

and, from their political influence, the Arabs and the Dutch.

The Dyaks, Dayaks, or Dayakkers are generally regarded as the most aboriginal. For themselves they have no general designation; but, broken as they are into numerous tribes, they are distinguished by separate tribal names, many of which seem to be merely the names of the rivers on which their settlements are situated. Though regarded by the Malays as aliens, and looked down upon as almost beneath humanity, they belong to the same race. Separation, however, must have taken place at a very early date. Kessel, who has attempted to form a classification of the Dyaks according to their ethnographical affinity, divides them into five principal branches. The first of these, which he calls the north-western, includes the natives of Sadong, Sarawak, Sambas, Landak, Tayan, Melionow, and Sangow. They all speak the same language, and are remarkable for their dependence on the Malay princes. The second branch, which is called emphatically the Malayan from its greater retention of Malay characteristics, occupies the north coast in Banting, Batang-Lupar, Rejang, and part of the valley of the Kapuas. To the third or Parian branch belong the Dyaks of the rivers Kuti and Passir, who are said to speak a language like that of Macassar. The fourth consists of the Beyadjoes, who are settled in the valley of the Banjermassin; and the fifth and lowest comprises the Manketans and Punans, who are still nomadic and ignorant of agriculture. In stature the Dyak is rather above the Malay, while still considerably shorter than the average European. He is rather slightly built, but is active and capable of enduring great fatigue. His features are distinctly marked and often well-formed, though the cheekbones are higher and the nose more *retroussé* than agrees with the European standard. The forehead is generally high, and the eyes are dark; the hair is black, and the colour of the skin a pure reddish brown, that frequently, in the female, approaches to a Chinese complexion. In general neither beard nor whiskers are present, but this does not hold of all the tribes. In dress there is considerable variety, great alterations having resulted from foreign influence. The original and still prevailing style is very simple, consisting of a mere *chawat* or waistcloth, generally of blue cotton, for the men, and a tight-fitting petticoat for the women, who acquire a peculiar mincing gait from its interference with their walking. The favourite ornaments of both sexes are brass rings for the legs and arms, hoops of rattan decorated in various ways, necklaces of white and black beads, and crescent-shaped ear-rings of a large size. Tattooing is commonly practised by most of the tribes. The men usually go bare-headed, or wear a bright-coloured kerchief. The custom of betel-chewing being almost universal, the betel-pouch worn at the side is a necessary part of the equipment. The weapons in use are a *klewary* or curved sword and a long spear. The bow is unknown, but its place among some tribes is partly supplied by the *sumpitan*, or blowpipe, in the boring of which they show great skill. When going to war the Dyak invests himself with a strong padded jacket, which proves no bad defence. Not only is it a custom with many tribes to preserve the skulls of their slaughtered enemies as trophies of their success in war; but, as the possession of a certain number of human heads is necessary before a man can be admitted to some of the most important of his social privileges, it is usual for the young men to go out on private head-hunting excursions. The custom, however, is dying out before the influence of civilization.

The Dyak is decidedly intelligent; his memory is tenacious, and his powers of observation good. Unacquainted in his natural state with both reading and writing, his aptitude for acquiring these arts is greatly praised by

missionaries. In moral character he is far superior to the civilized Malay, being unsuspecting and hospitable, and honest and truthful in a striking degree. The various tribes differ greatly in religious ceremonies and beliefs, and it is hard to give a satisfactory idea of them. They have no temples, priests, or regular recurrence of worship; but the father of each family performs such rites as the exigencies of each day demand. A supreme god seems generally acknowledged, but subordinate deities are supposed to watch over, special departments of the world and human affairs. Sacrifices both of animals and fruits—and in some cases even of human beings—are offered to appease or invoke the gods; divination of various kinds is resorted to for the purpose of deciding the course to be pursued in any emergency; and criminals are subjected to the ordeal by poison or otherwise. There is a very strong belief in the existence of evil spirits, and all kinds of calamities and diseases are ascribed to their malignity. Thus almost the whole medical system of the Dyaks consists in the application of appropriate charms or the offering of conciliatory sacrifices. Many of those natives who have had much intercourse with the Malays have adopted a kind of mongrel Mahometanism, with a mixture of Hindu elements. The transmigration of souls seems to be believed in by some tribes; and some have a system of successive heavens rising one above the other very much in the style of the Hindu cosmogony. In the treatment of their dead the same variety prevails as in other things—they are sometimes buried, sometimes burned, and sometimes elevated on lofty framework. The Dyaks have no exact calculation of the year, and simply name the months first month, second month, and so on. They calculate the time of day by the height of the sun, and if asked how far distant a place is can only reply by showing how high the sun would be when you reached it if you set out in the morning. In agriculture, navigation, and manufactures they have made some progress. In a few districts a slight sort of plough is used, but the usual instrument of tillage is a kind of cleaver. Two crops, one of rice and the other of maize or vegetables, are taken, and then the ground is allowed to fallow for eight or ten years. They spin and weave their own cotton, and dye the cloth with indigo of their own growing. Their iron and steel instruments are excellent, the latter far surpassing European wares in strength and fineness of edge. Their houses are neatly built of bamboos, and raised on piles a considerable height from the ground; but perhaps their most remarkable constructive effort is the erection of suspension bridges and paths over rivers and along the front of precipices, in which they display a boldness and ingenuity that surprise the European traveller.

The Dyaks speak a variety of dialects, most of which are still very slightly known. The tribes on the coast have adopted a great number of pure Malay words into common use, and it is often hard to ascertain their own proper synonyms. The American missionaries have investigated the dialects of the west coast (Landak, &c.), and their Rhenish brethren have devoted their attention to those of the south, into one of which (that of Pulu Petak) a complete translation of the Bible has been made. Mr Hardeland, the translator, has also published a Dyak-German dictionary. (See *Vocabularies in St John's Life in the Forests*.) On the authority of the sultan of Bruni, who in 1824 visited Singapore, Crawford asserts that of the forty wild tribes that inhabit Bruni, eight had completely, and five partially, adopted the Malay speech. The dialect of the Kayans seems to be one of the purest,—nine-tenths of its words having no cognates in the other languages of the archipelago.

For an account of the Malays the reader must be referred to a separate article, but the Chinese require more particular notice. They seem to have been the

first civilized people who had dealings with Borneo: their own annals speak of tribute paid to the empire by Pha-la on the north-east coast of the island as early as the 7th century, and later documents mention a Chinese colonization in the 15th. The traditions of the Malays and Dyaks support these statements, the people of Bruni regarding themselves as partly of Chinese descent, and the annals of Sulu recording an extensive Chinese immigration about 1575. Be this as it may, the flourishing condition of Borneo in the 16th and 17th centuries was largely due to trade with China. The Chinese founded in the 18th century an important colony in Bruni; but their numbers were lessened by the bad treatment of the princes. The Malay chiefs of other districts invited them to come and develop the mineral wealth of the country, and before long they were to be found in considerable numbers in Sambas, Montrado, Pontianak, and elsewhere. They were at first forbidden to engage in commerce or agriculture, and prevented from wearing fire-arms or possessing gunpowder. About 1779 the Dutch acquired immediate authority over all strangers, and thus had the means of controlling the new colonists, who soon proved themselves rather troublesome. Their numbers continually increased, and they pushed inland to new mineral districts, forming friendships and contracting marriages with the Dyaks. For the better management of their affairs they entered into extensive associations, which gradually assumed more and more of a political character until they were almost regular confederacies. This rendered them at once more disposed and more able to assert their claims to independence; and it cost both the Dutch Government and the Rajah of Sarawak several severe contests to bring them to terms. They form at the same time one of the most valuable elements in Bornean civilization, and are an industrious, intelligent, and well-educated race. It would be hard to find a man among them who cannot read and write; and their first care in a new settlement is to found a school. The greater part of those on the west coast are emigrants, originally from the northern boundaries of Quang-tung and Quang-si. They are rough, stern, and quarrelsome. A more polished class come from the coast district of Amoy, and look down on their ruder fellow-countrymen, from whom they keep themselves markedly distinct. The former class are called Kehs by the Borneans, and the latter Ollohs.

In regard to the number of the population of Borneo it is difficult to arrive at anything like a satisfactory estimate. The inland districts seem to be very thinly inhabited; and the Dyaks increase in numbers at a very slow rate, in spite of their being both a healthy and moral people. This is attributed by Mr Wallace mainly to infecundity on the part of the women brought on by the excessive labour to which they are subjected from early girlhood. The population of the Dutch territory was stated in 1871 at 335,677 natives and 131 Europeans in the western division, and at 847,846 natives and 320 Europeans in the south-eastern, making a total of 700,386; but the statements rest on little better than conjecture. If they approximate to the truth, the population of the whole island may be set down at between 1,000,000 and 2,000,000. Earlier estimates carried the total as high as 3,000,000.

Borneo is politically divided into Borneo Proper or Bruni (inclusive of Sarawak), the territory of the sultan of Sulu, and the Dutch possessions and protectorate. Bruni is an independent country, governed by a sultan, who is nominally absolute; but the real power is distributed among the subordinate chiefs, who act each as much as possible as his own master. The inhabitants are all serfs of the sultan or the chiefs, who may dispose of their property their wives, or their children in the most

arbitrary manner. Mahometanism is the state religion. The capital, also called Bruni, is a large and flourishing city. The estimates of its population have all along greatly varied. Among the most recent is one which makes it 30,000 or 40,000, while the population of the whole kingdom is given at 225,000. A considerable traffic is carried on with Malacca, Singapore, China, Rio, Sambas, Pontianak, and other places in the Dutch possessions. There is an extensive fishing in the river, the produce of which furnishes the people with a large proportion of their food. The fishermen form a distinct caste, and the same is the case with the workers in brass, the blacksmiths, the goldsmiths, the matmakers, &c. The manufacture of goldlace and silk embroidery is carried to great perfection. For accounts of Sarawak and the Sulu territory the reader is referred to separate articles.

The Dutch territory forms two great divisions, the western and the south-eastern. The western, governed by a resident, is subdivided into two parts, Pontianak and Sambas, the former administered by the resident himself and the latter by an assistant-resident and the sultan of Sambas. Pontianak includes Landak, Tajan, Mampawa, Sintang, Selimbou, Upper-Kapuas, and Montrado, while to Sambas belong the districts of Pamangkut and Seminis. The south-eastern division is subdivided into an eastern and a southern part. Under the southern are Kota-Waringin, Pembuang, Sampitite, Great and Little Dyak, Bekompai, Dusor, Banjermassin, and Tanah-Laut; and under the eastern are Tanah-Bumbu, Kusan, Passir, Kuti, Sambiliung, Gunong-Tebur, Bulungan (the three last being also known as Berou), and the Tidung lands. The east coast, from Sebamban in Tanah Bumbu to Kaniungau in 1° 3' N. lat., belongs immediately to the Dutch Government. In the western division several important military roads have been constructed, and the resources of the country are being opened up.

Borneo has never, as far as we have information, formed a History political unity; and even its physical unity as an island is so little known or considered by its native inhabitants that it possesses in their languages no general designation. As a natural consequence Borneo has no proper history. The island was first discovered by European navigators in the beginning of the 16th century, according to one account by Lorenzo de Gomez, a Portuguese, in 1518, and according to another by Don Jorge de Menezes in 1526. Before long commercial relations were formed with the natives by the Portuguese traders, at first in the city of Bruni itself, and then in various other maritime states. In 1573 their Spanish rivals tried to open a connection with Bruni, but their attempts were without success till the sultan being dethroned appealed to them for assistance, and was restored in 1580. From that time they kept up intercourse with the country, but it was not unfrequently interrupted by war. In 1645 an expedition was sent to punish the inhabitants of the capital for their piratical excursions. The real influence exerted by the Portuguese and Spaniards on the condition of the country was very slight; and the only effort at proselytizing of which we have record came to an untimely end in the death of the Theatine monk, Antonio Ventimiglia, who had been its originator. Meanwhile the Dutch and English had been gaining a footing in the island. In 1604 Waerwijck began to trade on the west coast, and in 1608 Samuel Blommaert was appointed Dutch resident in Landak and Sukkedana. The English appeared for the first time about 1609, and by 1698 had an important settlement at Banjermassin, from which, however, they were expelled by the influence of the Dutch, who about 1733 obtained from the sultan a monopoly of the trade. The Dutch, in fact, became paramount all round the west and south coasts, and the king of Bantam ceded his rights

of suzerainty to the company. The attention of the English was meantime turned to the north of the island, which was subject to the sultan of Sulu, from whom, in 1756, Alexander Dalrymple obtained possession of the island of Balambangan, and all the north-eastern promontory. A military post was established, but in 1775 it was surprised and destroyed by the natives under the dutus or subordinate chiefs, who were dissatisfied with the cession of their territory. This disaster rendered a treaty, which had just been concluded (in 1774) with the sultan of Bruni, in great measure a dead letter, and before the end of the century English influence in Borneo was practically at an end. The Dutch, too, were overtaken, in spite of apparent success, with a succession of misfortunes, through their own mismanagement; and in 1809 their settlements were all abandoned by order of Marshal Daendels. The natives along the coast, assisted and stimulated by immigrants from the neighbouring islands to the north, gave themselves more and more to piracy, and rendered the trade of civilized nations almost an impossibility.

In 1811, however, an embassy was sent to the British Government in Java by the sultan of Banjarmassin to crave their assistance, and in reply Alexander Hare was despatched as commissioner and resident. He not only formed an advantageous treaty with the sultan, but got for himself a grant of a district of country which he proceeded to colonize and cultivate. An expedition was also sent against Sambas, and a post established at Pontianak. On the restoration of the Dutch possessions in 1818 all these arrangements were cancelled, and a free field was left to the enterprise of the Dutch Government. A succession of active commissioners—Boekholtz, Tobias, Halewijn, &c.—soon laid the foundations of an extensive supremacy. About half of the kingdom of Banjarmassin was surrendered by the sultan in 1823, and further concessions were granted by his son in 1825. Meanwhile, George Muller was exploring the east coast, and obtained from the sultan of Kutai an acknowledgment of the Dutch authority—a concession which seems to have been immediately regretted, as the enterprising traveller was shortly afterwards killed. The outbreak of a war in Java turned the attention of the Dutch in some measure from Borneo, and nothing was done by them to check the piracy which was growing more and more unendurable. On the rise of Singapore direct trade had been opened with Sarawak and Bruni, and it was a matter of moment to the English merchants that their traffic should be safe. In 1838 Sir James Brooke, an Englishman, whose attention had been turned to the state of affairs in the Eastern Archipelago, set out for Borneo, determined, if possible, to remedy the evil. By 1841 he had obtained from the sultan of Bruni the highest authority in Sarawak, and before many years were over he succeeded in restoring order and peace to the district, and, with the assistance of the English Government, in repressing piracy. (See BROOKE and SARAWAK.) In 1847 the sultan of Bruni agreed to make no cession of territory to any nation or individual without the consent of Her British Majesty. The Dutch hopes of gradually incorporating the whole island were thus frustrated, but this served only to increase their activity in other directions. In 1844 the sultan of Kutai had acknowledged their protectorate, and about the same time a treaty of similar character was formed with Passir. Since 1834, when Gunong-Tebur, Tanjong, and Bulungan are said to have made a nominal submission, the boundaries of their authority have undergone no change to the north; and in general their political power has been rather rising in level, so to speak, over the southern part of the island than seeking to spread over a wider area.

Of the works on Borneo, which are very numerous, the following

may be named:—Blommaert's *Discours ende ghelegentheit van het eylandt Borneo int Jaer 1609*; *Hachelijke reysragt van Jacob Jansz. de Roy na Borneo en Atchin in het jaar 1691*; Breeckman, *Visit to Borneo, 1718*; Valentijn's description in his great work, 1726; *Berigt van een reiziger over Borneo Propre* 'a P. P. Roorda van Eysinga's *Vershill. reizen en lotgevalen*, vol. iv.; G. W. Earl, *Eastern Seas, 1837*; W. L. Ritter, *Indische Herinneringen*, &c., 1843; S. Muller, *Reizen in den Ind. Archip.*; Keppel, *Expedition of the Dido, 1846*; Mundy, *Narrative of events in Borneo and Celebes, 1848*; Belcher, *Voy. of the Samarang, 1840*; H. Low, *Sarawak, 1848*; F. S. Marryat, *Borneo, &c., 1848*; Keppel, *Visit to Ind. Archipel. by the Meander, 1853*; J. C. Temple, *Private Letters of Sir J. Brooke, 1853*; H. St John, *The Indian Archip.*, 1853; C. A. L. M. Schwane, *Borneo, Besch. van het stromgebied van den Barito, etc., in den jaaren 1843-47, 1853-4*; P. J. Veth, *Borneo's Westerafdeeling, 1854, 1856* (a work which has been largely used in the preparation of the present article); E. Francis, *Herinneringen uit het leven van een Indisch. ambtenaar, 1856*; J. J. Rochussen, *Toelichting, etc. van eenige daden van mijn bestuur, 1858*; W. A. van Rees, *Montrado, &c., 1858*; C. J. Temminck, *Coup d'œil sur les poss. Néerland. dans l'Inde Archipel., 1846-50*; Ida Pfeiffer, *Zwette Weltreise, 1856*; MacDougall, *Letters from Sarawak, addressed to a Child, 1854*; Crawford, *Descriptive Dictionary, art. Borneo*; W. E. Kroesen and F. H. van Vlissingen, *Cultuur- en Industrie-ondernemingen van Borneo, 1859*; J. Hasselman and F. H. van Vlissingen, *Beschouwingen over de exploitatie van Borneo, 1859*; Tracy, *History of the American Board of Commissioners for Foreign Missions, 1842*; Spenser St John, *Life in the Forests of the Far East, 1862*; F. Boyle, *Adventures among the Dyaks of Borneo, 1865*; A. R. Wallace, *The Malay Archipel., 1869*; P. J. Veth, *Woordenboek van Nederl. Indie, 1869*; (in this work the reader will find a long list of articles on Borneo that have appeared in Dutch and other periodicals); "Contribuzioni geografiche italiane a Borneo" in the *Cosmos* of Guido Cora, 1874. (H. A. W.)

BORNHOLM, an island in the Baltic, belonging to Denmark, in the "Stift" of Seeland, between 54° 59' and 55° 18' N. lat., and between 14° 42' and 15° 8' E. long. It is about 20 miles in length by 14 in breadth, with a generally mountainous surface and steep and rocky shores. Besides a good freestone, which is largely exported for building, it furnishes limestone, blue marble, coal, and clay. Oats, flax, and hemp are cultivated. The population amounts to about 33,000, and is chiefly employed in agriculture, fishing, brewing, distillation, and the manufacture of earthenware. Weaving and clock-making are also carried on to some extent. The capital is Rønne, and there are six other small towns on the island,—Svanike, Nexøe, Hasle, Allinge, and Sandvig,—the total town population amounting to 11,100. On the north-west coast are the ruins of the castle of Hammershuus, which was built in 1158, and long served as a state-prison; while another old castle, erected by Christian V. in 1684, and important as commanding the entrance to the Baltic, is situated on Christiansøe, one of a small group of islands about 11 miles to the north-east. The island of Bornholm has had a very eventful history. For a short time, in the 9th century, it formed a separate principality or kingdom, which was afterwards united to Denmark. In 1510 it was captured by the Hanseatic League, and in 1522 it became directly subject to the city of Lübeck. In 1645 the Swedes took it by storm, and their possession of it was confirmed by the peace of Roeskild in 1658; but the sympathies of the people were with Denmark, and a popular insurrection succeeded in expelling the Swedish forces.

BORNU, or BORNOU, a kingdom of Central Africa, situated to the south-west of Lake Chad, and separated from the Niger by the kingdom of Haussa. Its area is estimated at 51,250 square miles, and its population at 5,000,000. The country is for the most part a flat alluvial plain, subject in its north-eastern portions to inundation from the lake and its tributary rivers—the Shari and the Yo. The former of these, which is by far the larger, serves as a boundary towards Baghermi on the east; the latter, rising in Haussa, flows north-east through the whole country. The soil is in general fertile and well watered, yielding large crops even under very imperfect cultivation.

One of the finest districts in the country is that of Uje, which is inhabited by the Ghamergu tribe. The labour is chiefly performed by female slaves, who, besides their other labours are obliged to perform the perilous task of guarding the growing crops against animal depredators. The rice and wheat are excellent, but are grown in small quantity. The grain which forms the staple food of the people is a species of millet called *gussub*, which they form, not into bread (an article here entirely unknown), but into a species of paste, which, by the addition of butter and honey, forms the highest boast of Bornu cookery. Cotton and indigo grow wild, and afford the materials for the cloths finely dyed with blue stripes, which form the staple fabric of the country. Onions and water-melons are almost the only vegetables, and besides tomatoes the only fruits are a few limes and figs. The prevailing bush is the *Asclepias gigantea*, and the woods consist largely of acacias and tamarinds. The caoutchouc tree is very common, but its juice has not as yet been utilized by the inhabitants. All the domestic animals are reared, and there are very numerous herds of oxen, possessed chiefly by the Shuwa tribe. Animal food is thus very cheap, and forms a large proportion of the ordinary diet.

Wild animals, in great numbers, find both food and cover in the extensive districts of wood and marsh. Lions, graffes, elephants, hyenas, crocodiles, and hippopotami are common; and antelopes, gazelles, ostriches, and various other animals are pursued as game. The country abounds with bees; and the honey, though only partially collected, forms one of the chief Bornu delicacies. The climate, especially from March to the end of June is oppressively hot, rising sometimes to 105° and 107°, and even during most of the night not falling much below 100°. In May the wet season commences, with violent storms of thunder and lightning. In the end of June the rivers and lakes begin to overflow, and for several months the rains, accompanied with sultry weather, are almost incessant. The inhabitants at this season are severely afflicted with fever and ague, which carry off great numbers. In October the rains abate; cool, fresh winds blow from the west and north-west; and for several months the climate is both healthful and agreeable.

The leading people of the country, called Bornu or Kanuri, present a perfect specimen of the negro form and features, having large mouths, thick lips, and broad noses, but good teeth and high foreheads. The females add to their want of beauty by extensive tattooing; they also stain their faces with indigo, and dye their front teeth black and their canine teeth red. The law allows polygamy, but even the richest have seldom more than two or three wives. The marriage ceremonies last for a whole week, the first three days being spent in feasting on the favourite national dishes, and the others appropriated to certain symbolical rites. The favourite amusement is to watch the wrestling of slaves taken in war from the neighbouring nations. Another amusement is a rude game bearing some resemblance to chess, played with beans and holes in the sand. The Mahometan religion is universally professed in Bornu, and with bigotry and violence. The prevailing language of the people is known as the Kanuri. It has no affinity, according to Dr Barth, with the great Berber family. A grammar was published in 1854 by S. W. Koelle, as well as a volume of tales and fables, with a translation and vocabulary.

The pastoral districts of the country are occupied by the Shuwas, who are undoubtedly of Arabian race, and speak a well-preserved dialect of that language. Of the date of their immigration from the East we have no knowledge; but they were in the country as early as the middle of the 17th century. Their total number is from

200,000 to 250,000, and they are divided into numerous distinct clans. Their villages in general consist of rudely-constructed huts, of an exaggerated conical form. Another tribe, called the La Salps, inhabit a number of low fertile islands in Lake Chad, separated from the continent by channels which those who know the tracts can ford on horseback.

The military force of Bornu consists almost entirely in cavalry, amounting to about 30,000, who are mounted on heavy steeds, which, as well as their riders, are frequently cased in light iron mail. The Shuwas, however, are clad only in a light shirt, and mounted on small unseemly nags, and the Kanembu spearmen are almost naked, and fight with shield and spear. Camels and oxen are used for conveying the baggage. The sheikh of Bornu is surrounded by a mounted body-guard, who likewise compose his principal nobles and chiefs. It is indispensable to the chief of rank that he should possess a huge belly, and when high feeding cannot produce this, padding gives the appearance of it. Notwithstanding the heat of the climate, the body is enveloped in successive robes, the number indicating the rank of the wearer. The head likewise is enclosed in numerous turbans.

The towns are of considerable size. They are surrounded with walls 35 or 40 feet in height, and 20 feet in thickness, having at each of the four corners a triple gate, composed of strong planks of wood, with bars of iron. The abodes of the principal inhabitants form an enclosed square, in which are separate houses for each of the wives; the chief's palace consists of turrets connected together by terraces. These are well built of a reddish clay, highly polished, so as to resemble stucco; the interior roof, though composed only of branches, is tastefully constructed. Kuka (or Kukawa, as it is called from its consisting of two distinct parts) is situated near the western shore of the lake, and has a population of 60,000. Still more populous is Ngornu, Angornou, or Gornu (the town of the "Blessing"), which lies about 18 miles to the south-east. It carries on a large trade, and contains about 50,000 inhabitants. On the Waube or Yo are still to be seen extensive remains of Old Bornu or Birni and Gambarou or Ghambaru, which were destroyed by the Fulbe about 1809. Among the other towns of more or less importance are Alaw, where Edris Alawoma, the famous king of Bornu, is buried, Alamay, Allauna, or Kabshari, Borzani, Lamiso, Masheña, Uje Maidugari, Uje Maibani, Wushek, and Yo.

The history of Bornu goes back only to the 9th century of our era, and its early portions are very fragmentary and dubious. The first dynasty known is that of the Séfuwa or descendants of Sef, which came to the throne in the person of Dugu or Duku, and has its capital at Njimiye in Kanem. Mahometanism was adopted about 1086 by the ruling monarch, Dúnama Ben Humé, and has since continued the religion of the country. From 1194-1220 reigned Selma or Abd-el Jelil, under whom the power of the kingdom was greatly extended; and Dúnama, his successor, was also a powerful and warlike prince. In the following reigns the prosperity of the country began to diminish, and in 1386 the dynasty was expelled from Njimiye, and forced to seek refuge in the western part of its territory by the invasion of the Bulála. Mai Ali Ghajideni, who founded the city of Birni or Ghasrggomo, on the River Wau, rendered his country once more redoubtable and strong. His successor, Edris, completely vanquished the Bulála and subjugated Kanem; and under Mahomet, the next monarch, Bornu reached its highest pitch of greatness. A series of for the most part peaceful reigns succeeded till about the middle of the 18th century, when Ali Omarmi entered upon a violent struggle with the Tuaricks or Imoshagh. Under his son Ahmed (about 1808) the kingdom began to be harassed by the