

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

Rivers of gladness water all the earth,
 And clothe all climes with beauty. * * *
 One song employs all nations; and all cry,
 Worthy the Lamb, for he was slain for us.
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops,
 From distant mountains, catch the flying joy;
 Till, nation after nation, taught the strain,
 Earth rolls the rapturous hosanna round."

ARTICLE VII.

ABYSSINIA — THE GALLA LANGUAGE.

By Professor Morgan J. Smeads, William and Mary College, Va.

1. *Wörterbuch der Galla Sprache. 1er Theil. Galla-English Deutsch (Dictionary of the Galla Language. Part I. Galla-English German). By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1844.*
2. *Dictionary of the Galla Language. Part II. English-Galla. By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1845.*
3. *Grammar of the Galla Language. By Charles Tutschek; edited by Lawrence Tutschek, M. D. Munich, 1845.*

MUCH interest has been manifested during the last twelve years, by the benevolent in Europe, in behalf of the eastern nations of Africa. Particular attention was directed to them by the writings of Mr. Krapf, a missionary sent out, if we mistake not, by a society in England, formed for the purpose of promoting civilization in Africa, of which Sir Thomas Dyke Acland, Bart., is president. Later, this interest was greatly increased by the publication of the works upon the language of the Gallas, which we have placed at the head of this Article. Before proceeding specially to treat of these, it will be proper to communicate to our readers some information concerning the nation itself.

Under the general name of Galla is comprised a numerous people, divided into many distinct tribes, which inhabit the southern part of Abyssinia, and a large extent of country on the east, south, and west of it. Mr. Krapf, in his "Imperfect Outlines of the Galla Language,"

gives the names of about sixty tribes. The Tigré chain of mountains, about 13 deg. N. Lat., forms (according to the observations of the English traveller Salt) the boundary which separates them, on the north-east, from the dominions of the Ras or governor of Tigré. How far they extend towards Central Africa, has not yet been discovered; the barbarity of the people and their extreme jealousy of strangers having hitherto prevented travellers from penetrating the country to any considerable distance.

The name Galla, according to Bruce, signifies *shepherds*; but Mr. Tutschek derives it from the verb *gala*, in their language, which signifies *to go home*, or *to seek a home*; and supposes it must have an intimate connection with "the historical fact that the Gallas, driven from their homes, by some cause or other, in the year 1735, rushed in torrents towards Abyssinia, and made that country their home."¹ This emigration commenced, however, in the early part of the sixteenth century; and the people bore the name of Gallas considerably prior to the time of the invasion assigned by Tutschek. It would, besides, be a very singular phenomenon that a nation should change its name from the single circumstance of emigration to another land. Others again have conjectured, from some similarity of name and habits of life, that they are one and the same people with the savage tribes of negroes (the Giaga, Shagga, Agalla, Galla) of Matambo and Congo. But neither this supposition, nor that which ascribes to them a common origin with the tribes in Guinea, bearing the name of Gala,² has been confirmed by proofs adduced from language or other sufficient grounds. The opinion of Bruce is rendered probable by the fact that they formerly led a pastoral life, and fed on milk, butter, and the flesh of their herds; and that it was only after their settlement in Habesh, that they learned the arts of agriculture and the baking of bread. The primeval seat of these Galla hordes has not yet been fully ascertained. The account they commonly give of themselves is, that they came from the interior of the country towards the north; that they came from the south, is confirmed by Salt, who says that an uninterrupted connection still exists between those in Abyssinia and the barbarous tribes that stretch out towards the interior of Africa in that direction. Ludolf also³ says, that in the year 1537, the Gallas forced their way from the province of Bali into Abyssinia; and this opinion has been adopted by Prof. Ritter, who styles them "die Aethiopischen Gallas."

¹ Preface to Dictionary of the Galla Language, Part I.

² See Ritter's Erdkunde, Vol. I. p. 229.

³ Hist. Aethiop. Lib. I. c. 16.

It is equally unknown whether it was some revolution of nature, or the encroachments of other nations, that gave the impulse to this general emigration. It could not have been, certainly, an insignificant cause which produced such a simultaneous movement towards the west, north, and east, to a great distance, and over a rugged, mountainous tract, so difficult to be traversed by men, and still more so by women, children, and herds of cattle. Whatever it was, we may infer its continuation from the fact that, even down to the present time, every year has sent its wave of savage multitudes to lay waste the beautiful Alpine lands of Abyssinia, "bringing," says Ritter, "not fruitfulness, like the overflow of the Nile, but everywhere fearful desolation, wherever they spread themselves." They are the only people of Upper Africa, with whom the Abyssinians have had to fight for the possession of their country, from which they have been gradually forced by the ever-returning throng; so that of the forty provinces in the highlands, that once formed a part of the flourishing kingdom of Abyssinia, they now retain but twelve; and the greater part of these, owing to the perpetual recurrence of hostilities, is reduced to a state little better than a desert. Through them, Abyssinia has been thrust down from its former eminence, and the people degraded from their higher state of civilization to the condition of a rough standing army.

The first appearance of the Gallas upon the confines of that country, is described as truly terrific. From the kingdom of Bali, they pressed forward towards Angote; and, a short time after, made a descent into Gojam; when, dividing into several bodies, they rushed down from the heights of Narca, into the Alpine regions of Abyssinia, burning and plundering all that came in their way, the forests as well as habitations, and slaughtering men, women, and children, indiscriminately. In this manner they depopulated and became masters of twenty-two kingdoms,¹ and formed a fearful girdle around Habesh; whence, through the narrow mountain-passes, they make yearly incursions into that country which lies, like a peninsula, in the midst of them. As Ritter aptly observes, "wie Gothen und Vandalen sich über einen grossen Theil Europa's verbreiteten, so diese Galla diese Gegenden Africa's in verschiedenen Perioden je nachdem sie Aussicht zu Niederlassungen fanden. Wie jene haben sie sich in kurzer Zeit naturalisirt, und die Sprache, Sitten und Gebräuche der Besiegten angenommen."

Of the three great States into which Abyssinia is at present divided, the most powerful is Tigré; which first gained its independence from Amhara when the Gallas overran and got possession of the old Abyssinian provinces of Shoa and Efat. Amhara is the second State in

¹ Bruce.

importance; though much pressed by the Gallas, it has thus far succeeded in maintaining its independence. The old province of Amhara has fallen into the hands of the invaders. The third of the three States, comprises the two large territories of Shoa and Efat; both occupied by Gallas, who have, to some extent, adopted the habits and manner of life of the conquered people. Instead of their previous, wandering, predatory life, making their expeditions on foot, they now dwell in towns and villages, apply themselves to agriculture and the other arts known among half-civilized nations, pay great attention to the breeding of horses, and have the best cavalry in the country. The governor of Efat is an independent sovereign and maintains a force equal to that of the Ras of Tigré, that is, about 40,000 men. The capital of his dominions is Ancober. Efat is described as a highland, lying about 8,000 feet above the level of the sea, and is said to contain some of the richest and finest lands in Abyssinia. It is situated between 9 and 11 deg. N. Lat., and thus enjoys, like the tablelands of Quito, a climate of almost perpetual spring.

Shoa lies lower down, towards the river Nile, and abounds in excellent pasture-lands and fruitful vallies. Though less important in point of military strength, it is superior to the other divisions in cultivation. Mr. Krapf resided in this province at the time he wrote his *Imperfect Outlines of the Galla Language*; afterwards, removing to Ancober in Efat, he translated the Gospels of St. Matthew and St. John into this language. Between all these States single tribes have, from time to time, thrust themselves; and, being new-comers, they retain, of course, much of their original wildness and ferocity.

The tribes inhabiting the country upon the south and west, exist in various stages of barbarism. In respect of political condition, they are commonly found in divisions of seven tribes, united under one chief or governor. These confederacies are distinguished by different names; those, for instance, who settled in the east, in the provinces of Bali and Dawaro, are called the Berhuma Galla; their prince is styled Moti or Mooty. Those in the west, along the banks of the Nile, are termed the Boren or Boranna Gallas; their chief is called Lubo. The division dwelling between these, in the valleys of Shoa, call themselves Elma or Yelema (i. e. children), and sometimes Toluma Gallas; while the inhabitants of the range of mountains south of Amhara, are called Kobi, or mountain Gallas.

The information we possess of those dwelling still farther towards the interior, is extremely scanty: about twenty tribes are mentioned as having each an independent chief, with no common bond except their language; and as being constantly engaged in hostilities with each other.

The Galla nations in the east and west, who appear to have the same language, are of a middle stature and brown complexion; those in the lower valleys are much darker, with long black hair, which is sometimes crisped, and a shape of face and head approaching nearer to the type of the Caucasian than the Negro race. They are active and muscular; which is, doubtless, partly owing to their Spartan-like education, being, from childhood up, trained to the hardy exercises of war and the chase. In their martial expeditions, they move with the most astonishing rapidity, and swim the most violent streams that may happen to intercept their way. They endure fatigue and hunger with surprising fortitude, their provisions for such excursions consisting chiefly of balls of roasted coffee, rolled up with butter.¹

In expeditions of war or plunder, the Galla is fierce and cruel; he regards all violence as justifiable, when committed upon his enemies. Bruce mentions, as a praiseworthy trait in the character of Lamb, a Galla officer otherwise notorious for his bloodthirstiness, that, when he made an inroad into Gojam, "he never murdered any woman, not even those that were with child;" a custom which, as appears also from other sources, prevails among them to a great extent. As the North American Indian takes off the scalp of his enemy as a proof of victory, so the Galla cuts off the *pudenda* of the conquered for a like purpose;² it is indifferent whether his victim be an infant or a warrior. Loaded with these bloody trophies, he returns home to receive the praises of his people for his bravery.

Several of their customs pertaining to war, remind one strongly of the American savage. Before setting out to meet the enemy, the warriors sing the *gerara*, or war-song, at the same time slaughtering a cow as a species of war-offering. A piece of her flesh, with the skin on, is cut off and carried to some unfrequented place, and left to be devoured by wild beasts: this is a symbol of the slaughtered enemy, and is prohibited to be eaten.

If his expedition has been successful, the Galla hero returns home loudly triumphing, and singing the song of victory. His friends and admirers go out to meet and welcome him; at the same time placing upon his head cakes of butter, with which to anoint himself. These are prevented from falling off by large thorns, which he sticks in his hair for that purpose. After the ceremony of anointing, he is honored with the title of *Gondala* (hero), and is allowed to wear certain ornaments, which answer to our military decorations. One of these is an ear-ring of gold or silver, composed of several small chains with little balls at the end. This ear-ring, called *loti*, is often alluded

¹ Ritter's Erdkunde I. p. 232.

² Salt's Travels.

to in their songs and prayers : *guarrakoti loti rarazi*, "hang the loti in my ear." A warrior who has killed an enemy, is allowed to wear on his arm a bracelet of ivory called, in their language, *ibora* ; the Amharic word is *ibora* ; which is, not improbably, the same as the Latin *ebur*. The title of Gondala is obtained also by killing a buffalo or an elephant.

The use of butter for anointing the body, seems to be carried to excess, and especially to be a very important article in the toilet of a chieftain. Another habit, mentioned by Bruce and others,¹ and still more repugnant to cleanliness, is that of adorning their heads and waists with the intestines of cattle. Bruce gives the following amusing description of a visit of ceremony of a Galla chief to the king of Abyssinia, which occurred during his residence at the court of that monarch. As it illustrates several matters of dress and etiquette, it is hoped that its length will be excused.

"Guangoul, chief of the Galla of Angot, that is of the eastern Galla, came to pay his respects to the king and Ras Michael. He had with him about 500 foot and 40 horse ; he brought with him a number of large horns for carrying the king's wine, and some other such trifles. He was a little, thin, cross-made man, of no apparent strength or swiftness, as far as could be conjectured ; his legs and thighs being thin and small for his body, and his head large. He was of a yellow, unwholesome color, not black nor brown ; he had long hair, plaited and interwoven with the bowels of oxen, and so knotted and twisted together, as to render it impossible to distinguish the hair from the bowels, which hung down in long strings, part before his breast and part behind his shoulder, the most extraordinary ringlets I had ever seen. He had likewise a wreath of guts hung about his neck, and several rounds of the same about his middle, which served as a girdle, below which was a short cotton cloth, dipped in butter, and all his body was wet and running down with the same ; he seemed to be about fifty years of age, with a confident and insolent superiority painted in his face. In his country, it seems, when he appears in state, the beast he rides upon is a cow ! He was then in full dress and ceremony, and mounted upon one not of the largest sort, but which had monstrous horns. He had no saddle on his cow. He had short drawers, that did not reach the middle of his thighs ; his knees, feet, legs, and all his body, were bare. He had a shield of a single hide, warped by the heat in several places, and much in the shape of a high-crowned, large, straw hat, with which the fashionable women in our country sometimes disguise themselves. He carried a short

¹ Ritter, Vol. I. p. 232.

lance in his right hand, with an ill-made iron head, and a shaft that seemed to be of the thorn-tree, but altogether without ornament, which is seldom the case with the arms of barbarians. Whether it was necessary for the poisoning himself upon the sharp ridge of the beast's back, or whether it was meant as a graceful riding, I do not know, being unskilled in horsemanship; but he leaned extremely backwards, pushing his belly forwards, and holding his left arm and shield stretched out on one side of him, and his right arm and lance, in the same way, on the other side, like wings. The king was seated on his ivory chair, to receive him, almost in the middle of his tent; the day was hot, and an insufferable stench of carrion soon made every one sensible of the approach of this nasty sovereign, even before they saw him. The king not being able to stifle his laughter at such a strange figure, rose from his chair and ran into another apartment, behind the throne. The savage got off his cow at the door of the tent, with all his tripee about him; and, while we were admiring him as a monster, seeing the king's seat empty, he took it for his own, and down he sat upon the crimson silk cushions, with the butter running from every part of him. A general cry of astonishment was made by every person in the tent; and they fell upon him and, with pushes and blows, drove this greasy chieftain to the door of the tent, staring with wild amazement."

Such are the Gallas, as they have appeared to the eyes of European travellers. Until within a comparatively recent period, they were known only as a hardy and warlike people, of singular audacity and prowess, that had won themselves a country and effected important political changes in Eastern Africa. Owing to their distrust of strangers, and the state of the country, it was difficult to obtain any authentic information in relation to their social condition and internal regulations. Some circumstances occurred about ten years ago, by which interesting communications were made concerning several nations on the east of Africa; more especially that with which we are at present occupied.

As duke Maximilian of Bavaria was on his return from a tour in the East, he passed through Egypt, where he redeemed four young Africans from slavery, and brought them with him to Munich. With the view of educating them for domestics in his household, he selected as their tutor Mr. Charles Tutschek, a gentleman well qualified by his previous philological studies, for the task. A hard task it certainly was, which few would have had the skill and patience to accomplish. For some time, the youths could not be made to comprehend what he wished to do with them; but besides the want of a means of commu-

nication, the well-known mistrust which Africans entertain towards all whites, made them often doggedly sullen for days together; whilst at other times his efforts only excited their mirth, and made them ridicule him, as he said, "literally with hands and feet." In this manner he labored many tedious months, under the most disheartening difficulties; when, by his kind attentions to one of them in a short illness, he succeeded in winning their confidence. He gleaned from them, little by little, that they belonged to four nations, Galla, Umale, Darfur, and Denka. They had been forcibly carried from their homes and sold in Egypt as slaves: they spoke each a different language; but during a year's stay in Egypt, had picked up enough of the vulgar Arabic to make themselves mutually understood.

Mr. Tutschek was particularly struck by the euphonious language of the Galla; and deeming that he might, perhaps, gain some valuable information concerning that people by learning their language, he gave his chief attention to it. At the end of a year and a half, he was able to speak it with considerable fluency; and had, in the meantime, constructed a very complete vocabulary and a sketch of the grammar of the Galla tongue, which he laid before the Royal Academy of Sciences in Munich, in January, 1841. He had likewise written many tales, prayers, and songs, at the dictation of his Galla pupil. This gifted young man, whose name was Akafede Dalle (of the tribe of Boranna Gallas, from Hambo in the province of Liban), was able to give him very full accounts of the language, manners, religious belief, etc., of his native land. He had, not long after, an opportunity of proving what he had learned, by conversation with another Galla, Olshu Aga, from the province of Sibü, who had been liberated from slavery by Mr. Pell, an English gentleman, and whom the latter was kind enough to place, for two months, at Mr. Tutschek's disposal. Through him, his stock of Galla literature (if it may be so called) was greatly increased. He afterwards enjoyed an opportunity of pursuing his investigations with two others; one from Guma, and the other from Hibi in Goma. The last, whose name was Aman, had received a good education in his country, and spoke his language with great correctness.

From these representatives of four distinct and distant provinces, Mr. Tutschek gained his information; the philological part of which he has embodied in his Dictionary and Grammar of the Galla Language. The dictations and records of his ethnographical and topographical researches, amount to several manuscript volumes.

After the death of Charles Tutschek, which took place in Sept. 1843, and was lamented as a loss to science, his brother, Dr. Lawrence

Tutschek, engaged in the same path of investigation ; and, by the aid furnished by Sir Thomas Acland, he published, in English, the volumes now under consideration. In his extremely interesting Preface to Part I. of the Dictionary, he has furnished an account of the internal life of this people, which tends to mitigate the unfavorable impressions that former statements were calculated to produce. We insert here a brief summary of it, in the belief that it will be acceptable to many friends of Africa.

The chief occupations of the Gallas are agriculture and the raising of cattle. The lands in the neighborhood of the villages are so extensively cultivated, that their herds, which are very numerous, must often be driven to a considerable distance to find sufficient pasturage. This often brings the different tribes into collision, and is one of the chief causes of hostilities. In the villages, many of the mechanical arts are cultivated, particularly weaving, the manufacture of leather, earthen ware, and the working of metals into various articles of use and ornament.

They carry on some trade with the Mohammedans ; but this is chiefly confined to an exchange of products. In their commercial operations they employ, as coin, an oblong, brick-shaped piece of rock-salt, about two hands long, one hand in breadth, and two fingers in thickness. This bar of salt, which is called *amole*, is divided into regular fractions, for change : thus they have $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, and $\frac{1}{16}$ of an amole. They have also pieces of twice the size of an amole, called a *mogor*.¹

The form of government is a despotic monarchy, except in the tribes which are tributary to some neighboring power. The kingly office is, in most cases, hereditary in the male line ; though, in a few tribes, a female may succeed to the crown. In some instances, also, the *moti* or king is changed by election. There are two classes of nobles : 1. the *zoreza*, or princes of the blood royal, who are appointed to posts of command ; 2. the *aba lafa*, who answer to the lords of manors, or landed proprietors, in England. It seems probable that admission to this order depends simply on the circumstance of wealth, like that into the *ordo equestris* among the Romans. The governor of a town or village, must be a prince by birth.

As in many Oriental countries, polygamy is allowed, and very common. In the choice of wives, no attention is paid to birth, as the female holds a very inferior rank ; the number depends on the amount of property. The king enjoys the prerogative of taking, besides his

¹ This salt coin is probably the same with that mentioned by Bruce, as current all over Gondar and Abyssinia, and about an English shilling in value. See Bruce's Travels, Vol. III. p. 585.

lawful wives, girls out of any family he chooses, and making them his concubines, and that without asking permission; as such a preference is esteemed a great honor, no one making any objection.

When the common man wishes to marry, which every youth does as soon as he arrives at the age of maturity, he goes to the father of the maid whom he has selected and demands her; at the same time stating the amount of his property in oxen, horses, sheep, etc. If a maiden has several wooers, she presents a gold ring to the one whom she prefers, who then gives her a similar one and leads her home as his wife. On an appointed day the marriage is solemnized, in presence of the friends and relatives of both parties, by prayers and sacrifices. The wife does not receive the dowry till after the birth of a son; if her first child be a daughter, she receives little or nothing; and this circumstance frequently causes separation. The husband is lord and master, and should he become dissatisfied from any other cause, he may send her off without difficulty. The wife's inferior position allows her no redress; she has not even the consolation of taking her children with her; they must remain with the father.

They have courts of justice, and laws for the protection of the weaker against the stronger. In every town are regularly appointed judges, who decide disputes and punish offenders against order and morality. This may appear incredible amongst a people capable of committing such atrocities as are related of them above; but the fact is corroborated by Ritter, who says, "bei ihrenkriegszügen und Ueberfällen ist alles erlaubt, aber zu Hause leben sie unter strenger Zucht ihrer Stammhäupter." Capital punishment is not unusual; one method of execution is, to throw the culprit down a high waterfall, in Hambu.

The religion of the Gallas is a monotheism, which is, however, obscured by many superstitions. They believe in one supreme, spiritual Being, who possesses infinite power, wisdom, and goodness, and who governs and directs all the affairs of the world: they attribute to him, in short, similar qualities to those which Christians ascribe to the Deity. With the Gallas, religion enters into all the affairs of life; nothing of importance is undertaken without being preceded by ceremonies of prayer and sacrifice. Their prayers are characterized by great humility and submission to the Divine will; without, however, exhibiting any tincture of fatalism. They seem rather to believe in a special Providence. The following is one of the public prayers, communicated by Akafede: "it was composed and offered," says the editor, "after the close of a long and bloody war between his native province, Hambu, and the neighboring State of Hamaya, in which the former suffered many severe calamities."

"Good God of this earth, my Lord! thou art above me; I am below thee. When misfortune comes to me, as trees keep off the sun from me, mayst thou keep off misfortune; my Lord, be thou my shadow!

"Calling upon thee I pass the day, calling upon thee I pass the night; when this moon rises do not forsake me, when I rise I do not forsake thee, let the danger pass by me. God, my Lord, thou Sun with thirty rays, when the enemy comes let not thy worm be killed upon the earth, keep him off; as we, seeing a worm upon the earth, crush him if we like, spare him if we like. As we tread upon and kill a worm upon the earth, thus if thou pleasest thou crushest us upon the earth.

"God, thou goest holding the bad and the good in thy hand; my Lord, let us not be killed, we thy worms, we pray to thee.

"A man who knows not evil and good may not anger thee; if once he knew it and was not willing to know it, this is wicked, treat him as it pleases thee.

"If he formerly did not learn, do thou God, my Lord, teach him; if he hears not the language of men, he learns thy language. God, thou hast made all the animals and men that live upon the earth; the corn also upon this earth, on which we are to live hast thou made, we have not made it; thou hast given us strength, thou hast given us cattle and corn, we worked with them and the seed grew up for us.

"If I know one or two men, I know them when I have seen them with my eye; thou, even if thou didst not see them with thine eyes, knowest them by thy heart.

"A single bad man has chased away all our people from their houses; the children and their mother has he scattered like a flock of turkeys hither and thither. The murderous enemy took the curly-headed child out of his mother's hand and killed him; thou hast permitted all this to be done so; why hast thou done so? Thou knowest.

"The corn which thou lettest grow dost thou show to our eyes; the hungry man looks at it and is comforted. When the corn blooms thou sendest butterflies and locusts into it, locusts and doves; all this comes from thy hand, thou hast caused it to be done so; why hast thou done so? Thou knowest.

"My Lord spare thou those who pray to thee! As a thief stealing another's corn is bound by the owner of the corn, thus do not thou bind, O Lord; binding the beloved one thou settest free with love.

"If I am beloved by thee, so set me free, I entreat thee from my heart; if I do not pray to thee with my heart, thou hearest me not; if I pray to thee with my heart, thou knowest it, and art gracious unto me."

This petition was pronounced in a public assembly, by the priest whose composition it probably was; it may have been repeated more than once; but at all events, among a people where all instruction is given orally, it would soon be familiar to all. The two following little prayers are replete with beauty; it is difficult to imagine how they could have originated among heathens, who have been taught only by the light of nature. We give the text with the translation.

A Morning Prayer.

<p>Ya Wac^a nagan na bultshite nagan na oltshi. Ede inand'aca karakora kan naga naf god'te, ya Wac^a, milkiko na gadyelzi. Dubad'e dubiza nati d'owi; belawe, tità nati d'owi; gufe, badjika nati d'owi; zi wamad'chan ola gofta goftañ cabne.</p>	<p>O God thou hast let me pass the night in peace, let me pass the day in peace. Wherever I may go, upon my way which thou hast made peaceable for me, O God, lead my steps. When I have spoken, keep off calumny from me; when I am hungry, keep me from murmuring; when I am satisfied, keep me from pride; calling upon thee I pass the day, O Lord, who hast no Lord!</p>
--	---

An Evening Prayer.

<p>Ya Wac^a nagan na oltshite, nagan na bultshi; gofta goftañ cabne; zi male dyaban hindyiru, tokitchi gidjii cabne. Harkake dyaladan ola, harkake dyaladan bula, had'ikozi, abankozi.</p>	<p>O God, thou hast let me pass the day in peace, let me pass the night in peace, O Lord who hast no Lord; there is no strength but in thee, thou alone hast no obligation. Under thy hand I pass the day, under thy hand I pass the night, thou art my mother, thou my father.</p>
--	---

The Gallas have several sorts of priests; it is the office of some to teach, of others to sacrifice; one class inspects the entrails of the victim, another interprets dreams or the flights of birds, etc. Public worship is always performed under particular species of trees, which they regard as sacred. On this account, some have supposed that they worshipped the trees themselves; but Mr. Tutschek rejected this opinion, which is, indeed, opposed to the whole tenor of their religious views. No trace of idolatry has otherwise been observed among them; and certainly if credence be given to the communications of Mr. T.'s youthful authorities, the idea of an omnipresent, spiritual deity is too fully developed and too clearly defined to admit of their adoring anything material. It is on this account, principally, that many persons in England, as well as on the continent, have thought that the Galla nation offered a field of unusual promise for missionary enterprises.

It is not yet known with certainty whether the Gallas have a written language, though the author of these volumes thinks it probable. The sounds in it are too numerous to be expressed with exactness by any known alphabet or syllabarium; but it was found that Roman characters could be best employed for the purpose, though in many cases only the sound could be represented by combining two or three letters. The number of characters, necessary to write the language, amounts to thirty. For a single consonant sound, which is rather a suspension of the breath than a sound, the Semitic Ayin (א) has been borrowed.

The letters have, in general, the same sound which they have in the Roman languages. Thus *a* has, everywhere, the broad sound of *a* in *father*; *e* has two sounds, one like *a* in *fate*; and the other like *e* in *were*, *there*; which sound is designated by the circumflex; as, *mêka*, How much? *I* sounds like *i* in *pin*; *o* like *o* in *no*; *u* like *oo*. All the vowels are, at the end of words, often almost mute, or spoken so short that they seem to be only a breath, aiming, as it were, at the sound which they denote; they are then written over the line, thus: *Wae^è*, Heaven; *torban^è*, Seven. They are all, likewise, either long or short.

There are no real diphthongs, each vowel being sounded separately: *k* has always its hard sound, as in *kill*; *c* (written *q* before *e* and *i*) is a softer sound, produced by pressing the tongue against the palate, but without an aspiration; *g* is everywhere sounded hard, as in *go*; and never is melted, with *n*, into the nasal sound *ng*, so frequent in European languages, this sound being entirely wanting in Galla. *Ch* is used in only a few cases, as a euphonical softening of *k* before *n* and *t* in the inflection of verbs; as, *nu bechna*, We know; its pronunciation is the same as the German *mich*, *dich*.

Tch has the harsh sound of *tch* in *fetch*; *dj* is pronounced as if it were *dsh*, but softer; and *dy*, sounded quickly, have their usual pronunciation.

The *T*-sounds offer greater difficulties than all the other letters of the language: the Gallas, however, make a very exact and sharp distinction between them, even when speaking rapidly. They are four: *t* is hard, as in *tin*; *t'* is a very hard sound, peculiar to this language; it is formed by pressing the tongue closely against the upper fore-teeth, so that after *t'* a soft *s* becomes audible; *d* is our soft *d* in *day*, *load*; *d'* is very soft, and is formed by a gentle push of the tongue upon the hinder part of the palate; so that between it and the following vowel a slight pause seems to intervene, similar to the Semitic Ayin, thus resembling the sound of *g*, with which it is liable to be confounded.

ñ is similar to the Italian *gn* in *legno*, or the Spanish ñ; *z* has the soft sound of *s*, and *ç* the sharp sound; *z'* is the English *zh*. All the other letters have the same sound as in other languages, with the exception, perhaps, of *b*, which, in the middle of words, and particularly before vowels, sounds almost like *v*; thus *d'abe* is pronounced *d'ave*.

The letters in the dictionary are arranged in families; a method which, though more philosophical perhaps, is too foreign to our usual arrangement not to be a serious inconvenience in learning the language. In an Article like the present, a complete synopsis of the language will not be expected; we will, however, notice a few of its characteristics.

“As almost in all languages,” says the author (Grammar, page 9), “and especially in the Oriental, the verb is the soul of the whole and the root of nearly all the other parts of speech, so it is in the Galla language, although it belongs to none of the known families. For this reason, I have followed the custom adopted by Oriental grammarians, in placing the verb at the beginning. But in treating of it, I have, according to European usage, considered the inflection as the distinguishing characteristic of the conjugations; though, according to the views of Oriental grammarians, we might have inferred different conjugations from the different modifications a verb is capable of admitting, namely, by the use of affixes; (prefixes, in the ordinary sense, not occurring in Galla.)”

The nature of the language fully justifies the plan adopted by the author. The Galla verb possesses in truth, so to speak, a remarkable productiveness. The national mind has, it would seem, been mainly directed to the multiplication of verbal forms, for the purpose of expressing wire-drawn shades of activity, to the neglect of many of the minor parts of speech. For besides its legitimate use, the verb is frequently made to perform the office of nouns, adjectives, adverbs, numerals, and negatives, whilst in particles and affixes denoting connection, relation, comparison, the language is so poor as to make us believe it is still in the earlier stages of development.

All primitive verbs in Galla have the property of producing, by affixing syllables, new verbs, which are different modifications of the signification of the radical verb. The number of members belonging to each of the verbal families so produced is, however, extremely various, and depends on the nature of the radical verb; whence it arises that, in some verbs, singular forms are altogether wanting in the series; others are limited to only a few branches; and others, again, are capable of being extended to the sixth and even to the eighth link of the chain. We will illustrate this by an example:

bâ (root), To go out of a thing.

ii. bad'a, To go out for one's self, for one's own profit or damage.

iii. baza, To cause to go out, to let go out, to drive away, to pardon, to

iv. bafad'a, To let go out, to drive away, etc. for one's self. [pay.

v. baziza, To cause to let go out, drive out, pay, pardon.

vi. bazifad'a, To cause to let go out, drive out, etc. for one's own profit.

vii. baziziza, To cause to let drive out, pay, pardon.

viii. bazizifad'a. The same meaning, with the middle sense.

In this it will be observed that the second, fourth, sixth, and eighth forms, ending in ad'a, are middle voices of the preceding forms, respectively; the third, fifth, and seventh have a causative signification. These causatives, however, depend for their precise meaning on the sense of the phrase in which they occur, and may be translated actively or passively; they give neuter verbs a transitive signification. The syllable *za*, which is the characteristic of the causative, is frequently extended; that is, the syllables *ziza* are appended, which, in distinction from the first, may be called a *double causative* syllable.

The causative forms are regularly constructed, and proceed one from the other in a simple, uniform succession, according to the nature of the last radical. But the language does not stop here. As the branches of some trees take root and shoot up again like trees themselves; in like manner, the second forms become, as it were, new roots, endowed with the same property of producing as the primitive roots, and thus new ramifications are developed, according to the same laws as in the beginning. In the same way, the iv. form (or second middle form derived from the first regular causative) gives rise to a new set of derivatives. Take, for example, *mara*, To turn round, to revolve; the simple forms of which are:

ROOT.	II.	III.	IV.	V.	VI.	VII.
<i>mara.</i>	<i>marad'a.</i>	<i>marza.</i>	<i>marfad'a.</i>	<i>marziza.</i>	<i>marzifad'a.</i>	<i>marziziza.</i>
	<i>marad'z'iza,</i>		<i>marfad'z'iza,</i>			VIII.
	<i>marad'z'ifad'a,</i>		<i>marfad'z'ifad'a,</i>			<i>marzizifad'a.</i>
	etc.		etc.			

As to their signification, there exists but little difference between these causatives and those which are regularly constructed; the general manner of using these forms seems, however, to denote that the regular causatives imply a sense of "causing, operating;" whereas, in the secondary (or middle-causatives), a permission only is expressed; so that, e. g. *ñadz'iza* signifies, To cause to eat, to feed; and *ñad'ad'z'iza*, To permit or allow to eat.

The Galla has a great number of Onomatopoeicals, in which it is probably richer than any other language. The author distinguishes

three classes: 1st, the language has the property of animating certain sounds or natural tones, commonly regarded as interjections, by affixing to them the terminations *ad'a* and *fad'a*, and thus confers upon them the nature, signification, and flexibility of verbs. Thus from *hati*, which imitates sneezing, it forms *hatifad'a*, To sneeze. Such verbs resemble the middle forms, and are susceptible of the same changes. 2d, those verbs that already, of themselves, imitate such sounds, and consequently are to be taken as radical verbs; as, *katiza*, to cackle, *korriza*, to snore. A 3d class comprehends all those formed by the combination of natural sounds with *d'jeda*, To say, and *god'a*, To make. In this manner any sound, or the tone of any noise, may be transferred into the department of verbs; and, consequently, there is a great number of them. It is interesting to observe in all these verbal formations, the endeavors of a people, still in the infancy of its intellectual development, to seize and render perceptible the most minute and fleeting things in nature. And not sounds alone, but motions and appearances are graphically represented. We select one example: *dirgim-djed'a* is said of the sound produced when water meets over something which has been thrown into it: this natural sound *dirgim*, by taking the passive (reflective) ending *ama*, assumes the nature of a verb, having the signification of *to wrap up, to sink down, to vanish*; e. g. *lafti dirgimame*, The earth covered itself (with mist or darkness), darkness closed over the earth.

Passive constructions are seldom used by the Gallas, though all transitive verbs may be easily changed to passive. They prefer speaking in the active; and if asked to translate passive sentences, they commonly avoid this construction as a difficulty, paraphrasing it with the 3d person plural active; e. g. instead of *he was caught*, they say, *they caught him*. The formation of the passive is very simple, being made, in radical verbs, by adding the ending *ama* to the root, and, in the transitive forms, by affixing the same to the last radical, which is, however, subject to certain alterations, which our space does not allow us to specify here.

A peculiar feature of this language is the unequal development of its modes. It has, strictly speaking, but three: the Indicative, Imperative, and Infinitive. Tutschek includes the participle as a fourth; this is, indeed, very highly perfected, being provided with numbers and persons; yet it has rather the nature of a tense than a mode. No decided Subjunctive has yet been traced. It is true that, after certain conjunctions, in sentences where this mode would naturally be employed in other languages, the concluding vowel of some of the persons ends in *u*. But by reason of its deficiency in forms, and

other imperfections, Mr. Tutschek does not call it a subjunctive mode, but prefers to designate it as the "mode in *u*." In connection with the subject of modes, he says, p. 32: "There are, moreover, five mode-like relations, which are represented by affixed particles, and which, partly with and partly without the modification of the verb, may be appended to all syllables of flexion; and, either by themselves or by the aid of conjunctions, produce special shades of meaning. These particles are: *re*, *mi*, *ti*, *yi*, and *ini* (*ini*); and as, up to the present time, I have found nothing analogous to them in any other language, and being unwilling to invent new denominations, I call them, after the particles themselves, the mode in *ti*, the mode in *mi*, etc." These affixes present, in fact, some of the problems that remain to be solved by future investigators.

Each tense, as also the present participle, is provided with a special form in the 3d pers. singular, to agree with feminine nouns. Collective nouns, to which the language has a decided inclination, are considered as feminine sing., although they comprehend masculine individuals. Hence the 3d pers. fem. of the verb is of frequent occurrence.

Negation in the Galla is expressed sometimes by particles, and sometimes by negative verbs. Of the latter, there are three; they have this peculiarity, that, besides denying that an act was done, they imply the reason why it was not done. They denote, namely, that the subject either had not the *will* to do it, or he neglected it through *inadvertence*, or he had not the *power*.

The indefinite future is formed by adding the auxiliary *dyira*, To be, with the infinitive; it is thus analogous to the English form, I am to love, or, I am about to love. Besides this, the Galla has still another method of expressing it more accurately, and in gradual approximation to the present; this is done by the tenses of the verb *ga*, To draw near, to approach; being combined with the Inf. of the verb in question, by which four different periods are distinguished, from the most distant future down to the time nearest to the present. "Thus besides *ini d'ufufdyira*, He will come, the Galla says also, as the time of the real arrival is more or less distant:

1. *ini d'ufu gaufdyira*, lit. He will approach to come;
2. *ini d'ufu ga*, He approaches to come;
3. *ini d'ufu gae*, he approached to come;
4. *ini d'ufu gaera*, or, *gae dyira*, He has approached to come; (when the arrival is close at hand;) and this precise distinction is strictly observed by the Gallas." Gram. p. 43.

The Galla language has no article. The nouns are either primitive or derivative; the formation of those derived from verbs is, for the

most part, very simple, since generally the 1st pers. sing. of the Pres. may be used and declined as a substantive noun. For the reason that almost all nouns may be regarded as collectives, the plural number of them is very seldom used, but its place is supplied by the collective form; but the plural, when it is used, is nearly always considered as feminine, and takes the verb in the fem. sing.

In regard to declension, a peculiar feature must be noticed. The author remarks that he knew of nothing analogous to it, unless it were in the Semitic verb. "For, as in that, the 3d pers. sing. pret., being the simplest form of the verb, is placed first in the conjugation; so in the Galla, not the nominative, but the accusative is placed first in the declension, since the latter is the most simple form, though not always the pure root. My authorities, at every question concerning a substantive, always answered with the accusative." This and the nominative are, strictly speaking, the only real cases; the other relations being marked by position, or by affixing certain particles (post-positions). The Genitive is usually expressed by placing the accusative after the nominative which governs it. Very often, the relation denoted by our genitive (possessive), is expressed by the dative, as in English: *obolezi abakoti (ti sign of the dat.)*, lit. The brother to my father. If any other case than the nominative governs the genitive, the sign of its case is affixed to the latter; e. g. *niti Butati djed'e*, He said to the wife of Buta.

There appears to be no particular relative pronoun in Galla; its place is either supplied by the demonstrative pronoun, or by the construction of the sentence itself. This is analogous to what we observe in the language of ignorant persons and children, who use simple constructions with the personal pronoun, and rarely connect them by a relative. To this circumstance and the frequently imperfect manner of expressing the relations, is to be ascribed the great want of logical clearness in the construction of sentences in this language. The confusion is increased by constantly-occurring abbreviations of vowels, especially in the particles, which are nearly always affixed. Hence it frequently happens that a single consonant, which may represent several very different particles, is our only guide to the sense of a phrase. The propensity for affixes is carried to such extent, that the language (at least as written by Tutschek) appears to incline towards agglomeration.

The character of the language is soft and musical. It has such a decided propensity to vowels, that not a single word ends with a consonant; no word begins with two consonants; and wherever, in inflection, three consonants would meet together, the harshness is avoid-

ed either by intercalating a vowel or by displacing the consonants themselves; finally, the rougher consonants are proportionally rare, whilst the softer ones are frequent. It is especially adapted for versification; and though the Galla poetry is otherwise very poor, rhyme is so much cultivated, that it occurs not only at the end of lines, but also frequently in the middle, and even at the end of every foot.

As might be concluded from what we have stated of the language, the objective element greatly predominates. The Galla abounds in words descriptive of impressions from without, whilst there are few terms that mark the processes of the intellect, or denote the results of reflection.

ARTICLE VIII.

TRANSLATION OF THE THIRTEENTH AND FOURTEENTH CHAPTERS OF ISALAH, WITH EXPLANATORY NOTES.

By Prof. B. B. Edwards.

Translation.

- XIII. 1. Sentence against Babylon, which Isaiah, son of Amoz, saw.
2. On the mountain bare, lift up the banner!
 Raise the voice to them [the Medes]!
 Wave the hand;
 That they may enter the gates of the tyrants.
3. I have given command to my consecrated ones,
 Also I have summoned my mighty ones, to [execute] my
 anger,
 My proud exulters.
4. The voice of a multitude on the mountains,
 As of a people great,
 The voice of the tumult of kingdoms, nations gathered
 together;
 Jehovah of hosts mustereth the armies for battle.
5. They come from a country afar,
 From the end of the heavens,
 Jehovah and the weapons of his indignation,
 To destroy the whole land.