergii), together with the more beautiful mottled-leaf variety (S. guineensis).

When the aloes are in flower the crimson and golden blossoms of the two species give the whole landscape an indescribable charm. Let us linger among these foothills just a little, and see and enjoy the delights that lie hidden therein.

Tall Gurha acacias (A. Loyal, Del. ?), fifty or more feet in height, shadowed by the steep precipitous cliffs behind, stretch out their great branches to meet their fellows, enclosing the undergrowth in eternal shade. The mountain mists force the flowering bushes, plants, and creepers into bloom, while the numberless birds hail the increase of insect life with their babblings and their song.

All around in among these favoured foothills are life and colour, while the stillness is only broken by the beasts of the field. Away up the mountain side the deep bark of the greater kudu can be heard at intervals, while the growls of the hungry leopard, returning leisurely at dawn to his midday retreat, are easily distinguishable from the other sounds which break the morning stillness.

The mountain mists are soon dispelled by the tropical sun, and as they disappear reveal a troop of baboons scampering or loitering along the inaccessible rocks on the face of the mountain. Looking down, they see human forms below, and while the old grey-headed fathers mount the most prominent rocks or climb the nearest trees, to sit roaring defiance at the
intruder, the youngsters play around teasing each other and giving vent to weird shrieks and noisy cries.

Close at hand one is startled by a sudden crash through the undergrowth, and, if lucky, he may see a sight never to be forgotten—a frightened lesser kudu, with sudden leap, clearing any obstacle, several feet in height, which may chance to be in his way; for one brief moment poised in mid-air, and then with scarce a sound he bounds away, stopping ere long with head turned round to ascertain the cause of his sudden fright, then satisfying himself that it is his dreaded enemy man, he lowers his head, and with horns thrown well back, silently glides, snakelike, through the dense bush.

Bird life abounds, the turtle and ring doves are plentiful, while from tree to tree, tearing open the seed-pods of the tall acacias and chattering and shrieking the while, the green parrots follow each other in their hurried flight.

Brilliant starlings and more sombre babblers are to be heard in every tree. Prominent among them all is to be seen the quaint hornbill, leisurely sailing from tree to tree, or feeding on the ground on all manner of insects, but scorpions for preference. When dealing with one of the latter, he seizes it with his powerful bill and pinches it, and then lets it drop; he continues this process until he has rendered it an unrecognizable mass, then raising it in his bill and throwing his head back, he swallows the dainty
morsel. He is always accompanied by his mate—they are inseparable; they follow each other about from tree to tree, and are repeatedly seen to be comparing notes, so to speak, as they go along. When excited, or when the spirit moves them, they will sit opposite each other on the bough of some tall tree and go through the weirdest antics imaginable, uttering their strange yet unmistakable cry.

One cannot enter this parklike country, containing so many decayed tree trunks, without hearing on all sides the incessant tap-tap-tap of the indefatigable woodpeckers. Among these foothills they are very common, and can be seen dodging round the trunks of the larger trees in quest of their insect food. In among the luxuriant undergrowth it is difficult to say what species of plants are in greatest abundance; not only the flowers, but the grasses are beautiful.

Among the latter the most prominent are the Daggah gor (Arthraxon lanceolatus), the Sarren (Eragrostis papposa), Baldorli (Panicum maximum), Waila siddeh (Panicum leersioides), and the common but beautiful Perotis latifolia, and Aus dameir (Cymbopogon schoenanthus), the grass which is frequently dried and mixed with Somali tea, imparting to it a peculiar aromatic flavour. Underfoot the Galfon creeper (Ipomoea cardiosapata), with its pretty orange-yellow flowers, is very common.

Hibiscus calycinus, the Tuka labniss of the Somalis, purple and white Matthiolas (Wanad), the quaint pokerlike Hablobor (Orobanche ceruna and Cistanche
lutea), the delightful Crassandra nilonica, with its flowers varying in shade from salmon to crimson, the mauve and white Boerhaavias, the "Ged irman" of the Somalis, with dozens of others, more or less rare, as the crimson Hubnali (Kelleronia gilletii) and the delicate Harrig harrig (Merremia pedata).

In the gorges, where water lies in pools throughout the year, maidenhair and other ferns are to be found in profusion, shaded by the overhanging rocks and fig trees, of which there are many species.

Let us leave these charming scenes and clamber up the steep face of the Golis on to Mirso. We have little time in the struggle up the precipitous slope to notice the little klipspringers (Oreotragus saltator somalicus) as they bounce away on our flank, but we cannot fail to see the gradual change in the flora around us. Heated and weary with our two hours' climb, we are delighted to find ourselves in shady avenues on the edge of Mirso. The tall acacias have given place to giant cedars, while we pass through groves of box trees until, with startling suddenness, we find ourselves on an open green sward. We feel almost inclined to rub our eyes and wonder if we are really in Somaliland!

We have still in front of us another precipice in the distance, possibly another 1500 feet—we have just climbed up 2000 feet.

That red limestone bluff that faces us is called Daraas, but we have no intention of climbing that yet.
Beneath the cool shade of the giant cedars we will stay awhile and then explore Mirso, as this portion of the Golis range is called by the Somalis, before going further.

If flowers there are any, they are not to be found in this dense cedar and boxwood forest, the haunt of the lordly kudu. We must walk a short distance on to the more open face of the Golis, among the great blocks of the red sandstone, through which the water percolates.

Here we find euphorbias in plenty, of different sizes and varieties. Here, also, is a tree we have not noticed before with maroon-coloured seed-pods (Terminalia Brownii), and another with deep purple berries (Eugenia guineensis), known to the Somalis by the name "Dair."

We are now at an altitude of over 5000 feet, and the nights are cold, and where, for at least half the year, we are enshrouded in mists after three o'clock in the afternoon.

Flowers are not in any profusion, flowering shrubs are commoner than plants. One bush in particular which delights the eye stands like a giant white heather about five feet in height (Erica arborea), and another small stunted bush with very pretty bluish mauve flowers (Globularia alypum), and the pale blue, plumbago-like flower (Ceratostigma speciosum), together with the common convolvulus (Ipomoea heterosepala), and the yellow-flowered Tristeris Vaillantii, make up the list of the more important. Maidenhair
and other ferns, with the reed with "a thousand heads," as the Somalis call *Cyperus flabelliformis*, are to be seen in great profusion wherever the water oozing out of the cliff renders the ground marshy. The effects of light and shade in these retreats are quite delightful; would that Nature had been a little more lavish in her distribution of these mountain springs!

Not a sound save the lowing of cattle by day, and the hooting of the long-eared owl by night, disturbs this solitude. There is something uncanny in the profound silence of this place; even the few birds that are to be seen flit from tree to tree as though afraid to utter a note.

We might spend days here and still know little, but we must hurry on and climb the face of the Golis and see what is to be seen up there. The journey is a rough one, and the track, if one can be found, is steep. Euphorbias are everywhere, and a peculiar bush, which we have not noticed before at the lower altitudes (*Periploca ephedriformis*), also a pretty freely flowering plant with bright yellow flowers in clusters, while immediately under the very face of the bluff, clinging to the detached portions of the limestone cliff, may be seen a very beautiful species of lavender (*Lavendula sp. nor.*).

The crest itself of this mountain range is covered with more or less dense forest of cedar and box, while behind this fringe of forest one enters flat, open, parklike country. Here are grass-covered plateaux,
AMONG THE CEDARS AT DARAAS

CEDARS ON SUMMIT OF GOLIS

[Facing p. 230]
THE FLORA AND FAUNA

with huge cedars standing dotted about like giant sentinels on their lonely vigil.

A few herds of cattle live here all the year round, and their existence is only known to the eagles and vultures which soar overhead.

In the deep valleys which cut the crest of the Golis range into blocks, so to speak, grows the deadly "irgin," which densely packed together looks, when viewed from a distance, like a long green snake.

The actual plateau of the Golis, as one travels south, very soon gets cut up by valleys, which are themselves soon transformed into more or less undulating country, until the flat, red-earth country of the interior is reached. This is known as Ogo. This huge internal plateau is cut up into vast plains, covered with "daremo" grass and dense acacia jungle, and except towards the Nogal Valley and on the Golis range, the flora is very limited.

On the top of the Golis range, in the more open parts, the flowering bushes are not a few. Commonest among them are the evergreen hairimat (Dodonea viscosa), the sweet-smelling but deadly poisonous wabi (Acokanthera Schimperi), a pretty bush with pale blue flowers (Ceratostigma speciosum), the rugumber with its crimson flowers (Ruttya fruticosa), and the beautiful salama (Cadia varia), with several others; a tall flowering tree called the Lebbih (Poinciana elata) is also sure to attract attention.

Of the flowering plants there are species of pelargoniums, hibiscus, plumbago, heliotrope, with the
ubiquitous "Ged waraba" (*Hypoestes hildebrantii*), one of the few plants which no animal will touch.

A very beautiful flowering plant is the "Fainka dajiss" (*Gnidia somalensis*), and a yellow-flowered plant very similar in appearance, but which is only found near Hargeisa, and is a species of *Lasiosiphon*.

Two parasites, called Dillowyan, the red and yellow species of *Loranthus*, are very common on the acacia trees in Ogo.

The banks of most of the larger rivers in the interior are frequently furnished with big trees, which almost invariably belong to two species, the one a giant acacia called Gürha (*Acacia Ieyal*?), while the other is the Gōb (*Zizyphus spina christi*). The latter of these two is a very dense thorny tree, bearing in season a yellow or orange-yellow fruit about the size of a cherry, containing a very large stone; it has an agreeable taste, and is freely eaten by the Somalis.

Another common tree, of the fruit of which the Somalis are very fond, is the Garas, a species of *Simarubacea*; it is usually found growing in the very driest parts of Guban and Ogo-Guban. The fruit consists of a central nut about the size of a Barcelona nut, and which is not eaten; immediately outside this is a sweet, crimson, jellylike substance, outside which is the shell; only the crimson, jellylike part of the fruit is eaten.

Another fruit of which the Somalis are very fond, but which, as far as I am aware, is only found in Ogo-Guban, or that part of the country lying between the
hot coastal regions and the higher internal plateau, is the Mared (Cordia Rothii), the crimson berries of which are eaten. The fruit of the Armo creeper, a species of Vitis very common among the Golis foothills, is also eaten, and I have heard it said that the leaves of this same creeper can be boiled and served as a vegetable.

Numerous berries, roots, and seeds are eaten by the Somalis, but none of them can be said to contain any nutritive properties, with the sole exception of a valuable nut, common enough in Central Somaliland, but unknown elsewhere, which has only very recently been brought to light, and found to be the product of a tree which was formerly unknown, but which has now been described and placed in a genus by itself, and has been named after the late Commissioner of British Somaliland. This tree, although first mentioned by the late Captain Wellby, was shown to be of value to the tribes inhabiting the broad strip of country where it grows, by Col. E. J. E. Swayne, who first pointed out that, owing to the fact that large numbers of destitute Somalis in the interior were practically living on the nuts, they must be of great nutritive value. This tree, which, as far as I am aware, no white man has seen growing, with the exception of the late Captain Wellby and a few of the officers of the late expeditionary force, is known to the Somalis by the name Ye'eb (Cordeauxia edulis), and its nuts are now known to possess all the properties necessary to sustain life.
The nut itself, which is about the size of a filbert, consists of a more or less fragile shell inside which is the kernel, and it may be eaten raw, when it tastes not unlike a chestnut, or boiled and served as a vegetable. Sacks of these nuts are yearly brought down to the coast and sold. They ripen after the rains in June and July, and are brought to the coast in September and October, or later. I am inclined to think, from the information I have been able to collect, that the region where this tree thrives lies between the 45th and 48th degrees of longitude and the 5th and 8th parallels of north latitude.

It is difficult to attempt to describe the floral wealth of the interior of the Somali country owing to the poorness of the botanical collections made there, but the mention of a few of the more important trees and plants may help to give some idea of the general appearance of the country.

The internal plateau, known to the Somalis as Ogo, consists chiefly of a red clay soil, and throughout the waterless regions, such as the Haud, will be seen giant anthills standing out like sentinels in the dense bush. Of all the bushes the acacia, known to the Somalis by the name khansa (Acacia nubica), is by far the commonest. This dense thorn bush is six to ten feet in height, and only in some of the more favoured localities may one see a tall flowering tree, known as the lebbih, raising itself above the surrounding bush.

These table or umbrella-topped thorn bushes dis-
THE FLORA AND FAUNA

appear in places where the bush gradually changes in aspect, and the stunted trees and shrubs become less thorny; this is especially towards the well-watered Nogal Valley, where we find the garone, a tree which produces one of the varieties of bdellium, as well as others, such as the rahanreb, tebuk, golelu, mogoleh, and ainger. None of these trees have, so far as I am aware, been identified, but they are interesting to sportsmen, owing to the fact that the stretches of country in which they are found growing are the haunts of that interesting species of antelope, the dibatag, or Clarke’s gazelle. In the dry season, when these trees, which never grow much higher than five or six feet, are totally denuded of leaves, the bark, which is of a pale slaty grey colour, is most conspicuous, and exactly matches the colour of the dibatag’s coat, rendering him rather difficult to make out. It is in this dense bush country that the Whera, a striped hyaena of a most destructive disposition, lives; he is said to get into the middle of a herd of sheep and goats and rapidly kill as many as he can, instead of killing one and trying to get that away as quickly as possible, as is the nature of these beasts. The pigmy, or small leopard, is another animal which frequents the bush. It is here that the beautiful long-eared fox (*Otocyon megalotis*) changes his Somali name from Golleh waraba to Bahal higlu, owing to its habit of rearing its cubs in holes under the shade of the higlu tree.

As the bush gets less dense as it approaches the
plains, the red mongoose and the ratel are frequently seen, while a sudden crash, accompanied by the stamp of hoofs, indicates a herd of frightened oryx beisa.

Now and again antelopes, like spectres gliding through the bush, may catch the eye, or the head of a curious-looking beast may be seen to be peering over a bush; this is that quaint animal which reminds one more of a miniature giraffe than anything else, the gerenuk, or Waller’s gazelle.

Every here and there throughout the bush, a very dense tree, not more than six to eight feet high, with very dark and tiny leaves, is dotted about; this is the “megag,” the branches of which are burnt, and then the burnt end used to scour the milk “hans” when they are in need of cleaning.

Throughout the Haud, the gusangus, a large tuber, is found growing, which is frequently used by the nomad Somalis as a substitute for soap, as by cutting up a few slices and rubbing them together in water a good lather is obtained.

Dufferue, a small bush bearing red edible fruit which has little taste and is practically all stone, is found wherever there may be a stony rise.

This bush country contains but little grass, and what there is is of a poor quality. The tall dur (Andropogon cyrtoclados and A. kelleri) growing in clumps to a height of six feet or more, is of little use except for the camel, but is the most conspicuous; while others, such as sifar (Sporobolus fruticulosus), mardweidleh (Aristida papposa), dihe (Sporobolus soma-
lensis), dariff (Rotsboellia hirsuta), hubnali (Leptochloa poaeflora), and bal beidleh (Enneapogon elegans), are common enough in favoured localities.

When, however, the bush gives way to the rolling plains, there is grass of the very best variety in plenty, grass which, even in the very driest of weathers, never seems to completely dry and wither up; this is the excellent daremo (Chrysopogon acheri). Were it not for this excellent grass covering millions of acres of plains in Western Somaliland, the country would be poor indeed. It is the daremo on which the grass-loving antelopes, such as the oryx, Swayne's hartebeest, and the aoul, or Soemmerring's gazelle, graze throughout the year, together with thousands of camels. This grass might well be termed the saviour of Somaliland. This country has often been called a desert, sometimes by those who have done little more than gaze at the mirage over the maritime plain with binoculars, as well as by those who have travelled over a good deal of the country; the first of these I would advise to see a little more, while at the latter I can only sit and wonder.

I have seen a little of the African continent, and in all justice to this much-maligned country, I can say that it has compared very favourably with the others of my acquaintance. I think that anyone who has had the same opportunities of judging it as I have, would arrive at very much the same conclusion. Certainly for long periods, especially when the rains are delayed, it does present a poor appearance, but what a
reward awaits the keen botanist after a few showers; the whole scene is changed as though some magic wand had been passed over it, the trees in a few days are more or less covered with leaves, and in another week or fortnight they are in flower, and the air is laden with the scent of the acacias; while all the smaller plants and bushes are vying with each other to be the first to brighten the landscape with their colouring. The quaint hornbills, the brilliant starlings and babblers, and the larks, enliven the bush and plains respectively with their chattering and their song; while the moonlit nights on the banks of the larger rivers where there are tall trees are cheered by the sweet notes of the Somali nightingale. If this is a desert it is a very pleasant one.
CHAPTER XIV

PRODUCTS OF COMMERCIAL VALUE

I. MYRRH—
   (a) Ogo MYRRH  
   (b) GUBAN MYRRH  \{ MALMAL

II. BDELLIUMS—
   (a) HABBAK HADDI  
   (b) HABBAK HAGAR  
   (c) HABBAK HODAI  
   (d) HABBAK DUNKAL  
   (e) HABBAK MALO WA HAROD  
   (f) HABBAK DASEINO

III. FRANKINCENSE—
   (a) LOBAN DAKAR  
   (b) LOBAN MAIDI  \{ HANJIBEYO

IV. ACACIA GUMS  
V. FIBRE  
VI. COFFEE  
VII. SKINS AND HIDES  
VIII. OSTRICH FEATHERS

MYRRH, BDELLIUM, FRANKINCENSE, AND GUMS

The knowledge that the Horn of Africa produced frankincense and myrrh is of great antiquity. We know that as early as the seventeenth century B.C. the sources of both these gums were well known, as the reliefs in the temple of Deir-el-Bahari descriptive of the Eighteenth Dynasty Punt Expedition show.
I think that there can be little doubt that the chief source of the frankincense in the times of the Ptolemies was, probably, Dhofar in Southern Arabia, while myrrh might have been exported equally from the Arabian and African coasts, the Hadhramout and Fadhli countries of the former, and the north-eastern regions of the latter. I do not think very great quantities of myrrh were exported from the south-eastern parts of Somaliland. My reason for thinking that the Dhofar country was the main centre of the frankincense trade is, because the low fertile maritime valleys of that country are most suitable to the growth of the various species of *Boswellia*.

In those regions of North-Eastern Somaliland where there are similar valleys within a short distance of the sea, as, for instance, in the Warsangeli and Mijertain countries, we find both *Boswellia Carteri* and *B. Frereana*, the sources of the two varieties of frankincense, flourishing.

Myrrh is the product of the Didin tree, and this tree is found throughout the Somali country. The gum is collected by most of the Somali tribes.

Thirty years ago Revoil, who had travelled in both British and Italian Somaliland, said that by far a greater quantity of myrrh was exported from Brava in Southern Somaliland than from elsewhere; this is highly probable, as the best myrrh seems to come from Central and West Central Somaliland. The same author found that the quantity exported from the Mijertain coast was insignificant.
The best myrrh that reaches the coast towns of British Somaliland comes from the far interior, the Dulbahanta and Ogaden countries, and is invariably packed in goatskin bags in which, owing to the pieces adhering together, the whole becomes a solid mass.

The Somalis adopt no particular method of collecting the various gums, which are allowed to exude and fall to the ground, where they become mixed up with sand and other matter.

Leading the nomadic life the old women and children add to their stock by degrees, only bringing down the bags to the coast when they are well filled.

The best time for collecting the gums is immediately after the hot season is at an end, namely, in August or September.

It is quite possible that when all the numerous bdelliums to be found in the Somali country have been investigated, some of them may be found to be of commercial value, but until experts have been permitted to penetrate into the interior, little or nothing can be done.

Thirty years ago Georges Revoil wrote: "Mais il est bon de remarquer que, si le littoral du golfe d'Aden et de l'Océan indien sont pauvres, il ne s'ensuit pas que l'intérieur, inconnu encore aujourd'hui, ne possède aucune richesse." Yes, and strange as it may sound, the interior is still unknown to-day. As far as I am aware, no expert of any kind has reported on its resources, and until this has been done we are not entitled to express an opinion on it.
Certainly, as regards the commercial products of the country, we know little more than was known to the early Phoenician traders.

All these gums and resins are known to the Somalis by the name "Habbak," although some have distinctive names as well. The first of these in importance is Myrrh, and it is known to the Somalis by the name "Mormal," and to the Arab and Indian traders as "Murr."

Of this myrrh proper, or "mormal," there are two recognized qualities, named after the localities in which they are gathered; that quality which is brought from, and collected in, the far interior, namely, in the Haud, Nogal Valley, and Ogaden, is known as Ogo-mormal, while the quality collected in the low-lying sun-parched coast regions and on the maritime hills is called Guban-mormal.

Although both varieties are valuable and gathered from the same tree, known to the natives as "Didin" (pronounced Didthin), the Ogo variety is of superior quality, and fetches about double the price of the other on the market. Ogo myrrh is the Turkey myrrh of commerce.

A tree commonly called "Didin" is, then, the source of not only the Guban but also the Ogo myrrh, that is to say, *B. Myrrha*, Nees, but it has yet to be proved that the Didin tree of the Dulbahanta and Ogaden countries is identical with the maritime Didin tree; personally I doubt it, and am inclined to think that it will be found to be a different
PRODUCTS OF COMMERCIAL VALUE 243

species of *Commiphora*. As far as our knowledge at present goes, we must give to *Balsamodendron Myrrha*, Nees, the credit of producing both the superior Ogo myrrh and the inferior Guban variety, and credit the climate of the interior higher plateaux with the differences which are seen in the two varieties.

The Didin tree from the coast regions of British Somaliland is a species of *Commiphora* which has been identified at Kew as *Balsamodendron myrrha*, Nees.

This is, then, the myrrh tree from which all the true myrrh in Somaliland is collected.

Johnston\(^1\) speaks of two trees, both producing myrrh, and gives an excellent description of both, but he was misinformed as regards the one that really does produce the “finest sort of myrrh.” The first of these he describes as “a low thorny ragged-looking tree, with bright green leaves, trifoliated, and an undulating edge”; this in my opinion is either the Daseino or the Hagar tree, both of which are species of *Commiphora*. The other tree he describes as “a more leafy tree, if I may use the expression, and its appearance reminded me exceedingly of the common hawthorn of home, having the same largely serrated dark green leaves, growing in bunches of four or five, springing by several little leaf-stalks from a common centre. These bunches are arranged alternately around the branch, at the distance of half

an inch from each other, but varying with the age and size of the branch. The young shoots appear to be these sessile bunches, which, more luxuriant in their growth, project their axis into one long common foot-stalk, around which the leaves are then arranged singly, exactly, if I remember right, as do the young shoots of the hawthorn, the terminations of which, like the myrrh tree, decaying leave long thorns. The flowers are small, of a light green colour, hanging in pairs beneath the leaves, and in size and shape resemble very much the flowers of our gooseberry tree. . . . The fruit is a kind of berry that, when ripe, easily throws off the dry shell in two pieces, and the two seeds it contains escape. The outer bark is thin, transparent, and easily detached, the inner thick, woody, and, if cut with a knife, appears to abound with vessels, from the divided extremities of which a yellow turbid fluid (the gum myrrh) immediately makes its appearance."

This is a good description, and to my mind is, without a doubt, the Didin tree, which is found growing on most of the hills on the low-lying coastbelt. To the above description I have little to add, except that the bark of the trunk is usually thick, rough, and gnarled on the old trees, while that on the young trees and the branches of the older ones is smooth or undergoing exfoliation, exposing the pale-green smooth bark underneath; the underground portion of the stem is of a deep bronze, maroon, or black colour. The thorns and smaller branches are
SKIN BAGS OF MYRRH, SCENTED BDELLIUM AND ACACIA GUMS AS THEY ARRIVE AT THE COAST FROM THE FAR INTERIOR

DHOWS LADEN WITH HIDES AND SKINS

(Facing p. 244)
PRODUCTS OF COMMERCIAL VALUE 245

usually of an ashy or French grey colour, and only covered with foliage for a short time following the rainy seasons. The tree is always found growing along the coastal regions, on rocky hills in the most exposed places, seldom exceeding six feet in height and requiring little soil or water for its existence. In normal seasons on the coast the Didin is usually in flower and leaf about the end of August or beginning of September, and the flowers, which seldom exceed 10 mm. in length, come off separately, as do also the leaves from the young shoots, either in sessile bunches or longer leaves with a leaf-stalk armed with two minute leaflets. The leaves are never triscliate, as I have seen in some drawings.¹

The main root stem, which in appearance is not unlike a cherrywood stick, is sometimes chewed to allay thirst; it is slightly sweet and the wood soft for the teeth, but containing very little juice.

Another feature which I have frequently noticed in the leaves of the Didin is that on some of the trees, especially the dwarf ones, the leaves are either all roughly serrated round their edges or quite rounded.

It is not a difficult matter to differentiate between the Ogo and Guban varieties, which probably owe their chief differences to the difference of altitude at which the trees grow, and the consequent difference in climate.

The Ogo variety has a much drier and more friable appearance on the surface when freshly

¹ Commiphora myrrha, Engler.
gathered, and after it has travelled to the coast and the pieces been well rubbed together in transit, they present a rough surface, the interstices being filled in with a pale yellowish powder.

The Guban variety, on the other hand, never gets this powdery appearance, is always of a deep bright treacle-red colour, owing to its more oily consistency, and seems to be composed of numberless rounded tears or drops varying in size from a pin's head to a pea, giving the whole mass a very irregular shape.

To sum up the difference shortly, the Ogo malmal is more friable, has a powdery surface, has a slightly different smell, has a more bitter taste, and is darker in colour; and if the freshly cut surface is scraped with a knife it is found to be somewhat brittle, while the tiny fractured fragments have a pale reddish yellow appearance.

Guban malmal is distinctly less bitter, much paler in colour—about the same colour and appearance as Everton toffee—has a more oily appearance when freshly cut, and if the surface is scraped the scrapings are white and look not unlike camphor scrapings. Finally, if the scrapings from both be placed on absorbent paper, a large grease spot rapidly forms round the Guban malmal, whereas a similar but insignificant spot may be seen on removing the Ogo scrapings.

There is a species of "Habbak," known to the Somalis as "Habbak haddi," which is frequently spoken of as false myrrh; this is so different in
appearance as well as in smell, that once seen it is not likely to be confounded with true myrrh.

"Habbak haddi" is invariably found in large irregular masses, having the appearance of toffee with pieces of cocoanut or almonds in it; these whitish areas give it quite a distinctive look, while apart from this its smell, which has a suspicion of turpentine in it, is so powerfully aromatic that a blind man could easily differentiate between it and malmal.

It is even more oily than Guban malmal, and is nearly always mixed with mud or some other extraneous matter, while it is not so bitter as the Ogo malmal, and has a slightly aromatic taste. Some of the older pieces are nearly black in colour. "Habbak haddi," as its name signifies, is collected from the "haddi" tree, which is only found in the Haud, Nogal Valley, and Ogadayn, and it is brought down by the Ogaden caravans, packed in separate skins and never mixed with true myrrh.

The Didin, or myrrh-producing tree, grows throughout the country in suitable localities, usually preferring the low stony hills. A very dilute emulsion of myrrh is sometimes given by the Dulkahantas and Ogadens to their newly born children, especially a few days after birth and when they are teething.

An emulsion of "Habbak haddi" is frequently given for venereal complaints, and is administered to milch camels to improve their condition. It is known to the Indian traders as Bissa bol. It is exported to Bombay, and from thence goes to China. There is
yet another variety of habbak, Habbak hagar by name, which is not unlike the Guban mimal, and which is sometimes found mixed with it, but it is much rarer, and possesses the following characteristics: In colour and general appearance it is like the Guban myrrh, but more brittle, does not powder on the outside like Ogo myrrh, nor is it nearly so oily as the Guban variety; scrapings from the freshly fractured surface are whitish and somewhat dry, and can be pared off in the same way that a wax candle can; when broken, it presents a surface just like toffee, and the smell, though similar, is nothing like as strong as in either the Ogo or Guban myrrhs; the taste is only slightly bitter, with just a suspicion of toffee in it. Finally, it is much rarer than myrrh, and has no market value.

The Hagar tree is very similar to the Didin, and, like it, is a member of the genus Commiphora. The young shoots and branches are, however, of a dark maroon colour, and there are none of the thorns as seen on the Didin, while the leaves are moreover trefoil, each leaf having a roughly serrated edge.

It grows in the same localities as the Didin, preferring, like it, the rough stony ridges from which it is difficult to dislodge it without breaking the root off close to the surface. The bark of the young trees is practically identical with that of the Didin, and when both are leafless in the dry season it is difficult to distinguish between the two at a short distance. In the young trees of both species the
PRODUCTS OF COMMERCIAL VALUE

portion of the stem which is beneath the surface is of a dark purplish maroon colour. In the maritime regions both trees burst into leaf, in normal seasons, in the month of August.

From the above it will be seen that the Somali himself only recognizes one kind of habbak or gum resin as myrrh; this he calls by the distinctive name of "malimal," and he collects it from only one tree which he calls "Didin." This tree grows all over the Somali country, from the maritime hills away into the far interior, preferring stony rises to any other ground. The gum resin that this tree produces in the interior, being of better quality and fetching a higher price than that collected from the same tree in Guban or the low-lying coast regions, has in consequence been differentiated from the latter, and has been given the name Ogo malimal.

No Somali, unless he wishes to cheat the trader, ever mixes true myrrh with either Habbak haddi or Habbak hagar, the only two gum resins that are likely to be mistaken for it. Habbak haddi is brought to the coast in separate skin bags, while the Habbak hagar is not sought after at all.

The true myrrhs are likewise never mixed, for the simple reason that they are collected in widely separated areas by different tribes, the Ogo malimal being almost entirely in the hands of two tribes, the Dulbahanta and the Ogaden, while the Guban myrrh is collected by the coast tribes, the Habr Awal, Habr Toljaala, Warsangeli, and Mijertain.
The best time to collect the myrrh and other gums is during the height of the dry season, when the trees are without leaf, as the torrential rains wash off all the "tears."

The trees usually burst into flower and leaf about August and September, when there is little use in looking for the gums, as they are only to be found in very small quantities.

Habbak hodai (pronounced Hodthai) is the commonest of the opaque bdelliums, and is collected from a tree called Hodai (Commiphora Playfairii, Hook). It grows not only on the low maritime hills a few miles south of Berbera, and from thence eastwards all along the coast-belt, but also in the Haud, Nogal Valley, and in Ogadayn. On Guban the tree frequently grows to a height of seven or eight feet, with a trunk eight inches in diameter. It exudes a milky substance which soon solidifies into an irregular whitish mass, frequently being found on the ground mixed with the soil. It is obtained in fairly large irregular masses, composed of whitish tears adhering to the bark; it is very brittle when dry, breaking off into small irregular fragments, and is devoid of all smell, but possesses a very bitter taste which is particularly irritating to the back of the throat should the taster swallow his saliva.

Habbak hodai frequently has a waxy appearance and may vary in colour from white to a pale reddish brown, according to the age and amount of exposure
PRODUCTS OF COMMERCIAL VALUE

to sun and rain, while it not infrequently when broken looks like "marzipan."

It is always in irregular masses and often found mixed with sand, owing to the gum falling from the tree and collecting on the ground.

Its appearance renders it quite distinctive, and the only bdellium that it is at all likely to be mistaken for is Habbak dunkal, which is also opaque, but is nearly always in more or less rounded masses, is of a yellowish colour not unlike a boiled chestnut, and is by no means common.

In both, if the freshly fractured surface is moistened, a whitish, sticky, milky surface is produced, which frequently takes on a highly polished surface when dry.

The colour and invariably irregular shape of Habbak hodai early distinguish it from Habbak dunkal.

Habbak hodai is not collected for export, but is gathered by the Somalis and used for two purposes, namely, by the Somali women for washing their hair after having made an emulsion of it in water, and also as a liniment for rubbing over an inflamed area. Some Somalis also give it in emulsion to their horses as a purgative.

It has been suggested that perhaps Habbak hodai and Habbak haddi are the same, but of course this is not the case; nor could anyone having seen them both mistake one for the other. Apart from their being so very different in appearance and other
characteristics, the former is never exported and has no commercial value, while the latter, known to the Indian traders as Bissa bol, is exported in large quantities.

Habbak dunkal is another of the opaque bdelliums, and could only be confounded with Habbak hodai; it, however, is a very rare bdellium, and is only sparingly found on the Dunkal tree. It possesses a very hard, usually dirty, more or less rounded exterior, which when chipped or fractured shows an opaque dull yellowish coloured interior, not unlike beeswax or a boiled chestnut. When thoroughly dry it is as hard inside as it is outside, has a very bitter taste, and when moistened with the tongue the surface gets a sticky white colour, which, when drying, leaves the surface more or less polished; it is practically without smell, and is seldom brought down to the coast. It is said by the Somalis to be very poisonous. It is sometimes used in emulsion to paint over a boil or an abscess to draw the matter out; also when a thorn is broken off short in the flesh it is applied to allay the inflammation and draw out the thorn. It is never exported, as its value, if it possesses any, is unknown.

Like Habbak hodai, it has a more or less waxy appearance, but is less sticky, drying harder, and when broken has the appearance of a flint, the fractured surface being generally smooth. It is nearly always found in small round globules, or tears, varying in size from a cherry to a hen's egg.
PRODUCTS OF COMMERCIAL VALUE 253

The Dunkal tree has a straggly appearance, is always found on rocky ground, such as the maritime mountains, and seldom exceeds four or five feet in height. It is usually stunted and gnarled. It is common on the maritime mountains behind Berbera, and from there eastward into the Habr Toljaala and Warsangeli countries.

On incising the bark, a sticky milky substance resembling "Swiss milk" exudes; this, as it continues to collect, adheres to the bark in a round mass varying in size, with a darkish roughened exterior, which grows darker and rougher with age. The small buds burst into flower and leaf in September, and the fruit reaches maturity about the end of December.

The fruit is laterally flattened, and is very like a miniature almond in appearance, the velvety green skin frequently taking on a red blush on the side exposed to the sun.

The accompanying diagrams show the leaves, flowers, and fruit in mid-November before the fruit is ripe.

This bdellium is at first sight not unlike Guban myrrh, but can very easily be differentiated from it, as it possesses only a faint myrrh-like smell, is not oily at all, but is somewhat gummy in consistency when freshly obtained.

"Habbak malo wa harod" is distinctly rare, and only comes down to the coast mixed with myrrh, from which it borrows most of its smell.

It is found in irregular-shaped masses, is of a dull calf's-foot-jelly-like colour, dry and brittle on the
outside, and soft and gummy interiorly; the tiny fractured chips are whitish or colourless, and never oily as in myrrh.

The taste is bitter, leaving an unpleasant burning sensation in the throat; it is by no means common, and is collected in Ogadayn and the Dulbahanta country from a tree known to the Somalis by the name "Malq wa harod."

There is a variety of "habbak," the product of the Daseino tree, which might be mistaken for myrrh, although there is no difficulty in differentiating between the two when seen side by side. The tree has been identified as Commiphora opobalsamum, Engler, and is always found growing in the same localities as the Didin, although in appearance it is very different, having a straggly manner of growing, and possessing a thin bark without an exfoliating surface and thornless branches with trefoil leaves. I think it must have been either this or the Hagar tree that was pointed out to Johnston as the true myrrh-producer, which, of course, is not the case.

In appearance "Habbak daseino" consists of large, hard, brittle irregular lumps, more or less rounded, and dirty on the outside; the freshly fractured surface is dull, and it may or may not be gummy according to the age of the specimen; there are generally air-spaces in the inside, some of which contain a gummy aromatic substance, not unlike the gum resin exuded from pine trees.

The soft interior has just a suspicion of a bitter
PRODUCTS OF COMMERCIAL VALUE 255
taste, and when burnt gives off an odour suggestive of burning india-rubber.

"Habbak daseino" is readily distinguished from myrrh and the other bdelliums, owing to its possessing little or no smell when in a solid mass, and its pine-like smell when freshly picked and broken, together with the almost invariable presence of air-cavities or spaces in the interior and its aromatic and non-bitter taste.

It differs from "Habbak hagar," which is not only darker in colour, but possesses a faint but distinct myrrh-like smell, whereas "Habbak hagar" smells more like frankincense. Strictly speaking, "Habbak daseino" is more like frankincense in its properties than myrrh, and it is owing to this fact that the Somalis, who not only burn but chew it, frequently call it by the same name, "Hanjibeyo."

"Habbak daseino" is never collected for export, as it is distinctly rare, although the tree itself is common enough. The Somalis use it for burning in their huts to drive out the flies, or clear the atmosphere of any unpleasant odours, in the same way that they use frankincense, while the women sometimes use it in emulsion to wash their clothes. When chewed the softer inner portions are generally chosen, while the harder exterior is burnt.

As mentioned above, it is owing to the custom of chewing and burning the "Habbak daseino" that many Somalis will insist upon calling it "Hanjibeyo," which, strictly speaking, is the name for frankincense, or the products of the Mohor and Yehar trees.
FRANKINCENSE

Frankincense is a product of the coast regions of Somaliland, more especially in the Habr Toljaala, Warsangeli, and Mijertain countries. It is known to the Somalis by the name "Beyo," or "Hanjibeyo," but is more commonly called by the Arab name of "Loban." There are two distinct varieties, known as "Loban dakar" and "Loban maidi," i.e. the male and female frankincense, respectively. The tree from which the "Loban dakar" is obtained is called by the Somalis, Mohor (Boswellia Carteri), while "Loban maidi" is collected off the Yehar (Boswellia Frereana).

The Mohor, or Mohur tree, is common enough in the Warsangeli and Mijertain countries, and it was first described by Speke as "a tree with rugged bark, smooth epidermis of a reddish tinge, pleasant aromatic odour, and strong astringent flavour, and used for tanning skins. Powdered and sprinkled dry on a wound it acts as a styptic."

Both varieties are found in small tears, and when collected by the natives the frankincense is mixed up with bark, sand, and other foreign matter, and has to be sorted; this is usually done in Aden, and the picked samples of "Loban dakar" are sent to Europe, while the "Loban maidi" goes to India and Egypt. The inferior quality of each is done up separately in sacks of matting and shipped back to Africa, most of it finding its way to Abyssinia.

"Loban maidi" is chewed by the Somalis, and
sometimes used in the chewed state as a cement, while "Loban dakar" in emulsion is sometimes given for venereal complaints.

"Loban dakar," known to the Indian traders as "Isas," is shipped to London and Hamburg, where it is made into "false amber" beads, which are much worn by the Arab and Somali women; the beads are usually threaded together into necklaces or rosaries. It is not difficult to tell the difference between "Loban dakar" and "Loban maidi," although both are found in the same small tears; the latter is much paler in colour and clear like a topaz, while the former is darker and of a more amber-like colour. "Loban maidi," owing to its gummy consistency, is, when packed, generally found in large masses, while the "Loban dakar," being drier and more friable, does not conglomerate; besides, the former when chewed forms a white plastic mass, while the latter is not nearly so plastic.

"Loban maidi," unlike "Loban dakar," is sometimes found in large lumps, formed by the continuous oozing and trickling down of the gum resin; sometimes these masses are six inches in length by three or four in breadth. These large masses, which have been exposed to the elements for a considerable time, have a characteristic appearance; they are irregular, showing many small protuberances, and covered with white powdery streaks, the original colour of the frankincense being only here and there visible.

On fracture, the mass will be seen to be made up
of super-imposed layers, alternately clear yellow and white; on the inner surface of most of these pieces, the peculiar thin outer papyraceous bark of the tree will be found to be adherent.

Although, as mentioned above, the "Loban maidi" is usually of a clear topaz-yellow colour, it is not infrequently found to be of a deep orange, while the usually darker "Loban dakar" may be as pale in colour as an acid-drop.

Sometimes "Loban dakar" may be found in pieces about the size of a hen's egg; these are invariably seen to be composed of small tears and globules of the gum resin, and are always dark in colour.

"Loban maidi" is always much more powdery than "Loban dakar," and leaves the hands, even after a short handling of it, quite sticky.

Both trees may grow to a height of twenty feet.

B. Carteri may be found on the maritime mountains, eight miles south of Berbera, and from thence eastwards, while the Yehar (B. Frereana) is not found until the Habr Toljaala country is reached around Karam, Heis, and onwards into the Warsangeli and Mijertain countries.

Under this head it may be as well to describe what the Somali means by the word "Hanjo." "Hanjibeyo," as has been mentioned above, is the name given to frankincense; "beyo" being the general name for the trees from which it is obtained; while "hanjo" or "hanji" is the name given to any resin which, when chewed, forms a plastic mass similar to chewing-gum.
PRODUCTS OF COMMERCIAL VALUE

There are several varieties of "hanjo," named after the trees from which each is obtained, such as "Hanjikulan" from the Kulan tree, "Hanjigüd" from the Güd, and "Hanjikidthi" from the Kidthi. The Somalis prefer the "Hanjibeyo" to any of the others for chewing, as it becomes white, whereas the others become a pale greenish yellow. The taste of these last-mentioned "hanjos" is suggestive of rose leaves, and after it has been chewed for some time it is used for filling in the small holes and slits in the old milk "hans." "Hanjibeyo," or frankincense, is the only "hanjo" the Somalis collect, owing to its commercial value; the other varieties are only gathered for mending the old "hans," as mentioned above, and for chewing, as it is believed by some to strengthen the teeth and gums.

"Hanjikulan," which is the commonest of the three, is very similar in appearance to the others; it is usually found either in large globular pieces varying in size from that of a cherry to a pigeon's egg, or in long tears or drops. The colour of the latter is generally a clear greenish yellow, while the large rounded masses are of a deep orange red.

"Hanjigüd" is more often seen in small pear-shaped drops, the size of a large pearl, and is of very much the same colour as "Hanjikulan," from which it is very difficult to differentiate. "Hanjikidthi" is a rare gum resin, usually found in large spherical lumps indistinguishable from "Hanjikulan."

The Kulan (Balanites, sp.), the Güd (Balanites
orbicularis, Sprague), and the Kidthi (Balanites aegyp-
tiaca, Delile) trees are all found on Guban, and are
especially common within a few miles of the town of
Bulhar. All these three gum resins possess a faint
and agreeable resinous smell, which is quite unlike
that of frankincense.

ACACIA GUMS

Practically every acacia bears gum, but they vary
very much both in appearance and quality. In colour
they may be any shade of yellow or reddish brown;
some of the acacias, such as the “gurha” (A. Ieyal ?),
produce a purplish red variety of no commercial
value.

All these gums are collectively known to the
Somalis by the name “Habbak,” while each is known
by the name of its own particular tree. Nearly all
these gums are chewed by the Somalis, as they are
supposed to strengthen the teeth. The best gum
acacia is unquestionably “Habbak adad,” which is
collected from the smaller branches of the Adad tree.
It is sometimes found in large tears, and some-
times in small irregular lengths. The smaller tears
and pieces are the whitest and, consequently, the best,
and, provided the rain has not fallen before they are
picked, they retain their clear and crystal-like appear-
ance. The larger tears are nearly always of a light
topaz yellow, and this lowers its value. The gum is
collected after the hot season, and brought down to
the coast in sacks; from here it is transported to
PRODUCTS OF COMMERCIAL VALUE

Aden where it is sorted, the smaller colourless and fine quality going to England, while the larger yellowish tears are shipped to Bombay, where they are used in the manufacture of pigments, etc.

Of the numerous acacias from which gums are collected the best are, in the order of their importance: (1) Adad; (2) Niyal; (3), Wadi; (4) Jirin; (5) Billeil; (6) Galol; and (7) Hinni.

FIBRE

It was in 1892 that the existence of a valuable fibre, found growing freely in British Somaliland, was first reported by Lieut.-Col. E. V. Stace, the British Consul at Aden, and it was in the same year that botanical specimens were forwarded to the Royal Gardens, Kew, where the plant was identified as Sansevieria Ehrenbergii.

The report on the first consignment was so favourable that several attempts were made by Europeans and others to get the natives to collect this fibre, but nothing resulted. In 1905, working under the instructions of the Commissioner (Brigadier-General E. J. E. Swayne, C.B.), I started the collection and preparation of the fibre as a relief measure, which proved not only highly satisfactory in itself, but enabled us to send a sample of 1000 lbs. weight to England, to the Director of the Imperial Institute, for examination and report. The fibre submitted for report and expert valuation was entirely hand-cleaned by the rough native method.
In his report Professor Dunstan wrote: "The commercial experts reported that the fibre would be classed in the market with Sisal hemp, and that the material was of good useful quality but not sufficiently well-cleaned, and contained some discoloured fibre and some hard, imperfectly-prepared strands or 'runners.' The fibre was valued at about £32 to £33 per ton in the London market, the best Sisal hemp being worth £38 per ton and upwards on the same date. It was considered that if the product were better cleaned and rather whiter it would be worth £34 to £35 per ton."

He concluded his remarks with the following: "Fibres of this class are at present in considerable demand, and realize high prices in the London market. There is no doubt that if a product of the quality of the present consignment could be exported in large quantities it would find a ready sale."

In 1907 a company was formed in London to work this fibre, and after a great deal of trouble in the way of getting suitable machinery for the work, were beginning to see their way more clearly, when the evacuation of the interior necessitated their return to the coast and the abandonment of all their material.

I think that, given a chance, there is not the slightest doubt that a good deal of money might have been made out of this product; the only difficulty to be overcome after the setting up of suitable machinery would be the training of the Somalis to work, and I am of opinion that this would not have proved as
PRODUCTS OF COMMERCIAL VALUE

difficult as it at first appeared. I consider that the Somali is quite capable of learning anything in the mechanical line, and would soon learn to help the Europeans either with the engines or in the planting out of young Sansevierias, and the scientific methods of cutting the leaves, etc.

Mr. Guy Kirkpatrick, the manager, told me that he was quite pleased at the manner in which the Somalis had taken to the work.

The method of hand-cleaning adopted by the Somalis—only the women and girls collect and clean it—is as follows: The leaf is first split into halves; one of these is then taken and bruised transversely across the middle. Grasping the leaf by one end, the hard pointed boxwood knife is thrust into the bruised middle part, and half of the leaf is split up into numerous strands. These are then laid on a hard smooth piece of the trunk of a tree, and the juice and non-fibrous material scraped out by means of the edge of the wooden knife. As soon as one half is cleaned sufficiently, the cleaned fibre is twined round the hand of the operator and she proceeds to clean the remaining half of the leaf. At the end, when the whole is clean, it is put out in the sun to dry. The fibre itself is not often brought down to the coast; it is made into ropes in the interior, and these are brought down for sale.

There is another variety of fibre which is sometimes worked by the Somalis, but it is rarer, and, as far as I am aware, is only found growing on the Golis range
and other mountainous country. This is the *Sansevieria guineensis*, the fibre of which seems to be of a finer quality and rather silky when cleaned. It is, however, unfortunately only obtained in very short lengths owing to the shortness of the leaves.

Up to date, I believe that no satisfactory machine has been devised for dealing with the coarser Sansevieria fibres. Those commonly used in the preparation of Sisal hemp are quite unfitted for the coarser fibres, and until some really satisfactory machine has been invented there will always be the difficulty in placing these fibres in sufficient quantities on the market. The hand-cleaning method is slow and consequently costly, rendering the profits small.

Another point in dealing with Sansevieria fibres is that it is absolutely necessary to possess very large areas where the plants grow thickly, so that different areas can be worked in different seasons, giving the plants a season or two to recover.

COFFEE

Abyssinian coffee in former years used to be exported from Zeyla in fairly considerable quantities, but since the rise of Djibouti and its railway it has diminished to an infinitesimal amount.

Small caravans bring a sack or two at a time to the coast, and it is bought and stored there by the traders until a sufficient number of sacks has accumulated, when it is sold in bulk.

Coffee originally came from the province of Kaffa,
in south-western Abyssinia, hence the name, and gradually spread through the Harrar province—where to-day some of the best coffee on the market is grown—to the province of Yemen in Arabia, which produces the celebrated Mocha coffee, named after the port of that name, which formerly was the chief centre of the Arabian coffee trade.

All Abyssinian coffee, whether coming from the provinces of Kaffa, Sidamo, or Harrar, is divided into two classes—(a) Short berry Harrari, and (b) Long berry Harrari, the former being the better of the two.

The two varieties differ but slightly in price, the difference seldom exceeding ten francs per one hundred kilos.

From Aden, one of the great, if not the greatest (certainly as far as quality goes), centres of the coffee trade, all the coffee goes to Havre, from whence it is distributed to the different European markets.

I think there can be little doubt that had the Somali been interested in agriculture, he would have found little difficulty in growing excellent coffee on the maritime mountains. Certain regions, such as the Golis range of mountains, appear to be admirably suited to the cultivation of coffee.

SKINS AND HIDES

Sheepskins and, in a lesser degree, goatskins and hides, constitute perhaps the most valuable item among the exports of the Somali coast. No caravan
from the interior would be complete without one or two camels laden with skins.

The method of skinning the animals and drying their skins adopted by the Somalis, in the case of both sheep and goats, is the same; the skin is not cut longitudinally down the middle line, but literally peeled off the carcase from behind forwards, after the legs have been freed; it is then neatly folded lengthwise and pegged out to dry.

When folded and dried in this manner, the skins can be packed together in neat bundles for export.

As may be imagined, the butchers' skins, or, in other words, those prepared at the coast, are usually found to be superior to those coming from the interior, owing to their being not only better pegged out and dried, but to their being less frequently handled. The best sheepskins are to be bought at Bulhar; they are said to be superior to those exported from either Berbera or Zeyla. Skins from the Ogaden country are, as a rule, inferior, owing to their being too dry, improperly stretched, and of inferior consistency. On the other hand, those from Burao and Jig Jiga are usually large and of good quality, and can be recognized by the expert trader owing to the reddish tint about them, due to the red soil of the Haud.

Skins taken from animals during and immediately after the rains, when the animals have had plenty of green grass to eat, are never as good as those obtained during the drier months of the year.
Each skin is bought separately at the coast, after it has been carefully examined for flaws and weighed. When collected in the warehouse the skins are again individually examined for flaws and weighed, being finally done up into bundles according to their weights. A sheepskin rarely exceeds three pounds in weight, while all over two pounds are good.

The usual method of classifying sheepskins is as follows:

I. First Quality.

Skins possessing no flaws.

(1) 100 skins weighing not less than 200 lbs.
(2) "  "  "  "  "  "  "  "  170 "
(3) "  "  "  "  "  "  "  "  140 "
(4) "  "  "  "  "  "  "  "  125 "
(5) "  "  "  "  "  "  "  "  100 "
(6) Lambskins.

II. Second Quality.

All skins possessing defects.

(1) 100 skins weighing from 125-170 lbs.
(2) "  "  "  "  125 lbs. and under.

Goatskins are generally classified as follows:

I. Skins without flaws.

(1) Heavy. Those weighing 1 1/2 lbs. or more.
(2) First Quality. Those weighing 1 lb. or more.
(3) Medium. Those weighing ½ lb., such as the skins of kids.

II. All skins under ½ lb. in weight.

III. All skins possessing defects.
Numerous are the causes giving rise to defects in skins, the chief among them being branding-marks, scars following burns, and other injuries, skin diseases, etc.

The greater portion of the Somali sheep and goat skins find their way via London to America, where they are classified as “East Africans,” and are almost entirely used in the manufacture of gloves.

I have it on good authority that a considerable proportion of these skins goes direct to the factories at Gloversville, New York, while the remainder is made up into glove leather in and about Philadelphia, and then sold to various glove-makers. The goat-skins, on the other hand, are used in the manufacture of glazed kid for the shoe industry or for book-binding, etc.

OSTRICH FEATHERS

The trade in ostrich feathers is almost entirely in the hands of the Midgans.

They either hunt the parent birds with a view of killing them and plucking them all over, or, as is the case according to Revoil, poisoning them and rendering them temporarily partly unconscious, so that they can tie their legs and pluck them and let them go.

Those, however, who have permanent dwellings in “tarikas” and the coast towns, especially Bulhar, capture the young and tame them.

From the latter the best feathers are naturally obtained, as the wild birds seldom carry long feathers
PRODUCTS OF COMMERCIAL VALUE

which have not been soiled by the red soil in the interior or been torn by thorns.

The feathers are all sold to the Arab and Indian merchants in the coast towns, who dispose of them in Aden, where there is always a ready market for them.

LIVE STOCK

Live stock and skins are the two most important items in the export list. The former consists almost entirely of sheep and goats, but from time to time a few bullocks are also exported. They are sent over weekly in considerable numbers from all the coast ports, either in the weekly steamer or in dhows, the latter chiefly trading between the eastern ports and Aden. They are disposed of in Aden, and constitute the only fresh-meat supply of that town. Were it not for this weekly supply, the garrison, as well as the inhabitants of Aden, would have to fall back upon the frozen supplies from Australia and New Zealand and the supply of bullocks from Abyssinia.

GUANO

The guano, which has only of late years been added to the export list, was formerly carried away duty free by Arab dhows. It is collected from a huge mass of rock standing out of the sea within a short distance of the mainland off Mait, called Mait or Burnt Island. Here, after the south-west monsoon has ceased to blow and the thousands of seabirds resorting to it for breeding purposes have deserted
BRITISH SOMALILAND

it, the Arabs have for very many years been in the habit of coming solely for the purpose of collecting the guano and taking it to improve the soil of their tobacco plantations in and around Makalla.

PEARLS AND MOTHER-OF-PEARL

Pearl oysters are obtained on and around the coral reefs near Zeyla and the adjacent islands of Saad-ud-din, Abud, etc. The pearl fishing starts soon after the close of the south-west monsoon, and is carried on until the approach of the next kharif. The divers are almost entirely composed of Arabs and emancipated slaves, either resident in Zeyla or from the opposite Arabian coast, the coarse smiling Bantu features of the latter being in strong contrast to their finer-featured Semitic co-workers.

The divers are almost entirely engaged and financed by the merchants of Zeyla, who have the first call on their hauls, and who purchase the pearls, making very large profits as a rule. The trade is by no means extensive, although it has been carried on for several centuries. Large pearls are very seldom found, but the mother-of-pearl shells are frequently very fine.
APPENDIX I

GENEALOGICAL TABLES
GENEALOGICAL TREE OF THE ISHAAK TRIBES

Ishaak

m. Magadleh's elder daughter

Ahmed (Arab)
Daoud (Aidagalleh)
Ali (Habr Yunis)

m. Abyssinian slave Hannifa

Ismail (Gerhajis)

Said

Abdurrhaman (Awal)

m. Magadleh's second daughter

Ayoub (Habr Awal)

Abdullah (Toljaala)
Musa
Mahommed (Ibran)
Ibrahim (Sumbur)

Habr Toljaala
Appendix I

Genealogical Tree of the Darod Tribes

Ram Nag
  ↓
Somali
  ↓
Irir

Dir
  ↓
Hawiya
  ↓
Madoba

Donbirro (daughter) m.
  ↓
Darod (son of Jibarti bin Ismail, an Arab)

Kablah
  ↓
Saddeh Asaleh (2) Thanadeh (3) Aurtleheh (1)
  ↓
(Esa)
  ↓
(Yusuf)

Kombeh Komadeh
  ↓
Marehan

Abdi (4) Absamleh (Gelimais)
  ↓
Ogaden
  ↓
Wak
  ↓
Balad (6)
  ↓
Weitain (5)
  ↓
Abdegaleh (7)

Abud (8) Dardar (9) Jid Taggal (10)
  ↓
(Jidwak) (Taggalwak)

Jama (Abbasgul)
  ↓
Lag Madobi (Bartiri)

Harti Gherri (11) Harlah (13) Jiran (12)

Said Morasseh Mijertain Morasanti

(Dulbahanta) (Gashisheh) (14) (Warsangeli)
NOTES ON THE DAROD TRIBES

(1) AURTABLEH. What are left of the descendants of Aurtableh now live either with the Mijertain or south of them.

(2) ASALEH. This tribe, better known by their real name Esa, live with the Mijertain. They are sometimes also called Usbeyan.

(3) THANADEH. A small tribe now living with the Mijertain.

(4) ABDI. The descendants of Abdi are generally spoken of as the Gelimais, and they live scattered among the Ogaden, Dulturant, and the Mijertain.

(5) WEITAIN. The remnant of this tribe now live at two places, Ain and Gulongul, in the middle of the Ogaden.

(6) BALAD. Now live entirely with the Aulihan.

(7) ABDEGALEH. Live between the Webi Shebeleh and the Juba rivers with the Agi, who are all Mullahs.

(8) ABUD. The descendants of Abud were generally known as the Abudwak, and are now practically non-existent.

(9) DARDAR. The descendants of Dardar, known as the Dardarwak, have all disappeared.

(10) TAGGAL. The descendants of Taggal, known as the Taggalwak, live with the Habr Awal, Samantar Abdullah, the Abbagsul, and the Bartiri.

(11) GHERRI. This tribe is divided into the Gherri ad and the Gherri babuli. The former now live north of the Black Esa on Mount Gondora, while the latter live near the Tug Dagato, between the Ogaden, Abbagsul, and Bartiri.

(12) JIRAN. These people live between the Birsuk and Gherri, at Gora obaleh.

(13) HARLAH. Most of the Harlah now live with the Esa Madoba or Black Esa, while some also live near the Danakil country.

(14) GASHISHEE. This tribe has become completely absorbed by the Mijertain.
APPENDIX II

SOMALI MANUFACTURES
SOMALI MANUFACTURES

LEATHER.
1. Prayer carpets (Massaleh).
2. Bridles (Makamai).
3. Shields (Gashan).
4. Whips (Jedal).
5. Saddles (Kora).
6. Amulets (Ghardas).
7. Somali shoes (Kaboh).

IRON.
1. Bits and stirrups (Hakmai and Rikab).
2. Spears (Warmo).
3. Swords (Bilawi).
5. Axes (Gudimo and Gidib).
6. Somali bradawl (Mudah).
7. Cobbler’s tools (Kabohtoli).
8. Meat-hook (Gabato).

WOOD.
1. Water-bottle (Waiso).
2. Wooden hands (Hanghori).
3. Clubs (Bud).
4. Bows and arrows (Ghanso, Gamon).
5. Quiver (Gaboyai).
6. Spear-shafts (Samai).
7. Spoons (Fandal, Biheyeh).
8. Combs (Sagaf and Fidin).
9. Wooden milk-pot (Harubghori).
10. Covered milk-pot (Dilghori).
11. Large wooden pestle and mortar (Moyeh).
12. Wooden plates (Hero balad and Herasibidi).
APPENDIX II

GRASS.

1. Mats,
   (a) Harrar.
   (b) Abjid.
   (c) Allol.

2. Hans.
   (a) Large
       (for water).
   (b) Small
       (for milk).
       (Dil).

3. Harub
   (A conical receptacle for milk).

4. Abbad
   (Woven box with cover).

BARK.

1. Mat
   (Kebed).

CLAY.

1. Water-pots
   (Deri).

2. Incense jars
   (Idan or Idthan).
APPENDIX III

LIST OF TREES AND PLANTS THE FRUIT OR LEAVES OR ROOTS OF WHICH ARE EATEN BY THE SOMALIS
ARMO. (Vitis sp.) The fruit is eaten when ripe and the leaves when boiled.
AIDOLI. The small yellow berries are eaten. It is very like Dafferue.
AIYA. (Portulaca oleracea.) A small ground creeper, the whole of which is boiled and eaten.
BARISS. (Anthericum sp.) Root eaten.
BERDAI. (Ficus sp.) Fruit eaten.
DABBAYOD. (Cucumis sp.?) Fruit cooked and eaten.
DAFFERUE. Small shrub, the red berries of which are eaten.
DARAI. Fruit eaten. Found in the Nogal.
DENSE. Fruit eaten. Western Somaliland.
DOMBIR. Tuber containing water. It is first skinned and then eaten. Rather bitter. Nogal Valley.
DURADO. Tuber eaten.
GALOL. (Acacia sp. allied to A. latronum.) The swollen bases of the long thorns when green are eaten. These are called Anbul.
GARAS. (Simarubacea, near Irvingia.) The fruit is eaten.
GOB. (Zizyphus spinoschristi.) The jujube tree. The yellow cherry-like fruit is eaten.
GOMOSHA. Berries eaten. Nogal Valley.
GO’ONO. (Poa sp.) Root eaten.
GURHA. (Acacia leval?) Seeds cooked and eaten.
HADOLI. (Notonia gunnisia.) This plant is eaten raw.
HAILI. Berries eaten. Nogal Valley.
HAKUK. Seedpods eaten.
HAMAKO. (Notonia sp.?) Plant eaten like Hadoli.
HANGYU. (Sarcostemma viminal.) Fruit eaten.
HARKAI. (Zizyphus mucronata.) Fruit eaten.
HEMUT (W). Fruit eaten.
HIMIR. Berries eaten. Nogal Valley.
JIRIN. (Acacia sp.?) When green the white pulp inside the seedpod is eaten; when dry the seeds are roasted.
KULLAN. Fruit eaten. The juice is first sucked; this has an agreeable sweet taste but purgative in action. The nut, which composes most of the fruit, is boiled and eaten.
## APPENDIX III

<table>
<thead>
<tr>
<th>Item</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kaka.</strong></td>
<td>Berries eaten. Nogal Valley.</td>
</tr>
<tr>
<td><strong>Likki.</strong></td>
<td>This is a very peculiar plant, which, when bursting into flower, forces up</td>
</tr>
<tr>
<td></td>
<td>the ground, making a stellar-shaped fracture of the surface, indicating</td>
</tr>
<tr>
<td></td>
<td>its presence. It is then dug up and eaten. Common in the Haud.</td>
</tr>
<tr>
<td><strong>Marasso (S).</strong></td>
<td>Berries eaten.</td>
</tr>
<tr>
<td><strong>Mared.</strong></td>
<td><em>(Cordia Rothii.)</em> Red juicy fruit eaten. Probably same as Bared (S), Morette</td>
</tr>
<tr>
<td></td>
<td>(W), and Marer (B).</td>
</tr>
<tr>
<td><strong>Mandarug (W).</strong></td>
<td>Fruit eaten.</td>
</tr>
<tr>
<td><strong>Mero Madow (S).</strong></td>
<td>Berries eaten.</td>
</tr>
<tr>
<td><strong>Mirra Gel Jira.</strong></td>
<td><em>(Hibiscus argutus.)</em> Fruit eaten.</td>
</tr>
<tr>
<td><strong>Mororo.</strong></td>
<td>Peculiar plant generally found growing out of the centre of a clump of</td>
</tr>
<tr>
<td></td>
<td>Daremo grass. The bulbous root is eaten as well as the “trailer.”</td>
</tr>
<tr>
<td><strong>Onob (W).</strong></td>
<td>Fruit eaten.</td>
</tr>
<tr>
<td><strong>Rahenrat (W).</strong></td>
<td>Root eaten.</td>
</tr>
<tr>
<td><strong>Roho.</strong></td>
<td><em>(Momordica sp.)</em> The fruit of this creeper is eaten.</td>
</tr>
<tr>
<td><strong>Subkah.</strong></td>
<td>Fruit eaten.</td>
</tr>
<tr>
<td><strong>Tomayau.</strong></td>
<td>Tuber, which is sweet, is eaten. Ratels are very fond of digging it up and</td>
</tr>
<tr>
<td></td>
<td>eating it.</td>
</tr>
<tr>
<td><strong>Unun.</strong></td>
<td>Fruit eaten medicinally. Slices are cut and thrown into milk and allowed to</td>
</tr>
<tr>
<td></td>
<td>soak for some hours, and then the milk is drunk.</td>
</tr>
<tr>
<td><strong>Ye'eb.</strong></td>
<td><em>(Cordeauxia edulis.)</em> The nuts are very nutritious, and many of the poorer</td>
</tr>
<tr>
<td></td>
<td>Somalis south of the Nogal Valley subsist on them entirely while they are in</td>
</tr>
<tr>
<td></td>
<td>season.</td>
</tr>
</tbody>
</table>
APPENDIX IV

A COLLECTION OF THE FLORA OF BRITISH SOMALILAND COMMUNICATED TO KEW DURING THE YEARS 1905–11, TOGETHER WITH THEIR VERNACULAR NAMES
BRITISH SOMALILAND

The Somalis know most of their trees and plants by special names which are, as a rule, very similar in origin to our own familiar names "larkspur," "buttercup," etc. For example, Gesoriya means "goat's horns," Waila siddeh or Waila sidi means "like a calf's tail." There are, indeed, very few plants which lack a name in the vernacular.

It is only natural that a large number of species, owing to their somewhat similar appearance, should bear the same name, but when these show any marked difference, it will always be found that a distinct name is given.

The numerous members of the genus Commiphora, for example, are by no means easy for the non-expert to differentiate between, yet the Somalis have distinct names for each one of them, and the older nomads of the interior will very seldom make a mistake when identifying them.

A LIST OF SOME OF THE PLANTS FOUND IN BRITISH SOMALILAND TOGETHER WITH THEIR VERNACULAR NAMES

10. Andropogon hirtus, L. . . . Dailan.
11. Tetrapogon villosus, Desf. . . . Iya makarai.
12. Fimbristylis spathacea, Roth. . .
18. Andropogon contortus, L. . . . 'Aibarli.
<table>
<thead>
<tr>
<th>No.</th>
<th>Species</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>Eragrostis papposa, Steud.</td>
<td>Sarren</td>
</tr>
<tr>
<td>22</td>
<td>Aristida papposa, Trin. and Rupr.</td>
<td>Mardweidleh</td>
</tr>
<tr>
<td>23</td>
<td>Enneapogon mollis, Lehm.</td>
<td>Aggar</td>
</tr>
<tr>
<td>24</td>
<td>Andropogon cyrtoclados, Stapf.</td>
<td>Durr</td>
</tr>
<tr>
<td>25</td>
<td>Anthephora Hochstetteri, Nees.</td>
<td>Hamashleh</td>
</tr>
<tr>
<td>26</td>
<td>Pennisetum orientale, Rich.</td>
<td>Arabjeb</td>
</tr>
<tr>
<td>27</td>
<td>Acacia glauophylla</td>
<td>Guidarr</td>
</tr>
<tr>
<td>28</td>
<td>Indigofera sp.</td>
<td>Darjo</td>
</tr>
<tr>
<td>29</td>
<td>Orthosiphon calamithoides, Baker</td>
<td>Ano dug</td>
</tr>
<tr>
<td>30</td>
<td>Polygala persicariaefolia, Dc.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Asparagus falcatus, L.</td>
<td>Arrgeg</td>
</tr>
<tr>
<td>32</td>
<td>Acacia nubica, Benth.</td>
<td>Khansa</td>
</tr>
<tr>
<td>33</td>
<td>Hypoestes Hildebrandtii, Lind.</td>
<td>Ged waraba</td>
</tr>
<tr>
<td>34</td>
<td>Indigofera sp.</td>
<td>Jelub</td>
</tr>
<tr>
<td>35</td>
<td>Aerva tomentosa, Forsk.</td>
<td>Wanad</td>
</tr>
<tr>
<td>36</td>
<td>Labiata sp.</td>
<td>Ged ad</td>
</tr>
<tr>
<td>37</td>
<td>Acantholunthera Schimperi, Schw.</td>
<td>Wabi</td>
</tr>
<tr>
<td>38</td>
<td>Ruellia patula, Jacq.</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Acacia catechu, Willd.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Acacia latronum, Willd.</td>
<td>Galol</td>
</tr>
<tr>
<td>41</td>
<td>Crozophora obliqua, Jacq.</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Asclepias integra, N. E. Br.</td>
<td>Dufayo</td>
</tr>
<tr>
<td>43</td>
<td>Ficus glumosa, Del.</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Ruttya fruticosa, Lind.</td>
<td>Rugumber</td>
</tr>
<tr>
<td>45</td>
<td>Ceratostigma speciosum, Prain.</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Sporobolus marginatus, Hochst</td>
<td>Rammus</td>
</tr>
<tr>
<td>47</td>
<td>Cyperus rotundus, Linn.</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Mariscus dregeanus, Nees.</td>
<td>Go'on yer</td>
</tr>
<tr>
<td>49</td>
<td>Cymbopogon senaarensis, Stapf.</td>
<td>Sandul</td>
</tr>
<tr>
<td>50</td>
<td>Andropogon commutatus, Steud.</td>
<td>Aus gurun</td>
</tr>
<tr>
<td>51</td>
<td>Adiantum capillus veneris, L.</td>
<td>Biyu ku jira</td>
</tr>
<tr>
<td>52</td>
<td>Justicia flava, Vahl.</td>
<td>Okas</td>
</tr>
<tr>
<td>53</td>
<td>Latipes senegalensis, Kunth.</td>
<td>Dihe be'id</td>
</tr>
<tr>
<td>54</td>
<td>Ocimum staminosum, Baker</td>
<td>Marabob</td>
</tr>
<tr>
<td>55</td>
<td>Momordica sp.</td>
<td>Roho</td>
</tr>
<tr>
<td>56</td>
<td>Commelina Boissierana, C. B. Clarke</td>
<td>Barr</td>
</tr>
<tr>
<td>57</td>
<td>Panicum repens, L.</td>
<td></td>
</tr>
<tr>
<td>58</td>
<td>Leptochloa Appletonii, Stapf.</td>
<td>Timo nagodeleh</td>
</tr>
<tr>
<td>59</td>
<td>Barleria prionitis, Linn.</td>
<td>Arranar</td>
</tr>
</tbody>
</table>
Boerhaavia plumbagea, Cav.         Ged irman
Tribulus terrestris, L.            Go'ondo.
Commelina alboascens, Hassk.       Barr.
Justicia philippseae, Rendle       Naggard madow.
Cheilanthes arabica, Decsne.       Biyu ku jira.
Leucas sp. nr. L. thymoides, Baker Naggard ad.
Actinopteris radiata, Link.        Biyu ku jira.
Cyperus flabelliformis, Rottb.     Matha kuntun.
Gnidia somalensis, Franch.         Fainka dajiss.
Tricholaena micrantha, Schrad.    
Tricholaena rosea, Nees.           Rammass bur.
Enneapogon elegans, Stapf.         Bal beidleh.
Orthosiphon tenuiflorus, Bth.     
Trichodesma heleocharis, S. Moore  Ged haffin.
Melhamia muricata, Balf. Fil.     
Notonia Gunnisia, Baker           Hadoli.
Andropogon Ischaemum, var. somalensis, Stapf.  Bal biyaleh.
Hibiscus argutus, Baker            Mirra gel jira.
Jatropha sp.                      Lammagoia.
Ischaemum laxum, R. Br.           Aus gudud.
Poa sp.                           Go'onso.
Enteropogon macrostachyym, Munro  Aus ad.
Pentaniaia ouranogyne, S. Moore    
Crotalaria sp.                    
Blepharis fruticulosa, Dyer       Mirgi dalis.
Asystasia Coleae, Rolfe           
Aristida adscensionia, L. var. sethiopica, Stapf.  Balhorri.
Mariscus coloratus, Nees.         Go'on.
Aristida hirtigruma               Mardweidleh.
Digitaria longiflora, Pers.       Jebi oki.
Blepharis edulis, Nees.            Arranar.
Andropogon aucheri, Boiss         Daremo.
Indigofera rothii, Baker          Naggard.
Heliotropium pallens, Delile.     
Digitaria horizontalis, Hochst    
97. Vitis sp. . . . . . . . Armo.
98. Tragus racemosus, All. . . . Harfo.
100. Lantana petiolaris, Rich. . . . Ged hamar.
102. Datura stramonium, Linn. . . . Boa madow.
103. Pupalia lappacea, Juss. . . . Marabob.
104. Setalia verticillata, Braun. . . . Aus marabob.
105. Cucumis sp. . . . . . . Gembali.
106. Indigofera sp. . . . . . . Naila kubayi.
108. Phyllanthus rotundifolius, L. .
111. Tephrosia sp. . . . . . .
112. Polygala sp. nr. P. abyssinica, R. Br.
113. Cyperus compactus, Lam. . . . Go' on.
115. Achyrocline glumacea, Oliv. and Hiern.
119. Loranthus curvisporus, Benth. . . Dillowyan
120. Sarcostemma viminalis, N.E. Br. . . Hangeyu.
121. Cluytia Richardiana, Mull. Arg. cf.
122. Bouchea sessilifolias, Vatke .
124. Anthericum sp. . . . . . . Berriss.
126. Ionidium enneaspermum, Vent. .
133. Evolvulus alsinoides, L. . .
135. Lycium persicum, Miers.
BRITISH SOMALILAND

136. Justicia sp. ............... Fodassi.
137. Heliotropium albo-hispidum, Baker .... Naggard.
138. Plumbago zeylanica, L. ..............
139. Rumex vesicarius, L. ..............
140. Sisymbrium frío, L. ........... Humfiri.
141. Achyranthes aspera, L. ........... Okas.
142. Hibiscus dongolensis, Del. ........ Ballambal.
143. Chenopodium procerum, Moq. ....... Kurhiyi.
144. Heliotropium strigosum, Willd. ....
147. Blepharis boerhaaviifolia, Pers. ....
148. Tristachya barbata, Nees ........
149. Portulaca oleracea, L. ........... Aiya.
150. Rhus retinorrhoea, Hochst ......... Sisai.
151. Poinciana elata, L. ............... Lebbih.
152. Capparis galeata, Fres. ........... Ghoh.
154. Grewia mollis, Juss. .............. Debbi.
155. Sinapis sp. nr. S. juncea. ......... Infidi.
156. Terminalia Brownei, Fres. ........ Aija weini.
157. Ochradenus baccatus, Del. ......... Mirro.
158. Asparagus asiaticus, L. ............ Arrreg.
159. Roseda pruinosae, Del. ........... Karhiyi.
162. Withania somnifera, Dun. ........ Gurune, Gatita
163. Crotalaria albicaulis, Franch. .... Darjo.
164. Euphorbia sp. .................. Dumaigo, Dibbu.
165. Sansevieria guineensis, Willd. ....... Dig wein.
166. Sansevieria Ehrenbergii .......... Hig.
168. Heptapleurum abyssinicum, Bth. and Hook .... Boboluhu.
171. Portulaca sp. .................... Sinsagar.
172. Cassia obovata, Collad. ............ Hanjaleylo.
174. Hildebrandtia africana, Vatke .... Dainyo.
<table>
<thead>
<tr>
<th>No.</th>
<th>Species</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>175</td>
<td>Thunbergia affinis, var. pulvinata, S. Moore</td>
<td>Marmaroleh</td>
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<tr>
<td>176</td>
<td>Striga orobanchoides, Benth</td>
<td>Habilbor</td>
</tr>
<tr>
<td>177</td>
<td>Kalanchoe flammea, Stapf.</td>
<td>Mantarar</td>
</tr>
<tr>
<td>178</td>
<td>Cucurbitaceae sp.</td>
<td>Ganogo</td>
</tr>
<tr>
<td>179</td>
<td>Oxalis corniculata, L.</td>
<td>Adahi</td>
</tr>
<tr>
<td>180</td>
<td>Ophiocaulon</td>
<td>Magari</td>
</tr>
<tr>
<td>181</td>
<td>Clerodendron myricoides, R. Br.</td>
<td>Karliss</td>
</tr>
<tr>
<td>182</td>
<td>Modecca sp.</td>
<td>Garhid</td>
</tr>
<tr>
<td>183</td>
<td>Cyanotis somaliensis, C. B. Clarke</td>
<td>Gubangub (?)</td>
</tr>
<tr>
<td>184</td>
<td>Eragrostis pungens, Schw.</td>
<td>Lammagoi</td>
</tr>
<tr>
<td>185</td>
<td>Vitis quadrangularis, Linn.</td>
<td>Dugu</td>
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<tr>
<td>186</td>
<td>Courbonia virgata, A. Brongu.</td>
<td>Goad</td>
</tr>
<tr>
<td>187</td>
<td>Balanites orbicularis, Sprague</td>
<td>Dillowyan</td>
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<tr>
<td>188</td>
<td>Loranthus Fischeri, Engl.</td>
<td>Werris</td>
</tr>
<tr>
<td>189</td>
<td>Sporobolus robustus, Kunth</td>
<td>Ged haffin</td>
</tr>
<tr>
<td>190</td>
<td>Trichodesma grandifolium, Baker</td>
<td>Mared</td>
</tr>
<tr>
<td>191</td>
<td>Cordia Rothii, Roem and Sch.</td>
<td>Dorr</td>
</tr>
<tr>
<td>192</td>
<td>Tamarix nilotica, Ehrenb.</td>
<td>Ged irman</td>
</tr>
<tr>
<td>193</td>
<td>Boerhaavia verticillata, Poir.</td>
<td>Gharro</td>
</tr>
<tr>
<td>194</td>
<td>Justicia sp.</td>
<td>Timo yeryer</td>
</tr>
<tr>
<td>195</td>
<td>Justicia sp.</td>
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<tr>
<td>196</td>
<td>Lasiosiphon sp.</td>
<td>Tuka labniss</td>
</tr>
<tr>
<td>197</td>
<td>Hibiscus, cf. calycinus, Willd.</td>
<td>Garass</td>
</tr>
<tr>
<td>198</td>
<td>Simarubacea nr. Irvingia</td>
<td>Gudomad</td>
</tr>
<tr>
<td>199</td>
<td>Pennisetum ciliaris, Link.</td>
<td>Daleh, Hanin warha</td>
</tr>
<tr>
<td>200</td>
<td>Daemia extensa, R. Br.</td>
<td>Murash</td>
</tr>
<tr>
<td>201</td>
<td>Sericocoma pallida, S. Moore</td>
<td>Raidip</td>
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<td>202</td>
<td>Pentarrhinum insipidum, E. Mey</td>
<td>Ged irman</td>
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<td>203</td>
<td>Boerhaavia pentandra, Burch.</td>
<td>Shamaldowa</td>
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<tr>
<td>204</td>
<td>Pavonia glechomaefolia, A. Rich.</td>
<td>Mirra arthradleh</td>
</tr>
<tr>
<td>205</td>
<td>Ocimum canum, Sims var.</td>
<td>Kidthi</td>
</tr>
<tr>
<td>206</td>
<td>Balanites aegyptiaca, Delile.</td>
<td></td>
</tr>
<tr>
<td>207</td>
<td>Pycnocycla abyssinica, Hochst.</td>
<td></td>
</tr>
<tr>
<td>208</td>
<td>Cistanche lutea, Hoffm and Link.</td>
<td>Habilbor</td>
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<tr>
<td>209</td>
<td>Grewia, cf. populifolia, Vahl.</td>
<td>Mirhinyo</td>
</tr>
<tr>
<td>210</td>
<td>Solanum carene, Dunal.</td>
<td>Kirriri</td>
</tr>
<tr>
<td>211</td>
<td>Ipomoea cicatricosa, Baker</td>
<td>Warharowaliess</td>
</tr>
<tr>
<td>212</td>
<td>Felicia abyssinica, Sch. Bip.</td>
<td></td>
</tr>
</tbody>
</table>
216. Ardisia sp. . . . .
217. Crossandra nilotica, Oliv. var. acuminata, Lindan . . . .
218. Acalypha fruticosa, Forsk. . . .
221. Merremia pedata, Hall. . . . Harrig harrig.
225. Tripteris Vaillantii, Dcne. . . .
226. Cyperus nubicus, C. B. Clarke . . .
229. Oxygonum atriplicifolium, var. sinuatum, Baker . . .
230. Panicum ramosum, L. . . .
231. Chloris tenella, Roxb. . . .
233. Ficus salicifolia, Willd. . . .
234. Phyllanthus maderaspatensis, Muell. Arg. . .
235. Eragrostis ciliaris, Link. . . .
236. Perotis latifolia, Ait. . . .
237. Vigna sp. . . .
240. Avicennia officinalis, Linn. . . . Takai.
241. Statice axillaris, Forsk . . .
243. Sporobolus spicatus, Beauv. . . .
244. Salsola congesta, N.E. Br., n.sp. . . .
245. Sueda monosica, Forsk. . . .
247. Cleome brachycarpa, Vahl. . . .
<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Author(s)</th>
</tr>
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<td>249</td>
<td>Andropogon foveolatus, Del.</td>
<td></td>
</tr>
<tr>
<td>250</td>
<td>Aristida adscensionis, L. ver. aethiopica</td>
<td>Balhorri.</td>
</tr>
<tr>
<td>251</td>
<td>Polygala abyssinica, R. Br.</td>
<td></td>
</tr>
<tr>
<td>252</td>
<td>Cometes abyssinica, R. Br.</td>
<td></td>
</tr>
<tr>
<td>253</td>
<td>Panicum lachnanthum, Hochst.</td>
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<td>254</td>
<td>Cymbopogon sennaarensis, Stapf.</td>
<td>Vide No. 49.</td>
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<td>255</td>
<td>Cymbopogon commutatus, Stapf.</td>
<td>Hadaf.</td>
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<td>256</td>
<td>Caralluma corrugata, N. E. Br., n. sp.</td>
<td>Gurrato.</td>
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<td>257</td>
<td>Oryzopsis sp. nov.</td>
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<td>258</td>
<td>Chloris somalensis, Rendle.</td>
<td>Waila gab.</td>
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<td>259</td>
<td>Monadenium sp.</td>
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<td>260</td>
<td>Salsola somalensis, N. E. Br., n. sp.</td>
<td>Gowsa madowbeyi.</td>
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<td>261</td>
<td>Eragrostis barrelieri, Daveau.</td>
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<td>262</td>
<td>Sporobolus fruticulosus, Stapf.</td>
<td>Sifar.</td>
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<td>263</td>
<td>Panicum coloratum, Linn.</td>
<td>Baldorli.</td>
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<td>264</td>
<td>Sporobolus somalensis, Ch.</td>
<td>Dihe.</td>
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<td>265</td>
<td>Sporobolus longibrachiatus, Stapf.</td>
<td>Rammass.</td>
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<td>266</td>
<td>Andropogon Kelleri, Hack.</td>
<td>Durr.</td>
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<td>268</td>
<td>Leptochloa poaeflora, Stapf.</td>
<td>Hubnali.</td>
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<td>269</td>
<td>Centaurea Aylmeri, Baker</td>
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<td>270</td>
<td>Lavendula sp. nov.</td>
<td>Gettowi.</td>
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<td>272</td>
<td>Fagonia socotrana, Schw. var. somalica, Sprague</td>
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<td>273</td>
<td>Polypogon monspeliensis, Desv.</td>
<td>Waila siddeh.</td>
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<td>274</td>
<td>Tarchonanthus camphoratus, L.</td>
<td>Dair.</td>
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<td>275</td>
<td>Gynandropsis pentaphylla, D.C.</td>
<td>Gowllelo.</td>
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<td>276</td>
<td>Matthiola elliptica, R. Br.</td>
<td>Wanad.</td>
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<td>277</td>
<td>Matthiola sp.</td>
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<td>278</td>
<td>Cocculus Leaeba, D. C.</td>
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<td>279</td>
<td>Euphorbiacea</td>
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<td>280</td>
<td>Chrozophora obliqua, Juss.</td>
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<td>281</td>
<td>Cordeauxia edulis</td>
<td>Ye'eb.</td>
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<td>282</td>
<td>Oldenlandia Heynei, Oliv.</td>
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<td>283</td>
<td>Vernonia cryptocephala, Baker</td>
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<td>284</td>
<td>Cluytia sp.</td>
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<td>285</td>
<td>Globularia Alyppum, Linn.</td>
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286. Eugenia guineensis, Baill. . . . Dair.
287. Erica arborea, L. . . .
288. Setaria aurea, A.Br. . . .
290. Ipomoea heterosepala, Baker . .
293. Gisekia miltus, Fenzl . .
300. Citrullus vulgaris, Schrad. . . . Unun.
302. Pterodiscus sp. . . . Burdad.
303. Eragrostis ciliaris, Link . .
305. Lawsonia alba, L. . . .
307. Schweinfurthia pterosperma, A.Br. .
308. Statice teretifolia, Baker . .
315. Ceropogia sp. . . . Dombir.
316. Cephlandra sp. . . . Booleh.
318. Huernia sp. . . . Ghairo.
APPENDIX V

DISEASES OF DOMESTIC ANIMALS
DISEASES OF DOMESTIC ANIMALS IN ALPHABETICAL ORDER

(a) Diseases common to all domestic animals.
   1. Addo.
   2. Dab.
   4. Kud or Gadgariyi.
   5. Mindair iss tub.

(b) Diseases of horses and mules.
   1. Darfa.
   2. Rih.

(c) Diseases of camels.
   1. Affaro.
   2. Dugato.
   3. Gabdo.
   4. Gaindi.
   5. Garbobel.
   8. Haggaigato.
  10. Rubah

(d) Diseases of sheep and goats.
   1. Aeb.
   2. Ahl.
   3. Ambar.
   5. Bog.
   6. Darrato.
   7. Ghorgoi.
   8. Haingar.
   9. Sambab.
  10. Sangoiyan.
APPENDIX V

(c) Diseases of cattle.
1. DABBA KA RUB.
2. DABBANDABBI.
3. MUDAL.
4. SAMBAB FARAGH.
5. SO GUDUD.

(a) Diseases common to all domestic animals, namely, horses, mules, donkeys, camels, cattle, sheep, and goats.

I. KUD. Also sometimes called GADGARIYI, owing to the habit of the affected animals of standing about shivering all over. The disease is characterized by the swelling of the glands about the head and neck. Usually fatal, animals dying in two to four days.

II. ADDO. A skin disease which usually only attacks camels and goats. It is similar to mange.

III. DAB. A fatal disease of the newly born. The offspring of very fat mothers are said to be more often attacked than others.

IV. GARABAIDO. This is an affection of the shoulder-joint which merely temporarily cripples the affected animal and is never fatal.

V. MINDAIR ISS TUB. A disease accompanied by severe colic, which seldom causes death.

VI. SHIMBIIR. There are two recognized varieties of this disease, namely, SHIMBIIR MADAH, which only involves, as its name implies, the head, and SHIMBIIR ALOLO, which is characterized by severe colic. In the former the animals affected go mad, when death rapidly supervenes; whereas in the latter they die from exhaustion owing to the severe colic.

(b) Diseases of horses and mules.

I. DARFA. This disease, which is commoner in the northern districts of Somaliland, is familiarly known as “horse-sickness.”
II. Rih. This disease is characterized by a stiffness of the hind-quarters and the lumbar region of the back. The kidneys are usually, if not invariably, affected.

(2) Diseases of camels.

I. Affaro. This is not usually a fatal disease. It is an affection of the nose and throat.

II. Dugato. A fatal disease of the chest. Either bronchitis or pneumonia.

III. Gabdo. A disease caused by tick-bite. It is only fatal to the young camels, the older animals having become immune.

IV. Gaindi. This is a fatal disease, the chief signs and symptoms being a foul discharge from the nostrils, diarrhoea, and swelling about the head.

V. Gagariyi. Vide Kūd.

VI. Garbobel. Soreback or ulcer, usually caused by bad loading. The sore is situated in the space between the shoulders, known as "garbo," hence the name.

VII. Haded. Severe but not fatal form of diarrhoea.

VIII. Gudan. Disease affecting the back of the neck, not necessarily fatal. Some recover after cauterization. Camel walks carrying its head low.

IX. Haggaigato. Disease of young burden camels characterized by an abrasion of the skin and sometimes swelling between the pectoral callosity and the shoulder, said to be caused by the carrying of too heavy loads by young and inexperienced camels.

X. Lahugal. This is an affection of the lungs, accompanied by slight bronchitis. It is said to be caused by ticks.

XI. Rubah. Said to be an affection of the back. The affected animal is unable to walk and later to rise from the ground. Will feed if
APPENDIX V

food is brought and put down before it, but it rapidly wastes and dies in from a few days to, at the outside, a month. Camels so affected are invariably killed and eaten before death supervenes.

(d) Diseases of sheep and goats.


II. Ahl. This is a disease of sheep only. It is characterized by diarrhoea and swelling of the glands of the head and neck.

III. Ambar. Attacks sheep only. Skin disease, probably a variety of ringworm. The skin is attacked in patches which get thickened and hard.

IV. Andagoi. Only sheep attacked. This is tick disease, characterized by soreness of the udders. It is very similar to the disease called Ghorgoi in goats.

V. Bög. Infectious ulcers, first starting between the hoofs, then spreading to the mouth, around the eyes, and finally other parts.

VI. Darrato. Disease characterized by obstinate constipation and swelling of the abdomen. Usually fatal.

VII. Ghorgoi. Tick disease in goats. It is similar to Andagoi in sheep. The word means "cutting the neck," whereas Andagoi means "cutting the udder."

VIII. Haingar. Goats only attacked. There is an abundant mucous discharge from the nose, and diarrhoea. It is a very fatal disease, and animals may be ill for a whole month before succumbing.

IX. Sambah. A very fatal disease, only attacking goats. The animals die in three or four days after the initial symptoms are evident. The disease is characterized by high temperature, rapid breathing, refusal to eat or
BRITISH SOMALILAND

drink, with, later, haemorrhage from the nose and mouth, which is quickly (a matter of a few hours) followed by death. It is an infectious disease and the affected animal should at once be isolated. Post-mortem, there is great pleuritic effusion, the lungs are pneumatic in patches and on section show signs of ulceration and breaking down.

X. Sangoiyan. Disease of sheep only. It is an affection of the nose and frontal sinuses, with abundant mucous discharge which is frequently bloody.

(c) Diseases of cattle.
I. Dabba ka rūb. A very fatal disease of cattle, running through a whole herd and destroying it very rapidly. It is a severe form of enteritis with haemorrhage.

II. Dabbandabbi. This is the tick disease of cattle. The affected animals get gradually thinner and weaker, and finally die.

III. Mudai. A very infectious disease the cause of which is unknown. It is not always fatal. There is usually a swelling over one of the shoulder-joints with enlargement of the neighbouring glands. Post-mortem, the flesh of the affected area is said to be black.

IV. Sambab Faragh. This is practically the same disease as Sambab in goats. The word Faragh means a “fringe.” Post-mortem, the edges of the lungs are said to be cracked or frayed.

V. So gūdūd. This disease presents few signs or symptoms beyond the refusal to take food or move about. The cause is unknown. Post-mortem, the flesh is found to be very red, hence the name, which means “becoming red.”
APPENDIX VI

SOME NOTES ON THE MYRRH, FRANKINCENSE, BDELLIUMS, AND GUM RESINS OF BRITISH SOMALILAND
It is strange, considering the number of years that have elapsed since the first introduction of myrrh, frankincense, and bdellium into Europe, that so little should be known regarding the trees which yield them.

Owing to my inability to penetrate into some of the more remote regions, I have been unable to obtain specimens of many of the trees producing the Ogo bdelliums, but I think I have been fortunate in obtaining most of them.

The Somali divides his country into three regions, namely (1) **Guban** (meaning "burnt" or "parched"), the low-lying maritime plain extending inland as far as the higher mountain ranges; (2) the Mountain Ranges; and (3) **Ogo**, the high internal plateau, the different parts of which have distinctive names such as Haud, Nogal Valley, Sorl, etc.

Furthermore, the Somalis have distinctive names for each of their trees and plants.

The general name given to the gum itself, be it myrrh, bdellium, or acacia gum, is **Habbak**, while in the case of myrrh there is another name, **MalMal**; but to call it Habbak Didin, i.e. the gum of the Didin tree, would be equally correct.

The general name for the resins such as frankincense, and those yielded by the various species of Balanites, is **Hanjo**. Frankincense is known as **Hanjibevo**, while the latter, according to the tree producing them, are called Hanjikulan, Hanjigoad, etc.

With these preliminary remarks, I will endeavour to give under each a short description of the gum itself, together with a few facts regarding the tree producing it.

My best thanks are due to Mr. H. M. O'Byrne, Chief of Customs in the Somaliland Protectorate, for his assistance in obtaining some of my specimens, and to the Director, Royal Botanic Gardens, Kew, for their identification.

I. Myrrh. Somali name, **MalMal**; Arabic, **Mur**. Somali name for tree, **Didin**, pronounced **Didthin**.

Two varieties of Somali myrrh are usually spoken of by the Somalis themselves, namely (a) **Guban MalMal**, (b) **Ogo MalMal**.

(a) **Guban MalMal**. This variety of myrrh, as its name signifies, is gathered on the hot, dry maritime plain. It is always found in
irregular masses which have the appearance as though they were made up of numberless tears or drops, varying in size from a pin's head to a pea; the mass is always of an oily consistency, and for this reason can at once be distinguished from the Ogo variety, which is invariably powdery on the surface. Guban malmal is of inferior quality to the up-country variety and fetches a much smaller price on the market.

The Didin tree which produces it never grows to the same size as it does in Ogo, seldom exceeding a height of four or five feet, and is usually to be found on stony rises or mountains. The gum is collected during the hot summer months when the tree is in a leafless condition; the flowers are the first to appear, and are rapidly followed by the

**DIDIN (THE SOURCE OF GUBAN MYRRH)**

*Balsamodendron myrrha, Nees*

A Flower of Didin greatly magnified: flower seldom exceeds 10 mm. in length
leaves in August or early September; the seeds are ripe in January. This, the maritime Didin tree, has been identified at Kew as *Balsamodendron myrrha*, Nees.

**DIDIN**

Flowers, buds, and leaves in sessile branches appear in August and September on the coast.

(δ) **Ogo MalmaL.** This is the best Somali myrrh, and is commercially known as Turkey myrrh. It is collected from the Didin tree throughout the Haud, Nogal Valley, and the Ogaden country in the summer, and brought down to the coast towns during the winter months, neatly sewn up in goatskin bags. It is in irregular lumps.
APPENDIX VI

with a drier and more friable appearance than the coast variety, and the pieces are invariably covered with a fine yellowish dust owing to the pieces being continually rubbed together. The myrrh itself also appears to be darker than the Guban myrrh.

According to the Somalis themselves, the Didin tree of Guban and that of Ogo are identical, and I think that this is the case, and that the superiority of the Ogo variety of myrrh is due to the fact that it is the product of much finer trees, and, when collected, is kept for months in the clear dry atmosphere of the interior.

In Ogo the Didin tree grows to a great size, sometimes as high as fifteen feet, and spreads its branches over a circle with a diameter of twenty feet or so, the trunk being quite one foot in diameter; moreover, it is not so frequently seen growing on stony ground.

My specimens of the Didin tree of Ogo have been identified at Kew as Balsamodendron Myrrha, Nees.

II. FRANKINCENSE. Somali name, Hanjibeyo; Arab name, Loban.

Somali name for the trees, Mohor and Yehar.

There are two varieties of frankincense, both of which are known to the Somalis by the name Hanjibeyo, but commercially they are usually known by their respective Arab names. The product of the Mohor tree is called Loban Dakar, while the resin from the Yehar tree is known as Loban Maidi.

(a) Loban Dakar. This is the inferior of the two, and is easily distinguished from Loban Maidi as it is always found in separate small tears, which seldom form a conglomerate mass when put up into bags, and has a darker colour which more nearly resembles false amber which has a pinkish tinge in it. The tree which produces it, the Mohor (Boswellia Carteri), is only found, as far as I am aware, on the maritime hills and mountains in the Habr Toljaala, Warsangeli, and Mijertain countries to the east of Berbera. It grows, under favourable conditions, to a height of fifteen to twenty feet. It is known to the Indian traders as Isas.

(b) Loban Maidi. This, the superior frankincense, is always of a pale topaz-yellow colour, and is frequently seen, not only in tears like the other variety, but also in large flat irregular pieces, which show white powdery streaks all over. The pieces are very often adherent to bits of the bark of the tree, and are very apt to stick
together when tightly packed, forming, especially the smaller pieces, a conglomerate mass. The Yehar tree which yields this frankincense is very like the Mohor, and, like it, is a species of *Boswellia, B.* *Frereana.* The tree itself is commoner in the Warsangeli and the Mijertain maritime regions than elsewhere, but it is also sparingly found in the Habr Toljaala country near the coast.

III. Gum Resins. There are three varieties of gum resins, which it would be well to take all together, as they are all the products of three different species of *Balanites.*

The Somali names for the resins are (a) *Hanjikulan,* (b) *Hanjigoad,* (c) *Hanjikidthi,* and they are respectively the products of the Kulan (*Balanites* sp.), Goad (*Balanites orbicularis*, Sprague), and Kidthi (*Balanites aegyptiaca*, Delile) trees.

The resins are very difficult to differentiate between, as they all possess a pleasant faint resinous smell similar to each other, but quite unlike that of frankincense, and all are found in tears or globular pieces varying in size from a cherry to a pigeon’s egg, the smaller ones being of a dark greenish yellow, while the larger are of a deep orange-red colour.

The trees are common in the maritime region to the south and south-west of Bulhar.

IV. HABBAK HADDI. Somali name for tree, HADDI.

This is perhaps the most important of all the varieties of bdellium, and is sometimes called “perfumed bdellium.” It is so unlike the rest that it could hardly be mistaken for any of them. It is invariably seen in large irregular lumps of much the same colour as true myrrh, except that there are always small whitish areas, which give the pieces the appearance of toffee with small bits of cocoanut or almonds in it; it has also a very powerful and distinctive smell quite unlike myrrh; it is just as oily, if not more so than Guban myrrh, and is usually found mixed with mud, bark, and other extraneous matter, tending to give it an even darker appearance, some of the pieces very frequently being of a black colour.

The Haddi tree I have never seen growing, as it is only found in the western parts of Somaliland, the more remote parts of the Haud and the Ogaden country. The gum is brought down to the coast in goatskin bags, similar to the myrrh bags, during the winter months.
According to Mr. E. M. Holmes, the tree which yields this gum is Commiphora Erythraea, var. glabrescens, Engler.

The Haddi tree grows to a great height, and is one of the largest of the desert trees. It is only found in the western districts of Somaliland, especially in the Ogaden, Reer Amaden, and Aulihan countries. The bark of the trees is collected by the Somali women, and used for burning inside the huts, owing to its pleasant smell and supposed medicinal virtues. The fruit is sometimes collected and given to camels, as they are said to be very fond of it.

_HAGAR (Hildebrandtii, Engl.)_

No thorns
V. **HABBAK HAGAR.** Somali name of tree, **HAGAR MADOW.**

Habbak Hagar is a somewhat rare bdellium which is sometimes found mixed with the Guban myrrh, which it very much resembles in colour, but it is not nearly so oily, and is, in consequence, more brittle; it also has only a faint smell compared with true myrrh, while the taste is only slightly bitter. The fruit and leaves, specimens of

![Fruit](image)

**HAGAR MADOW**

Leaves and fruit, slightly less than natural size

which I sent to Kew, were said to belong to *Commiphora Hildebrandii*, Engler. The tree is common enough on the maritime hills to the south of Berbera, as far as the Golis range. It grows to a height of ten or twelve feet in suitable localities.

Sometimes this bdellium is seen in tears of a calf’s-foot-jelly-like colour, and looks not unlike the gum-resins from the various species of *Balanites*, but its bitter taste at once separates it.
VI. 

HABBAK DASEINO. Somali name of tree, DASEINO.

This bdellium, apart from its colour, has little in common with myrrh, from which it is readily distinguished owing to its possessing little or no smell when in a solid, hard mass, and only a faint, pine-like odour when freshly picked and broken; the taste is also not bitter, but slightly aromatic. This gum is distinctly rare, and is only

DASEINO

(Commiphora Opobalsamum, Engl.)

From maritime hills behind Berbera

SEEDS OF DASEINO

(Natural size)

A Entire fruit, showing two of the four longitudinal ribs
B Longitudinal section across broad axis
C " " " narrowest axis
D Cross-section in middle of fruit
collected for chewing or for burning in the huts to drive out the flies. The women sometimes use it in emulsion to wash their clothes.

VII. HABBAK HODAI. Somali name of tree, Hodai.

This is commonly known as opaque bdellium, but, as will be shown, this designation must be shared with the following gum also. This bdellium is found in irregular masses, which vary in size and colour, according to their age; in the fresher or more recently exuded pieces it is seen to be of a dirty milky white, while the older pieces, which

![Image of Hodai (from Nogal Valley)](image)

(HODAI (FROM NOGAL VALLEY)
(Note that the leaves are all serrulate, and not as in Hooker's plate)

have been exposed to the weather for some time, are of a dull reddish colour. It is very brittle and devoid of all smell, but possesses a very bitter taste, which is particularly irritating to the back of the throat.

It is readily distinguished from the other bdelliums except Habbak Dunkal, from which it is not always easy to tell it. Habbak Hodai is almost invariably of an irregular shape, and the pieces are very inclined to stick together, rendering it impossible to separate them without fracturing the whole mass right across, whereas in Habbak Dunkal the almost spherical masses or tears are generally roughened or cracked by exposure on the outside, and are invariably separate; furthermore, the colour of the latter is never whitish, but more resembles the dirty dull red of the older pieces of Habbak Hodai.
The tree, which is common enough on the maritime mountains to the south and south-east of Berbera, and as far as the Golis range, is also said to grow in the Haud; it grows to a height of seven or eight feet, with a trunk eight inches or more in diameter. It has been described as Commiphora Playfairii, Hook.

VIII. HABBAK DUNKAL. Somali name of tree, DUNKAL.

As far as I am aware, there has been no mention of this variety of bdellium before, so I have submitted specimens to Kew for purposes of identification.

Habbak Dunkal is an opaque bdellium, which is only sparingly collected, partly owing to its rarity, and partly to its having no commercial or other value.

It possesses a very hard and usually roughened and cracked exterior, which when chipped shows an opaque, dull, yellowish red interior, not unlike beeswax or a boiled chestnut; when thoroughly
dry it gets very hard and has a very bitter taste, and if the freshly fractured surface is moistened, like Habbak Hodai, its surface becomes milky white and sticky, and on drying leaves a polished appearance. The gum is said by the Somalis to be very poisonous, so is seldom or never used, although I have heard of its being made into an emulsion or paste, and smeared over a boil or small abscess to rapidly "bring it to a head." The Dunkal tree seldom grows more than three or four feet in height, and has a sturdy gnarled appearance, and is only scantily covered with leaves; the fruit is laterally flattened, and is not unlike a miniature almond in appearance, the velvety green skin frequently taking on a red blush on the side exposed to the sun. The best season to collect the leaves and the fruit would be winter, either in December or January.

The fruit and leaves occur in small clusters, sometimes the leaves, flowers, and fruit in various stages being seen together in the same bunch.

IX. **HABBAK HARR.** Somali name of tree, **Hagar ad.**

This bdellium, as its name signifies, is a violent purgative, and, as far as I am aware, it is only collected and used as such; it is seldom
APPENDIX VI

seen, and I only heard of its existence by chance. It is sometimes, however, found mixed with Guban myrrh, which it somewhat resembles.

The smell of Habbak Harr is very strong, and is more like Habbak Haddi, but, unlike the latter, it is soft and easily cut with a knife, and in small pieces; it is of a yellowish transparency, getting greenish yellow with age.

As above mentioned, it is easily cut and pared off like camphor into whitish greasy fragments. After Habbak Haddi, it is the strongest-scented bdellium, and might justly share with it the name of “perfumed bdellium.”

The Haggar Ad, the tree producing this bdellium, is one of the tallest of the group, frequently reaching a height of fifteen or even twenty feet; the whitish yellow appearance of the stem of the tree also renders it easily recognizable.

The Somalis use the gum as a purgative, and from all accounts it appears to be a most drastic one. Among the Dulbahantas it is sometimes made into a paste with water, and then mixed with the native butter and used in the treatment of scabies and other skin diseases.

X. HABBAK GARON GURUN. Somali name of tree, GARON GURUN.

This is a dark red bdellium, found in large irregular lumps, which are usually dirty and encrusted with earth when old; the taste is only slightly bitter, and suggestive of turpentine, while there is practically no smell.

There are two Garon trees known to the Somalis, namely, GARON GURUN and GARON MADOW, but the latter does not produce bdellium. The trees are both found in the Haud and Nogal Valley, and are quite common.

The Garon Gurun is about five to six feet in height, and is not thorny. The leaves are not unlike the leaves of the Beyo, or, as it is sometimes called, the Daseino tree of the Haud; but while those of the Garon Gurun are covered with hairs, and only possess, as a rule, one central and three pairs of lateral leaves, the Beyo leaves vary, but generally have one central and four lateral pairs, and are not hairy.

The gum of the Beyo is, when freshly exuded, like the pure gum
acacia, colourless, whereas the Habbak Garon Gurun is red when fresh, and rapidly gets dark red.

GARON GURUN (FROM NOCAL VALLEY)
Note the hairy leaves, one central and three pairs of lateral leaves

XI. BEYO or HABBAK DASEINO. Somali name of tree, BEYO or DASEINO.
This tree appears to be quite different from the Daseino tree from the coast regions. It is at first sight not unlike the Garon Gurun
tree, but differs from it in the leaves, usually possessing four, instead of three, lateral leaves, with a very much longer leaf stalk, and the leaves being hairless. The bdellium is very like Habbak Garon Gurun, the

DASEINO OR BEYO (FROM NOGAL VALLEY)

Exact size of leaves

taste being only slightly bitter, and suggestive of turpentine with a resinous smell. The tree appears to be only found in the middle of the Haud and Nogal Valley, where it is quite common; it is said to grow frequently to a height of eight to ten feet.

XII. HABBAK ILKA ADAYAI. Somali name of tree, ILKA ADAYAI.

This is a rare bdellium; it is found in pale small irregular lumps not unlike Guban myrrh. In smell it more resembles Habbak Haddi, and, like it, is very bitter to the taste. It is soft and of a gummy consistency, and if cut the cut surface gets white. It is very like Habbak Haddi, but, unlike the latter, it is never found in large lumps, the pieces of gum seldom exceeding a cherry in size. It is not gathered by the Somalis owing to its scarcity.

The tree is only found in certain parts of the Haud and Nogal Valley, and is unmistakable owing to its peculiar straggly appearance; it grows to a height of ten or twelve feet. The bark is whitish, especially on the branches, the flowers very minute and easily overlooked, while the leaves are quite distinctive, being narrow and long, about 2 mm. in width and 15–20 mm. in length.
The bark of the trunk is yellowish in colour and papyraceous. The meaning of the vernacular name of the tree is "teeth cleaner," owing to the habit of the Dulbahanta Somalis of using the slender branches for scrubbing their teeth.

ILKA ADAYAI (FROM THE NOGAL VALLEY)
Leaves and flowers

XIII. HABBAK DUNDAS. Somali name of tree, DUNDAS.

This is a rare bdellium, and is very rarely seen. It is only found in small pieces, which even when quite dry never become very brittle. It is easy to tell it from the other gums owing to its semi-opaque appearance, somewhat resembling Brand's Essence or meat jelly in colour. It is eaten by the Somalis, and is without taste or smell.

The DUNDAS tree grows to a height of six or eight feet, and is not thorny. I have been unable to get its leaves or fruit. The tree is common in the Haud and western part of the Nogal Valley.

XIV. HABBAK MALO WA HAROD. The Somali name of tree is MALO WA HAROD or WA HARO MALOD.

This bdellium is found sparingly in the coast regions, but is common in the interior, especially in the Haud.

It closely resembles Guban myrrh, with which it is frequently found mixed; it is, however, not so oily, has a fainter smell, and less bitter taste. The appearance of the gum when first exuded has given to the tree its name, which means "excrement of a new-born kid."

The tree seldom exceeds four feet in height, possesses minute
leaves, growing in sessile bunches, with serrulate edges; it has a
papyraceous bark of a light colour.

It is found both at the coast and in the interior.

It is a thorny tree, and when stunted so closely resembles the Didin
that it is sometimes very difficult to tell them apart, unless there are
minute exudations of the gums present, when it will be found that,
whereas the small beads of bdellium of the Malo wa harod are nearly
always of a pale yellowish opaque colour, those of the Didin are
reddish, clear, and greasy. Apart from the difference in smell, the
Habbak Malo wa harod is nearly always mixed with sand and the
bark of the tree, with more or less clear pieces mixed with a large
percentage of yellowish opaque masses, which are never found in
Guban myrrh.

As above mentioned, although the two trees closely resemble each
other, perhaps the Malo wa harod is the more straggly of the two, and
has shorter and more delicate thorns.

The fruits of the two trees are also very different, that of the Didin
being not only of a different shape, but also more than twice the size
of the ripe Malo wa harod.

XV. HABBAK GOWLLELO. Somali name of tree, GOWLLELO.

This gum is very sparingly found, and never collects in large masses;
it is of a pale opaque colour, very bitter to the taste, and possesses
practically no smell. The only use the Somalis make of it is to mix
it with finely powdered charcoal, which has been stirred up in milk
with a little myrrh, to make ink.

The Gowlello tree grows from three to five feet in height, is thorny,
and not unlike the stunted Didin trees found on the maritime mountains;
the leaves are hairy, serrulate, about 10 mm. in length, and are in
sessile bunches; the flowers are very small, from 2 to 3 mm. long.
The tree is of a darkish grey colour with a pale papyraceous bark,
freely exfoliating.

XVI. HABBAK RAHANREB. Somali name of tree, RAHANREB.

A very dark yellowish red bdellium found in masses, which are not
brittle but somewhat of the consistency of rubber. It is practically
tasteless, and only has a faint myrrh-like smell. It is not infrequently
mixed with myrrh.

The fresh exudation immediately after tapping is called Damaitcho,
which name is not infrequently applied to the bdellium itself, but, as a rule, the Dulbahantas only give this name to the fresh exudation, which is mixed with water and rubbed on the udders of camels to assist the secretion of milk.

RAHANREB (FROM NOGAL VALLEY)
Leaves in sessile bunches, actual size about 10 mm. in length

The Rahanreb tree is thorny, and grows to a height of six or seven feet; the branches are of a whitish colour, and the serrulate leaves are in sessile bunches and not unlike the leaves of the Gowello, from which they differ in being somewhat smaller, quite hairless, while the edges are more deeply serrated.

XVII. HABBAK ALIBOY. Somali name of tree, Aliboy.

This gum is easily distinguished, as, when fresh, it is quite clear and colourless like the best gum acacia, but when old gets of a dirty dull semi-opaque colour, rough and encrusted with dust on the outside. It is practically tasteless, there being only a suspicion of bitterness left in the mouth after it has been chewed for some time.

The Aliboy tree is very easy to recognize, as it is a small black, thickset thorny bush, with trifoliate non-serrulate leaves with distinct leaf-stalk, and hairless; the thorns are black and very stout. It is,
APPENDIX VI

as far as I am aware, only found in the Haud. The fruit is from 5 to 7 mm. in length, and the shell of the seed seems to be rather soft and easily compressed.

ALIBOY (FROM THE HAUD)
Leaves and fruit

The leaves are often eaten by the Dulbahantas, and are said to give a burning or tingling sensation to the mucous membrane of the mouth and throat.

XVIII. HABBAK GUNRI. Somali name of tree, GUNRI.
This bdellium is very rare, and only exudes from the tree in very

GUNRI (FROM NOGAL VALLEY)
Leaves only
minute quantities. It is of a clear gum-acacia-like appearance, only in very minute drops or tears.

It is used by the Somalis, after being burnt and made into a paste, as an application to inflamed areas or sores.

Goats are very fond of eating the bark of the tree.

The tree grows sometimes to a height of fifteen feet, is thornless, or what, more correctly, might be described as possessing false thorns, and has trifoliate leaves with very distinct long leaf-stalks; the leaves are so deeply toothed that they appear quite different from any of the other bdellium-producing trees. I have never seen the fruit of this tree. It is found both in the Haud and Nogal Valley.

XIX. HABBAK TUBUK. Somali name of tree, TUBUK.

The gum of the Tubuk is rare, owing to the scarcity of the tree, and to the fact that the Somalis never collect it. It is of a pale yellowish colour, clear, bitter to the taste, although less so than myrrh, and without smell.

The tree grows to a height of six feet or more, and is thorny; the
bark of the trunk and larger branches is of a yellow colour, and usually
seen to be peeling off.

The leaves are trifoliate, covered with hair, and serrulate, while the
fruit is not unlike that of the Hagar Madow, only somewhat smaller in
size.

It is found in the Haud, Western Nogal Valley, and Ogadayn,
but is not very common.

XX. *HABBAK HAMHAMMA*. Somali name of tree, *HAMHAMMA*.

The gum of this tree is similar to acacia gum, but is usually seen
covered with the thin, exfoliating outer bark, which renders it difficult
to find. It is, in appearance, practically indistinguishable from acacia
gum, but has a distinct and not unpleasant taste.

The gum is not collected, nor is it used by the Somalis, except for
chewing.

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*HAMHAMMA (FROM HAUD)*

Leaves 2–3 mm. in length
The tree is quite distinctive; it grows to a height of five or six feet, is not thorny, has a whitish appearance, and has very minute leaves, seldom exceeding 3 mm. in length.

The tree is commoner in the Nogal Valley than in the Haud.

XXI. HABBAK MOGOLEH. Somali name of tree, MOGOLEH or MOGOL.

This is a dark red bdellium, not unlike Ogo myrrh in appearance, but quite unlike it in smell and taste. It is not very brittle, is easily cut, is greasy, and has a distinct and pleasant smell, unlike any of the other bdelliums; it is very bitter, and leaves, after the bitter taste has passed off, a pleasant aromatic taste in the mouth; it is possible that this bdellium is sometimes mixed with the Ogo myrrh, as it is not unlike it in appearance, and if mixed with the latter, would very soon borrow its odour; it is, however, very much rarer than myrrh.

MOGOLEH (FROM NOGAL VALLEY)
Leaves and fruit
A Cross-section of fruit   B Longitudinal section

The MOGOLEH, MOGOL, or MOGOL tree is found both in the Haud and Nogal Valley, more commonly known in the latter; it is easily recognized. It is a thornless tree, growing to a height of eight to ten feet, with very minute leaves, considering the size of the tree; each leaf consists of one central and five pairs of lateral leaves, all equal in size, and close together, and covered with hairs, the entire leaf with leaf-stalk not being much more than 10 mm. in length. The fruit is peculiar, each containing three seeds.

XXII. HABBAK HAGAR BARISS. Somali name of tree, HAGAR BARISS.

This is a pale semi-opaque bdellium, usually seen in long drops or tears, roughened and cracked on the surface, owing to exposure.
larger pieces are almost invariably covered with sand and dust and other matter, owing to their being gathered from the ground. It is never sticky, and possesses only a faint smell, which is only noticed when the bdellium is en masse, while it only has a slightly bitter taste.

Somalis never collect it, so it is rarely seen.

The Hagar Bariss tree grows to a large size, frequently reaching a height of twelve feet or more; it is covered with thorns. The name of the tree means “the rice Hagar,” owing to the fact that the large wooden plates (hero balad) out of which the Somalis eat their rice, are always cut from the trunk.

The tree, as far as I am aware, is only found on the Golis range, as it seems to prefer stony regions at a high altitude.

The bdellium is not used by the Somalis.
GLOSSARY

OF SOME ARAB AND SOMALI WORDS WHICH OCCUR IN THE FOREGOING PAGES.

ABBAM. A Protector or Guide. Every caravan starting for the Interior in the early days had to engage an abban to escort it through each of the different tribal areas.

ARRESSH. A more or less permanent rectangular hut made of wattle and daub, matting or grass, as seen in the coast towns only.

The word is of Arab origin. 🇸🇾

BAKSHISH. A reward or present.

BUGGALOW. A large sailing boat with high prow, such as seen conveying dates between the Persian Gulf and the Red Sea ports.

DHOW. Large sailing boats used by the Somalis for trading across the Gulf of Aden.

EIL or EL. The Somali word for a well.

GUDIMO. A small native axe, used for lopping off the branches of trees, either for the feeding of the goats in the dry season, or for making the zarebas.

GURGI. The temporary Somali hut, made of bent sticks and camel mats, as seen in the Interior.

HAFFAS. Collections of gurgis in selected areas and belonging to different tribes, as seen in the coast towns.

HAROUN. The head-quarters of any tribe or collections of tribes, formed for aggressive or defensive purposes.

JOWAR. The common African millet.
KARIA. The same as the Somali word "rer." It is the Arabic for village.

KHARIP. The Arabic for the autumn season. In Somali-land it is commonly used to signify the fierce gales of the south-west monsoon, which blow from June to August or September.

MULLAH. A wandering priest, or one who can read and quote the Koran.

NAHOUDA. The captain of a dhow.

REH. The Somali word for village.

SHAAB. The name given to the official residential quarter in Berbera.

TARIKA. A village of Mullahs. All the tarikas are permanent settlements.

TAWAWA. The name of the rocky summit of Wagar Mountain, the highest peak of the Golis range.

TOBE. The long white cotton sheet, seven cubits in length, worn by all Somalis. The word is derived from the Arabic.

ZAREBA. The thorn enclosure in which the gurgis or temporary huts are pitched.
INDEX
INDEX

Abourkr, Pasha, 22
Abdullah, Mahommed, 35, 61, 82, 110, 175–89
Abdurrahaman, 76
Adel, 15
Aden, 10, 89, 265
Adulis, 10
Agatharchides, 9
Aidagalleh, The, 66, 76, 78
Ainasha, 79
Aldobo, 53
Ali, 23
Ali, Shirreh, 60, 61
Aman Ahmed, 80, 81
Amda Sion, 15
Arab, 76
Arawailo, 168
Aromata Promontory, 9
Artemidorus, 9
Aualites, 12, 13, 20, 31
Audal, 20
Aussa, 15
Awal, The Habr, 18, 19, 23, 54, 66, 76
Axum, rc, 12
Ayal Ahmed, The, 36, 38
Ayoub, 76

Ba Aila, 36
Bab-el-mandeb, Straits of, 5, 8, 9

Ba Esa Musa, The, 36
Ba Indayera, The, 36
Bakhadleh, Sheikh, 218
Bali, Sheikh Mullah, 58
Barham, 55
Batouta, 15
Bdellium, 239
— of British Somaliland, Some notes on the, 301
Bent, Mr. Theodore, 2
Berbera, 13, 15–19, 22, 31–9, 40, 41, 42, 47, 177, 219
Biji, 49
Blood-fueds, 149
Boho, The, 36
Bulhar, 17, 19, 40–51
Bunbury, 5, 7
Burao, 66
Burhan Halimu, 23
Burhan Sadijah, 23
Burial customs, 162
Burta Karis, 39
Burton, Captain, 21, 22, 24, 25, 27, 33, 87

Cambara, 15
Camels, Somali, 190–6
Cane, 10
Canimulgi, The, 10
Cape Guardafui, 5, 6, 10, 71, 73
### INDEX

<table>
<thead>
<tr>
<th>Cattle, Somali, 202</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character, The Somali, 86–107</td>
</tr>
<tr>
<td>Coffee, 264</td>
</tr>
<tr>
<td>Commercial Products, 239–70</td>
</tr>
<tr>
<td>Cosmas, 11, 13</td>
</tr>
<tr>
<td>Cox, Lieutenant P. Z., 77</td>
</tr>
<tr>
<td>Cruttenden, 21</td>
</tr>
<tr>
<td>Dalbourquerque, Afonso, 15</td>
</tr>
<tr>
<td>Danakil, 23</td>
</tr>
<tr>
<td>Dancing, Singing and, 125</td>
</tr>
<tr>
<td>Dankali, The, 20</td>
</tr>
<tr>
<td>Darod, 54, 71–5</td>
</tr>
<tr>
<td>Darod, The, 86, 91, 94, 119</td>
</tr>
<tr>
<td>Delamere, Lord, 67</td>
</tr>
<tr>
<td>Deriyeh, Awia, 81</td>
</tr>
<tr>
<td>Deriyeh, Sultan, 83, 81, 127</td>
</tr>
<tr>
<td>Dhofar, 1, 2, 4</td>
</tr>
<tr>
<td>Dini, Sheik, 26</td>
</tr>
<tr>
<td>Dio, 15</td>
</tr>
<tr>
<td>Dir, 71</td>
</tr>
<tr>
<td>Diseases of domestic animals, 295</td>
</tr>
<tr>
<td>Dixon, Captain, 181</td>
</tr>
<tr>
<td>Djibouti, 17, 23, 30</td>
</tr>
<tr>
<td>Dogs, Somali, 198</td>
</tr>
<tr>
<td>Dolal, 82</td>
</tr>
<tr>
<td>Dolgolla, 71</td>
</tr>
<tr>
<td>Domestic animals, Diseases of, 295</td>
</tr>
<tr>
<td>Donbirro, 71, 74, 75</td>
</tr>
<tr>
<td>Donkeys, Somali, 196, 197</td>
</tr>
<tr>
<td>Dress, Somali, 120</td>
</tr>
<tr>
<td>Dubar, 33, 37, 38</td>
</tr>
<tr>
<td>Dubarra, 71</td>
</tr>
<tr>
<td>Dulbahanta, The, 55, 119, 181, 186</td>
</tr>
<tr>
<td>Dunstan, Professor, 262</td>
</tr>
<tr>
<td>Eil Ghor, 22, 30</td>
</tr>
<tr>
<td>Elmas, 47</td>
</tr>
<tr>
<td>Eratosthenes, 5</td>
</tr>
<tr>
<td>Eritrea, 69</td>
</tr>
<tr>
<td>Erythraea, 14</td>
</tr>
<tr>
<td>Erythrean Sea, The Periplus of the, 5, 8, 10</td>
</tr>
<tr>
<td>Esa, 18, 20</td>
</tr>
<tr>
<td>Esa, The, 20, 26, 71, 77, 79, 94, 125</td>
</tr>
<tr>
<td>Ethiopians, The, 4, 5</td>
</tr>
<tr>
<td>Eudaemon, 10</td>
</tr>
<tr>
<td>Eyk, 19, 62</td>
</tr>
<tr>
<td>Faddel Ahmed Esa Mamasan Ba Furlabb, 25</td>
</tr>
<tr>
<td>Fantali, Mount, 84</td>
</tr>
<tr>
<td>Fibre, Somali, 261</td>
</tr>
<tr>
<td>Flora and fauna, The, 221, 237</td>
</tr>
<tr>
<td>Flora of British Somaliland communicated to Kew, 1905–11, with their vernacular names, A collection of the, 285</td>
</tr>
<tr>
<td>Fod addi, 23</td>
</tr>
<tr>
<td>Frankincense, 6, 8, 9, 32, 239, 256</td>
</tr>
<tr>
<td>Frankincense of British Somaliland, Some notes on the, 301</td>
</tr>
<tr>
<td>Gaableh, 55</td>
</tr>
<tr>
<td>Gadabursi, 18, 20, 25, 78</td>
</tr>
<tr>
<td>Gahan, 61</td>
</tr>
<tr>
<td>Gallas, The, 1, 4, 14, 16, 68–70, 83, 84, 125</td>
</tr>
<tr>
<td>Gama, Christavao da, 16</td>
</tr>
<tr>
<td>Games, Somali, 129–36</td>
</tr>
<tr>
<td>Gashishe, 55, 119</td>
</tr>
<tr>
<td>Genealogical tables, 271</td>
</tr>
</tbody>
</table>
INDEX

Gerhajia, 76
Gerhajia, Habr, 18, 54, 76
Ghoriad, 61
Gherri Guerad Aden, Sultan of the, 25
Ghubbet Kharab, 17
Gildessa, 17
Glossary, 325
Göd-Baroro, 71, 75
Gordon, General, 17, 26
Guano, 269
Guban, 47, 64, 97
Guma, Acacia, 260
Gum resins of British Somaliland, Some notes on the, 301
Habi, 81
Hadu Wells, 17
Hadramaut, 19
Hais, 54–9
Haji, 66, 110
Halahul, 57
Hannifa, 76
Hargeisa, 67, 111
Harla, The, 83, 84
Harrar, 17, 21, 25, 26
Harrar, The Awir Mahommed of, 25
Harrari, The, 21
Harrlah, 84
Harti, 55, 84, 119
Hasho, 58
Hatshepsu, Queen, 2
Hawiya, 71, 77
Hayes-Sadler, Lt.-Col., 18
Head-dress, Somali, 143
Herodotus, 5
Hides, Skins and, 265
Himyarites, The, 2, 3
History, Somali, 1–19
Homad, 23
Horn of Africa, The, 4, 6, 14
Hudson, Capt., 98
Huts, Somali, 115–18
Ibrahim, Sheikh, 23, 76
Ichthyophagi, 4, 9
Irir, 71
Ishaak, The, 20, 76, 86, 91, 94, 119
Ishak bin Ahmed, Sheikh, 19, 58
Ismail, Jibarti bin, 56, 71, 73
Isituggan Valley, The, 49
Jama, Abdullah, 60
Jama, Hirai, 82
Jama, Sheikh, 25
Johnston, Charles, 4, 21, 27, 32, 70, 243
Kablaleh, 75
Kamil, 23
Karam, 52
Karamo, Sheikh, 53
Keane, Professor, 2
Kirk, 219
Kirkpatrick, Mr. Guy, 100, 263
Kob, Faradod, 177
Kumbi, 84
Kutub, Sheikh Au, 64
Labbahdilay, 55
Lagderi, 53
Lasghorai, 59, 63
Las Korai, 18
Live stock, 190–209, 269
Lopo Soares, 16
INDEX

Maajeline, 57
McNeil, Captain, 91, 185
Mad Mullah, The, 175–89
Madoba, 71
Magadleh, 76
Mahommed, 23, 76
Mahommed Abdullah, 35, 61, 82, 110, 175–89
Mahommed Grayn, 16
Mait, 54, 57
Malabar, 15
Malao, 5, 13, 31
Manufactures, Somali, 277
Marriage customs, 142–7
Massawa, 17
Mattar, Sheikh, 67, 84
Medical treatment, 156
Meit, 19
Mekka, 14, 69
Menelik, 23
Meroe, 12
Midgans, The, 10, 161, 210
Mijertain, 19, 55, 84, 119
Mijertain, The, 48, 103, 186
Minaeans, The, 1
Moharek, 30
Mombasa, 11, 89
Morrison, Mr., 41
Moscha, 2, 7, 10, 11
Mossyllum, 4, 5, 6, 7, 8, 9, 10, 13, 32, 54
Mother-of-pearl, Pearls and, 270
Mukki Halimu, 23
Mukki Sadiah, 23
Mules, 198
Mullaha, 108, 109
Muradki Muwaiyai, Sheikh, 53

Musa, 76
Musa Arreh, 22, 48
Mushak, 17
Myrrh, 6, 8, 9, 32, 239
Myrrh of British Somaliland,
   Some notes on the, 301

Naville, Edouard, 3
Nairobi, 89
Names, Somali, 111–13
Nur, 81

Oaths, Somali, 153
Obok, 17
O’Byrne, Mr. H. M., 34
Odweina, 66, 111
Ogaden, The Reh Ali, 81
Ogaslabbe, The, 59, 60
Ogo, 47, 97
Ostriches, 199
Ostrich feathers, 269
Outcast tribes, 210–220

Paget, Dr. A. J. M., 38
Pearls and mother-of-pearl, 270
Pemba, 11
Periplus of the Erythraean Sea,
   5, 8, 10
Phoenicians, The, 4, 5
Plants the fruit or leaves or roots
   of which are eaten by the
Somalis, List of trees and,
   281
Pliny, 85, 88
Ponies, Somali, 199
Prayers, Somali, 110
Ptolemies, 5, 6, 7, 54
Punt Expedition, The, 2
<p>| Race, The Somali, 68-85 | cattle, 202; character, 86-107; compensation for injuries, 149; dogs, 198; donkeys, 196; dress, 120; flora and fauna, the, 221-37; games, 129-36; head-dress, 140; history, 1-19; huts, 115-18; manufactures, 277; marriage customs, 142-7; medical treatment, 156; mules, 198; mullahs, 188, 109; names, 111-13; oaths, 153; ostriches, 199; outcast tribes, 210-21; ponies, 199; prayers, 110; race, the, 68-85; raiding, looting, and crime, 148; religious fervour, 108; settlements, 113; singing and dancing, 125; sheep and goats, 204; slave traffic, 137; superstitions, 161; teeth, care of, 141; travelling, 122; tribes and sub-tribes, 119 |
| Ragabudi, 24 | Speke, 55, 62 |
| Raiding and looting, 148 | Stare, Lieut.-Col. E. V., 261 |
| Ram Nag, 71 | Strabo, 5, 9, 85, 88, 167 |
| Raouf Pasha, 17, 26 | Stroyan, Lieut., 33 |
| Ras Djibouti, 17 | Superstitions, 161 |
| Ras Felik, 55 | Swayne, Col. E. J., 18, 41, 42, 43, 67, 83, 87, 91, 125, 233, 261 |
| Ras Galwein, 17 | Thanadeh, 75 |
| Regio Cinnamomifera, 5, 8, 33 | Toljaala, 76 |
| Religious fervour, 108 | Toljaala, Habr, 18, 50, 54, 56, 76 |
| Rer Ahmed Nuh, The, 40 | Tomal, The, 210 |
| Rer Fateh, 59, 60 | Travelling, Somali, 122 |
| Rer Yunis Nuh, The, 40, 47 | Revoil, Georges, 18, 54, 55, 56, 60-3, 71, 103, 167, 212, 241 |
| Rhat, 19, 54, 61 | Robleh, 80 |
| Saad-ud-din, 5, 12, 25, 29 | Segulleh, 79, 80 |
| Sabaeans, The, 1, 8 | Settlements, 113 |
| Salai, 49 | Sharmarkay, Ali, 16, 21, 22, 32 |
| Samarone, 78 | Sharmarkay, Hadji, 16, 17 |
| Segulleh, 79, 80 | Shasha, Jibril Ali, 56 |
| Settlements, 113 | Sheep and goats, Somali, 204 |
| Sharmarkay, Ali, 16, 21, 22, 32 | Sheikh (see Upper Sheikh) |
| Sharmarkay, Hadji, 16, 17 | Siddeh, 75 |
| Shasha, Jibril Ali, 56 | Singing and dancing, 125 |
| Sheep and goats, Somali, 204 | Siyara, 19 |
| Sheikh (see Upper Sheikh) | Skins and hides, 265 |
| Siddeh, 75 | Slave traffic, 137 |
| Singing and dancing, 125 | Socotra, 3, 9, 11, 13, 15 |
| Siyara, 19 | Somali blood-feuds, 149; burial customs, 162; camels 190; |</p>
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Trees and plants the fruit or leaves or roots of which are eaten by the Somalis, List of, 281</td>
</tr>
<tr>
<td>Tribes and sub-tribes, 119</td>
</tr>
<tr>
<td>Upper Sheikh, 19, 62, 64, 65, 111</td>
</tr>
<tr>
<td>Wainadeda, 1, 6, 119</td>
</tr>
<tr>
<td>Warsangeli, 5, 19, 55, 84</td>
</tr>
<tr>
<td>Warsangeli, The, 18, 48, 58, 103</td>
</tr>
<tr>
<td>Webling, Capt., 233</td>
</tr>
<tr>
<td>Yeburs, The, 210</td>
</tr>
<tr>
<td>Yunis, The Habr, 19, 22, 48, 58, 66, 76, 78, 79, 187</td>
</tr>
<tr>
<td>Yunis, Raba Adowa Gadabursi</td>
</tr>
<tr>
<td>Jibril, 25</td>
</tr>
<tr>
<td>Yusuf, 75</td>
</tr>
<tr>
<td>Zanzibar, 11</td>
</tr>
<tr>
<td>Zeyla, 3, 10, 13, 15, 16, 17, 18, 19, 20–30</td>
</tr>
<tr>
<td>Zeylayi, 21, 23, 27</td>
</tr>
<tr>
<td>Zumal, 15, 71</td>
</tr>
<tr>
<td>Zumali, 15</td>
</tr>
</tbody>
</table>

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