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differ in character from those found in the section to the south, and the objects from the two spots may therefore be described together.

(i.) The pottery—of which many fragments were found, most of them being very small—a in Fig. 2 was quite the largest piece—was all of the rough, hand-made variety, more or less well burnt. The greater part of the fragments bore no ornamentation, but three or four bits did, and three of these are represented in Fig. 2. Another fragment, which bore finger-nail ornamentation, went to pieces, as other portions from the deeper parts of the fosse did, on account of disintegration produced by damp. Profile views of the fragments of rims which we came across are also given in Fig. 2.

(ii.) Bones and teeth of a variety of animals were found in both excavations, and, like the pottery, at all depths. The bones and teeth identified belonged to the horse, ox, goat, pig, deer, and hare. A number of the long bones had been artificially split for the sake of the contained marrow. None of them bore any signs of fire, but fragments of charcoal were found in different parts of the excavation.

(iii.) A number of round pebbles, of a character belonging to the lower but not to the upper slopes of the hill, were also found. These may possibly have been sling-stones—at any rate they must have been brought to the top of the hill at some early date since they do not naturally occur there.

One further point very much impressed itself upon us in the course of our excavation. The depth from the top of the vallum, at the point where the excavation was made, to the bottom of the unexcavated fosse, was 19 feet 6 inches. It was a little difficult, from the nature of the soil—if soil it could be called—to say when virgin ground had been reached, but one could certainly add 3 feet 6 inches to 4 feet for accumulated deposit in the fosse. Suppose half of this to belong to the top of the vallum and the original depth from top to summit would be about 25 feet. Now the material of which the vallum was constructed, as above hinted, could hardly be described as earth or soil. It was, in fact, a mass of fragments of oolite with some admixture of smaller material, which might be described as earth. Before, therefore, turf had grown upon its surface, this must have presented all the appearances of an artificial scree and all the difficulties to the climber which such a conformation affords.

The main point which one learnt was that the task of ascending such a rampart, even without any enemy at the top, would be infinitely greater than could be imagined by any person only looking at the now grass-clad slope.

BERTRAM C. A. WINDLE.

Africa : Kwilu.

Torday.

Notes on the Natives of the Kwilu, Congo Free State. By E. **75**
Torday, Local Correspondent of the Anthropological Institute.

The principal inhabitants of the Kwilu are : Bayanzi, Bahuana (Bahoni), and Bambala. These peoples speak amongst themselves a bastard *Kikongo*, which bears a considerable resemblance to Swahili, or rather to *Kingwana*, the corrupt Swahili of the Congo. In spite of this resemblance, however, certain remarkable differences exist between the three dialects spoken by the above-named peoples, and that, too, in the most elementary words ; for it is more natural that the names of utensils and certain verbs should have been borrowed from *Kikongo* than words expressing number and relationship. *Kikongo* must be considered a hybrid speech, which has grown up from the intercourse between tribe and tribe. Thus we find that the term for “iron” in the three dialects mentioned above is very similar—Ndoni (*Bayanzi*), Dondu (*Bambala*), N'don (*Bahuana*) ; but the terms for “stone,” which would naturally be older, are quite different, viz., Eyiri (*Bayanzi*), Amani (*Bambala*), and Matarr (*Bahuana*). “Bow,” again, is similar—Ota, Uda, and Buta ; but the words for “star” are similar

only among the *Bambala* and *Bahuana*, Apededi, and Bamwetede; the Bayanzi use the term M'Biel. More surprising is the difference existing in dialects spoken by different villages of the same tribe. Below, for example, I give a few words used in Luano and Lundu, two villages situated only a score of miles apart, the inhabitants of which claim positively to belong to the same tribe, the *Bahuana*.

I will first detail the methods of counting on the fingers practised by the Bayanzi and *Bahuana* :—

Bayanzi.

1. L. hand open, 4th finger flexed; R. hand closed except 4th finger, which rests on 4th finger of L. hand.
2. L. hand open, 1st and 4th fingers flexed, former held in position by thumb.
3. L. hand 3rd finger open, 1st and 2nd fingers flexed and held by thumb.
4. L. hand thumb open.
5. L. hand closed; R. hand 1st finger on thumb.
6. L. hand closed; R. hand open, except 2nd finger, which is flexed and held by thumb.

Bahuana.

1. L. hand thumb open.
2. L. hand thumb and forefinger open.
3. L. hand, 1st, 2nd, and 3rd fingers open.
4. L. hand, 1st, 2nd, 3rd fingers, and thumb open.
5. L. hand open.
6. L. hand, and thumb of R. hand open.
7. L. hand open, thumb held by thumb and 1st finger of R. hand, the other fingers flexed.
8. L. hand open, R. hand as in 7, but 2nd finger open also.
9. L. hand open, R. hand as in 8, but 3rd finger open also.
10. Both hands open, palm resting against palm.

FIG. 1.—MANNER OF FILING THE TEETH, KWILU RIVER, CONGO FREE STATE.

English.	Bayanzi.	Bambala.	Bahuana (Bahoni).	
			Lundu.	Luano.
One	m'bei	mosh	moss	momo
Two	m'bue	mbali	zole	bili
Three	atala	satu	tatu	matutu
Four	ano	swana	ia	wanna
Five	atien	tanu	tanu	watan
Six	ashom	sambanu	sambanu	wasianna
Seven	tzamwan	samboeli	tsamwar	n'tsema
Eight	nan	kinana	nana	nan
Nine	v'va	libwoa	voa	uwa
Ten	kwim	gumi	kwim	kum
Eleven	kwimbei	gumi na mush	kwim na moss	kum na nomo
Twelve	kwim na bue	gumi na mbali	kwim na zole	kum na bili
Twenty	makum bue	mogumali	makumole	—
Father	atar	da	tat	ta
Mother	moa	ma	mam	ma

English.	Bayanzi.	Bambala.	Bahwana (Bahoni).	
			Lundu.	Luano.
Brother	iyam	iya	iyei	iya
Sister	mokaram	pangim	pangim	—
Father's sister	*moa chicheri	kakem	—	—
Father's brother	lame	n'gwass	†tat	—
Mother's brother	nga	n'gwass	n'gwass	—
Mother's sister	*moa chicheri	*ma gazigazigi	kaka	—
Niece	mabiema	ya	yaya	iya
Nephew	mabiema	ya	yaya	iya
Grandfather	m'bai	tate kalenge	tat, or tat na tat	—
Sun	†tong	dangu	tang	—
Sky	onoye	yulu	zulu	ngi
No	logami	n'ge-n'ge	lo	lo
Small	chicheri	gazigazigi	atchichi	moshut
Big	onen	monene	yamonene	monene
Good	lonkoro	pimbi	wapim	m'pim
Bad	obi	pimbolo	pimlo	—
Earth	m'men	man	matoto	man
Moon	n'gon	gonde	n'gon	gond
Star	m'biel	ampededi	bamwetede	m'bir
Fire	m'buri	tsua	mba	—
River	n'kwak	gwak	kwak	—
Water	anza	mem	mass	madya
Village	boa	m'bu	matt	bodla
Man	bar	mutu	mut	—
Men	bar	batu	bat	—
Goat	n'taba	komb	kom	tab
Pig	n'gul	n'gulu	n'gul	—
Dog	m'boa	m'boa	m'boa	—
Banana	n'dom	makondo diz	makon	monko
Iron	n'dony	dondu	n'don	—
Copper	m'mia	minengwa	milun	—
Stone	eyiri	amani	matarr	mankul
Bow	ota	uda	buta	boata
Arrow	atom	itutwi	bitut	—
Tree	onti	mitondo	miti	—
Wood	inshia	ndo	kun	—
Beard	keletch	§gileff	§gileff	kelel
Hair	n'tchi	dub	bonzo	m'fuss
Eye	mish	mess	mess	matshi
Nose	mbom	mozulu	m'bum	—

* *ch* as in *chicken* ; moa chicheri = small mother.

† To distinguish between *father* and *uncle* they say "father who begot me" and "small father."

‡ Pronounced like French *long*.

§ *g* hard as in *girl*.

English.	Bayanzi.	Bambala	Bahuana (Bahoni).	
			Lundu.	Luano.
Mouth	mun	gan	*pikop	—
Teeth	madj	mass	men	—
Hand	kekandje	n'dembo	kikansi	kikes
Leg	kul	gul	{ kul (upper half)	{ —
Foot	kekanch	higazu	{ mokom (lower half)	
To come	tche	zza	kikanze	makul
To go	yaya	dagwe	zza	iya
To eat	biedya	kulya	n'da	kwe
To drink	kunya	kunya	dia	yakledja
Hunger	n'djal	n'dzala	n'nua	noadya
To hit	kubul	n'dzala	kubet	—
To kill	kukwa	kubula	kubet	kutscha
To break	kobol	gufoa	fa	kupfa
To see	kommon	kobogole	kobogol	—
Woman	mokan	gutala	kumon	—
To work	kikiri	mokosuni	baket	mokat
To wash	makawob	kusal	kussal	assal
To speak	kubal	gof	kukwal	eul
White	m'pio	kohossa	kufun	amo
Black	wapii	pemb	pez	mpes
Pretty	kobong	ubumbele	kuhit	bondun
Finger	kekange	pim	pim	m'pipi
True	kibiri	dembu	milem	molim
Shadow	—	kikiri	kwakirik	n'djim
I	men	—	kizwiz	—
Thou	n'ji	—	n in	—
He	n'gi	—	n'ge	—
We	bin	—	yan	—
You	bin	—	ben	—
They	n'gi	—	bet	—
			yan	—

* This is the general term ; pikop-monwa = the whole mouth ; pikop = the under lip ; moniva = the tongue.

E. TORDAY.

Obituary : Adolf Bastian.

Tylor.

Professor Adolf Bastian: born June 26, 1826; died February 3, 1905.

I had intended to write for the Anthropological Institute a short account of the life and works of my honoured friend, Professor Bastian, of Berlin, who died last February at Port of Spain. But illness intervened which made it impossible for me to carry out this intention. In the meantime a fellow anthropologist, like myself a student of Bastian's voluminous writings, placed in my hands a summary account of what he had drawn up of the great anthropologist's travels and of his published writings, which, I may remark, occupy between two and three feet on my bookshelves, and run toward 10,000 pages, not counting his articles in the *Zeitschrift für Ethnologie*. Students