Alderson in Blyth *v.* The Birmingham Water Works Company (1856). "The definition of negligence," says that learned judge, "is the omitting to do something that a reasonable man would do, or the doing something that a reasonable man would not do; and an action may be brought if thereby mischief is caused to a third party not intentionally." The intention is of great importance in criminal law. Thus as a general rule it may be said that what is manslaughter where there is negligence becomes murder where there is intention. But the negligence may in some cases be of such a nature as to lead to the presumption of legal malice. In the same way in cases where the liability is civil it is important to notice that the phenomena of negligence often accord closely with those of intention. Thus, in one case, Lord Justice James speaks of "wilful negligence which leads the court to conclude that the person is an accomplice in the fraud." The phenomena of negligence and of dishonest intention may be similar to such an extent that the court may regard them as the same, since the legal consequences resulting from them are the same.

It is the general view that there are three degrees of negligence, corresponding to three degrees of diligence. This is illustrated by the case of bailment. Where the bailment is for the benefit of the bailor, the bailee is bound to use only slight diligence, and is liable only for gross negligence; where the bailment is for the benefit of bailor and bailee alike, each is bound to use ordinary diligence, and is liable for ordinary negligence; where the bailment is for the benefit of the bailee, he is bound to use great diligence, and is liable for slight negligence. The soundness of this position, alleged to be founded on the Roman law, is open to question. Roman law probably only recognized two degrees of *culpa*, the term which most nearly approaches negligence. And the term "gross negligence" has been objected to as misleading (see DILIGENCE). The truth is that it is impossible to make any useful legal distinction of degrees of negligence, when the question of negligence is mainly a question of fact. In English law it is for the jury to say, subject to certain rules of evidence, whether a particular defendant has in a particular case fallen below the standard of the average citizen. Each case must depend to a large extent upon its own merits, aided by the consideration of a series of previous cases in which certain facts have been held by the court to be or not to be *prima facie* evidence of negligence to go to the jury.

Contributory Negligence.—As a general rule it is a defence to an action that the injury was caused by conduct of the injured person, without which the injury would not have happened. But, though a plaintiff may have been guilty of negligence which may have actually contributed to the injury, yet if the defendant could by the exercise of ordinary care and diligence have avoided the mischief the plaintiff's negligence will not excuse him. Contributory negligence of a person other than the plaintiff is no excuse for the negligence of the defendant except in the case of the legal identification of the plaintiff with the negligent third party; *e.g.*, a passenger in a train of A company is so far identified by the law with his driver that he cannot recover against B company for an injury caused by an accident to which the negligence of A company's driver contributed. So a child cannot recover for an injury to which the negligence of the adult in charge of the child contributed.

Nature of the Remedy.—The person injured may have either a civil or a criminal remedy, or both. In most cases where the act of negligence is criminally punishable, the plaintiff may recover damages in addition. The question as to what amount or kind of negligence will bring a person within the criminal law is one by no means easy to answer. In certain cases criminal proceedings are authorized by statute, *e.g.*, against parish authorities for refusing to call vestries (1 & 2 Will. IV. c. 60), and against persons neglecting to transmit election writs (53 Geo. III. c. 89). The question of criminal negligence arises most commonly in cases of homicide. The rule as to the functions of the jury cannot be better put than in the words of Mr. Justice Stephen, *ubi supra*: "In order that negligence may be culpable, it must be of such a nature that the jury think that a person who caused death by it ought to be punished." The same high authority proceeds to point out that cases of manslaughter by negligence may be imagined in which there is no carelessness. In one matter the prisoner or defendant in criminal proceedings is under a disadvantage as compared with the defendant in an action. He cannot, as the latter can, set up contributory negligence as a defence. To this extent only is the criminal remedy wider than the civil. Where the question of contributory negligence does not arise, it may generally be said that, if an indictment will lie for negligence, *a fortiori* an action will lie upon the same facts.

(J. W.†)

NEGRO (Spanish and Italian *Negro*, from Latin *Niger*, black) in anthropology designates the distinctly dark as opposed to the fair, yellow, and brown varieties of mankind. In this its widest sense it embraces all the dark races, whose original home are the intertropical and subtropical regions of the eastern hemisphere, stretching roughly from Senegambia, West Africa, to the Fiji Archipelago, Pacific Ocean, west and east, and lying north and south between the extreme parallels of the Philippines and Tasmania. The Negro domain thus originally comprised all Africa south of the Sahara, India south of the Indo-Gangetic plains, Malaysia, and the greater part of Australasia. But this domain has since prehistoric times been intruded upon in the east mainly by peoples of the yellow Mongoloid, in the west mainly by peoples of the fair Caucasic stock. During the early and middle Tertiary epochs it appears to have been gradually broken into two great divisions—by the subsidence of lands, some suppose, which are now flooded by the waters of the Indian Ocean, and to which Sclater has given the name of Lemuria. To these two great eastern and western geographical divisions now correspond the two great ethnical divisions of the Negro stock,—the Papuan or Melanesian of Malaysia and Australasia, and the Negro proper of the African mainland. During the long ages that have elapsed since this separation, the two branches, if originally one, have had time under diverse outward conditions to become differentiated into two sufficiently marked physical types, so that on strictly anthropological as well as geographical grounds it becomes convenient to deal separately with the Papuan and African divisions of the Negro family. The present article is confined to the latter. For the Papuans see NEW GUINEA.

Soudan (Súdán), the fertile zone stretching from the Sahara towards the equator nearly across the continent, is usually regarded as the true home of the African Negro. But, according to the views recently advanced by Lepsius, Soudan is rather an intermediate or mixed domain lying between the two Hamitic and Negro ethnical groups, which have respectively occupied northern and southern Africa from the remotest times. Certainly none of the chief native races in Soudan—Mandingo, Joloff, Toucouleur in the west; Kanembu, Haussa, Kanuri in the centre; Maba in Wadai, Nuba in the Nile valley, least of all the Fulahs of the Chad and Niger basins—can be considered as of pure Negro descent. But the same phenomenon of intermixture is presented in the strictly equatorial and south equatorial regions, where the Fans of the Ogoway basin, the Zandey (Niam-Niam), Bongo, Bari, and other Upper-Nilotic tribes, the Waganda of the Victoria Nyanza of the extreme east, the Zulu-Kaffres of the extreme south, are all of Negroid and even sub-Negroid rather than of strictly Negro lineage. Hence the same argument that would exclude Soudan would also exclude the greater part of southern Africa, and we should have to look to the hypothetical Lemuria or other now submerged lands for the cradle of the Negro stock. Practically, however, the whole of Africa south of the Sahara must be taken as the original habitat of the race, which is there almost everywhere still found in compact masses, although rarely perhaps absolutely free from foreign intermixture.

But wherever found in a comparatively pure state, as on the coast of Guinea,[1] in the Gaboon, along the

[1] Here apparently is to be met the most pronounced Negro type proper yet discovered. See the missionary Wilson's *Ethnographic View of Western Africa*, New York, 1856, published anonymously.[a]

[a] [Harper Brothers, New York, 1856, published this work, with the title in full, "*Western Africa; Its History, Condition, and Prospects.* By Rev. J. Leighton Wilson." It was not anonymous.—AM. ED.]

lower Zambesi, and in the Benua and Shari basins, the African aborigines present almost a greater uniformity of physical and moral type than any of the other great divisions of mankind. By the nearly unanimous consent of anthropologists this type occupies at the same time the lowest position in the evolutionary scale, thus affording the best material for the comparative study of the highest anthropoids and the human species. The chief points in which the Negro either approaches the *Quadrumana* or differs most from his own congeners are: (1) the abnormal length of the arm, which in the erect position sometimes reaches the knee-pan, and which on an average exceeds that of the Caucasian by about 2 inches; (2) prognathism, or projection of the jaws (index number of facial angle about 70, as compared with the Caucasian 82); (3) weight of brain, as indicating cranial capacity, 35 ounces (highest gorilla 20, average European 45); (4) full black eye, with black iris and yellowish sclerotic coat, a very marked feature; (5) short flat snub nose, deeply depressed at the base or frontal suture, broad at extremity, with dilated nostrils and concave ridge; (6) thick protruding lips, plainly showing the inner red surface; (7) very large zygomatic arches—high and prominent cheek bones; (8) exceedingly thick cranium, enabling the Negro to butt with the head and resist blows which would inevitably break any ordinary European's skull: (9) correspondingly weak lower limbs, terminating in a broad flat foot with low instep, divergent and somewhat prehensile great toe, and heel projecting backwards ("lark heel"); (10) complexion deep brown or blackish, and in some cases even distinctly black, due not to any special pigment, as is often supposed, but merely to the greater abundance of the coloring matter in the Malpighian mucous membrane between the inner or true skin and the epidermis or scarf skin;[1] (11) short, black hair, eccentrically elliptical or almost flat in section, and distinctly woolly, not merely frizzly, as Prichard supposed on insufficient evidence;[2] (12) thick epidermis, cool, soft, and velvety to the touch, mostly hairless, and emitting a peculiar rancid odor, compared by Pruner Bey to that of the buck goat; (13) frame of medium height, thrown somewhat out of the perpendicular by the shape of the pelvis, the spine, the backward projection of the head, and the whole anatomical structure; (14) the cranial sutures, which close much earlier in the Negro than in other races. To this premature ossification of the skull, preventing all further development of the brain, many pathologists have attributed the inherent mental inferiority of the blacks, an inferiority which is even more marked than their physical differences. Nearly all observers admit that the Negro child is on the whole quite as intelligent as those of other human varieties, but that on arriving at puberty all further progress seems to be arrested. No one has more carefully studied this point than Filippo Manetta, who during a long residence on the plantations of the Southern States of America noted that "the Negro children were sharp, intelligent, and full of vivacity, but on approaching the adult period a gradual change set in. The intellect seemed to become clouded, animation giving place to a sort of lethargy, briskness yielding to indolence. We must necessarily suppose that the development of the Negro and White proceeds on different lines. While with the latter the volume of the brain grows with the expansion of the brain-pan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone."[3]

It must at the same time be confessed that the question of the mental temperament of the Negro has been greatly complicated by the partisanship of interested advocates on either side. But for this disturbing element it would perhaps be readily admitted that the mental are at least as marked as the physical differences between the dark and other races. And as both are the gradual outcome of external conditions, fixed by heredity, it follows that the attempt to suddenly transform the Negro mind by foreign culture must be, as it has proved to be, as futile as the attempt would be to suddenly transform his physical type. On his moral status, even when removed from the old associations and brought directly under more favorable influences, a lurid light is cast by the report of the Rev. Dr. Tucker at the American Church Congress for 1883 on the present condition of the black communities in the Southern States.[4]

It is more correct to say of the Negro that he is non-moral than immoral. All the social institutions are at the same low level, and throughout the historic period seem to have made no perceptible advance except under the stimulus of foreign (in recent time notably of Mohammedan) influences. Religion is a system of pure fetichism and worship of ancestry associated with such sanguinary rites as the "customs" of Dahomey and Ashantee, and a universal belief in sorcery. Slavery continues everywhere to prevail, both as a local institution and a branch of the export trade, where not checked by European Governments. Much of the surplus population not thus carried off probably finds its way to the shambles of the native states in the middle Congo basin and other parts where cannibalism is practiced, and where human flesh appears to be sold in the open market-place. During its voyage down the Congo the Stanley expedition was attacked at many points for the avowed purpose of procuring a fresh supply of human

[1] It is also noteworthy that the dark color seems to depend neither on geographical position, the isothermals of greatest heat, nor even altogether on racial purity. The extremes of the chromatic scale are found in juxtaposition throughout the whole Negro domain, in Senegambia, the Gaboon, Upper Nile basin, Lower Congo, Shari valley, Mozambique. In the last region Froberville determined the presence of thirty-one different shades from dusky or yellow-brown to sooty black. Some of the sub-Negroid and mixed races, such as many Abyssinians, Gallas, Jolofs, and Mandingoes, are quite as black as the darkest full-blood Negro. A general similarity in the outward conditions of soil, atmosphere, climate, food charged with an excess of carbon, such as the fruit of the butter-tree, and other undetermined causes have tended to develop a tendency towards dark shades everywhere in the Negro domain apart from the bias mainly due to an original strain of black blood. Even the African Arabs are described by Burckhardt, De Pagès, and other observers as often decidedly black. Waddington mentions more particularly the Shegya Arabs south of Dongola on the White Nile as distinguished by their "clear, glossy, jet black" (p. 149). The same expression "jet black" is applied by Schweinfurth to the Upper-Nilotic Shilluks, Nuers, and Dinkas, while the neighboring Bongos and Mittus are described as of a "red-brown" color "like the soil upon which they reside" (*Heart of Africa*, i. p. 261).

[2] This point has been fully determined by P. A. Brown (*Classification of Mankind by the Hair*, etc.), who shows conclusively that, unlike true hair and like true wool, the negro hair is flat, issues from the epidermis at a right angle, is spirally twisted or crisped, has no central duct, the coloring matter being disseminated through the cortex and intermediate fibres, while the cortex itself is covered with numerous rough, pointed filaments adhering loosely to the shaft; lastly, the Negro pile will felt, like wool, whereas true hair cannot be felted. Observing that the Negro domain is also the habitat of the most anthropoid apes—gorilla and chimpanzee—and that these bimanous and quadrumanous species are both of a pronounced dolichocephalic type (index Nos. 72-75), some anthropologists have suggested the direct descent of the former from the latter. But against this view may be urged the different texture of the pile, which although black in both, is woolly in the Negro but true hair in the ape. It may further be noted that in the eastern section of the dark domain, while the Papuan is still black and dolichocephalic, often excessively so, his presumed progenitor the orang-outang is, on the contrary, brachycephalic, with decidedly red hair. Dr. Bernard Davis also recognizes brachycephaly in equatorial Africa itself, four out of the eighteen skulls from this region in his collection being distinctly of the round-headed type, and Schweinfurth describes the Bongos as "hardly removed from the lowest grade of brachycephaly" (i. 263).

[3] *La Razza Negra nel suo stato selvaggio*, etc., Turin, 1864, p. 20.

[4] "I know of whole neighborhoods," he tells us, "where there is not one single Negro couple, whether legally married or not, who are faithful to each other beyond a few weeks. In the midst of a prayer-meeting I have known Negroes steal from each other, and on the way home they will rob any hen-roost that lies conveniently at hand. The most pious Negro that I know is confined in a penitentiary for an atrocious murder, and he persists in saying he can see no offence against God in his crime, though he acknowledges an offence against man." Mention is further made of Negro missionaries guilty of the grossest immorality, living in open concubinage, addicted to thieving, lying, and every imaginary crime, yet all "earnest and successful preachers, and wholly unconscious of hypocrisy. Their sins, universally known, did not diminish their influence with their race. It was impossible to doubt their absolute sincerity." A much darker picture is presented by the independent Negro commonwealths of Hayti, for eighty years the scene of almost uninterrupted fratricidal strife.

food, and from other incidents of modern exploration cannibalism would seem to prevail very generally in the little known equatorial regions of the interior.[1] Political institutions are in a rudimentary state, and where a higher system has been imposed or adopted from the whites, as in Liberia, it does not appear to have materially contributed to the improvement of the race. The great bulk of the natives are still in the tribal condition, while in the kingdoms that have been founded in Guinea and elsewhere the authority of the sovereign is everywhere absolute, and its exercise often marked by the most wanton and atrocious cruelty. The largest and most powerful native state is that of Ulunda, whose present "muata yanvo," or ruler, is the fourteenth in descent from the founder of the dynasty. When visited in 1879 by Dr. Buchner, this potentate, to impress his guest with his power, caused one of his subjects to assume the part of a chief just arrived from a remote province of the empire. The sham cortége of soldiers and women advanced to the throne, all thickly plastered with mud from head to foot, and the "chief" approaching on all fours deliberately rolled himself in the sand at his majesty's feet. The administration of justice is regulated, not by any sense of right or wrong, but by the caprice of the king, who is himself often in the power of the navumbula, or witch-detector. Beyond what has been acquired from without, of letters there is absolutely no knowledge, unless an exception be made in favor of the invention or adaptation of a rude syllabic system some years ago by a native of the Vei tribe. Hence literature is purely oral, and limited to a few tribal legends, some folklore, proverbs, and songs of the simplest kind. The arts also are exclusively of an industrial character, and restricted mainly to coarse weaving, pottery, the smelting and working of metals (chiefly copper and iron), agriculture, and grazing. Architecture has no existence, nor are there any monumental ruins or stone structures of any sort in the whole of Negroland except those erected in Soudan under Hamitic and Semitic influences. No full-blood Negro has ever been distinguished as a man of science, a poet, or an artist, and the fundamental equality claimed for him by ignorant philanthropists is belied by the whole history of the race throughout the historic period.

On the other hand the native languages, all of which belong to the agglutinating order, are often very highly developed, and the Bantu group especially is characterized by an intricacy of structure and an alliterative phonetic system of an exceedingly delicate type.[2] From the wide range of this Bantu speech, which occupies all the southern half of the continent except the Hottentot and Bushman territory in the extreme southwest, Lepsius concludes that it is the original language of the Negro race, and that the numerous linguistic groups of Soudan are merely scattered fragments of that speech or of the Hamitic intruding from the north. Thus has been developed his theory of the two ethnical and linguistic stocks originally in exclusive possession of North and South Africa, and gradually amalgamating in the now diversified intermediate zone of Soudan. But this theory cannot be accepted as at all adequate to explain the present conditions in those regions. It is not by any means certain that the Bantu itself was originally a Negro language at all. There seems, moreover, to be good reason for believing that its present diffusion over South Africa dates from comparatively recent times, and that it is due to the intrusion of foreign conquerors penetrating from the northeast up the Nile valley and through the region of the great lakes into the Congo and Zambesi basins. Nor is it possible to regard the Mandingo, Vei, Haussa, Fulah, and many other Soudanese tongues as fragments or offshoots of Bantu, from which they differ as fundamentally as they do from each other.

To Dr. Gustav Nachtigal[3] is due the recent discovery or determination of another independent and widespread linguistic family, which had its original home amongst the Hamitic Teda or northern Tubus of the eastern Sahara, and which, gradually spreading southwards, has been imposed through the Dasa or southern Tubus on the Kanembu and Kanuri of Lake Chad, the Baele of Wanyanga, the Zoghawa of Dar-Fur, and other Negro or Negroid peoples of central and eastern Soudan. The whole of Soudan, or, more correctly, the whole of Central Africa between the equator and the Sahara, is in fact a region of linguistic confusion, such as is elsewhere found only in Caucasia, Melanesia, the Anamese highlands, and some parts of America. Several radically distinct stock languages have already been determined, especially in Guinea, Senegambia, and the Chad basin. But many more are known to be current in Adamawa, Bornu, Baghirmi, Wadai, Dar-Fur, the White Nile Valley, while others will doubtless be revealed by the future exploration of the lands watered by the Welle, Aruwimi, Mangala, and other streams flowing either to the Nile, the Congo, or the Shari. Most of them may be properly designated as strictly Negro tongues. But in the north, that is, along the skirt of the Sahara, and in the east, that is in the Blue Nile and Atbara basins, in Kaffa, Galla, and Somaliland, the current speech is mainly Caucasic, and here also the populations are mainly Negroid and sub-Negroid rather than of pure Negro descent. The Caucasic speech again is represented by Hamitic, Tubu, and Semitic groups, all intruders in this Negro domain from prehistoric times except the Semitic Arabic, which dates only from the introduction of Islam. In attempting a complete, however brief, survey of this vast ethnical and linguistic area, account must also be taken of other disturbing elements within the area itself, which are of unknown origin, and whose actual relations to the surrounding Negro masses are still involved in much obscurity. Conspicuous amongst them are the Nubas of the Middle Nile, apparently intermediate between the true Negro and the Egyptian Hamite; the Fulahs of central and west Soudan, who, although now much mixed, seem to have been originally distinct both from the Negro and the Hamite; the Fans, who have in recent times reached the west coast just above the equator, and who are also a clearly non-Negro race; lastly, the dwarfish Akkas, Obongos, and others, who appear to be scattered over the whole of the continent south of 10° N. lat. Many, perhaps the majority, of the Bantu-speaking southern races—Waswahili of the Zanzibar coast, Waganda and others of the great lacustrine region, Zulu-Kaffres of the southeast, Marutse of the Zambesi, Ovambos of the southwest coast—are also variously affected by foreign elements, some no doubt either Arab or Hamitic Galla penetrating from the northeast, but others drawn from now long-forgotten sources. Thus the popular idea that Negroland presents a homogeneous ethnical field must be dismissed as absolutely erroneous. It will be safer to say that, while the Negro strain is here everywhere conspicuously present, it has been repeatedly crossed and re-crossed by diverse interminglings, which began with the first appearance of the Hamite on African soil, and which have been continued from that vastly remote epoch down to the present time.[4]

From the subjoined rough scheme of classification of the chief Negro and Negroid races and languages are excluded the above-mentioned Caucasic-speaking Hamites and Semites, who hem in the Negro zone proper by a mighty ethnical barrier stretching almost continuously from the Senegal river through the Sahara, Abyssinia, and Gallaland to the east coast at the equator. From it are also omitted the Hovas, Sakalavas, Betsimisarakas, and other peoples of Madagascar, all of Malagasy (Malayo-Polynesian) speech, as well as the Bosjesman and Hottentot groups of the extreme southwest, as lying beyond the scope of the present survey.

West Soudan and Guinea.

Mandingan Group: Mande, Kabunga, Landoro, Tene,

[1] Amongst the Niam-Niam "human fat is universally sold," while "the Fans barter their dead among themselves," and even disinter them to be devoured (*Heart of Africa*, ii. pp. 18, 19). Still more pronounced is the cannibalism of the Monbuttu, who dry the bodies of the slain in battle for future consumption, and "drive their prisoners before them, as butchers drive sheep to the shambles, and these are only reserved to fall victims on a later day to their horrible and sickly greediness" (*Ib.*, ii. p. 93).

[2] For this remarkable linguistic phenomenon see vol. xiii. p. 829.

[3] *Sahara und Sudan*, Berlin, 1881, vol. ii. p. 283 *sq.* See also "North African Ethnology," by A. H. Keane, in *Nature* for March 1, 1883.

[4] In support of this conclusion, which to some may seem overdrawn, appeal might be made to the language of many modern African explorers, one of the most careful of whom thus expresses himself: "If we could at once grasp and set before our minds facts that are known (whether as regards language, race, culture, history, or development) of that vast region of the world which is comprehended in the name of Africa, we should have before us the witness of an intermingling of races which is beyond all precedent. And yet, bewildering as the prospect would appear, it remains a fact not to be gainsaid, that it is impossible for any one to survey the country as a whole without perceiving that high above the multitude of individual differences there is throned a principal of unity, which embraces well-nigh all the population" (Schweinfurth, *op. cit.*, i. p. 313). The principle of unity here spoken of is the autochthonous black element, mostly predominant, and everywhere forming the substratum, nearly as far north as the tropic of Cancer.

Gbandi, Susu, Mano, Toma, Gbese, Vei (?). Mainly in South Senegambia and Upper Guinea.

Woloff Group: Joloff, Kayor, Dakar, Baol, Sine, Walo, Bambara (?). Mainly between the Senegal and Gambia rivers.

Felup Group: Felup, Bola, Serere, Filnam, Pepel, Diola, Kallum, Biafada, Pajade, Temné, Kissi, Sherbro. Between the Gambia and Sierra Leone.

Liberian Group: Deh, Queah, Gurrah, Kru, Kondo, Pessa, Golla, Bassa, Kabo, Yedabo, Grebo, Babo, Webo, Tebo, Nyambo. Grain and Ivory coasts.

Ewe Group: Acra (Ga), Fantee, Ashantee, Ffon, Mina, Jeji, Dahoman, Nago, Otyi, Yoruba. Gold and Slave coasts.

Ibo Group: Ibo, Nupe, Michi, Oru, Wari, Igara, Juku, Kororofa, Ado, Akoto. Binue and lower Niger.

Sonhray: Large historical nation. Middle Niger, from Timbuktu to Gando. Distinct speech.

Fulah: Futa Jallo, Futa-Toro, Jel, Baa, So, Mabube, Laube, Beri. Senegambia and in scattered groups eastwards to Baghirmi. Distinct speech.

Central Soudan and Chad Basin.

Adamawa Group: Batta, Dama, Fala, Buma, Marga, Holma, Ba. Bula, Kilba, Buza, Mbafu, Kotafa, Woka, Fani, Doga, Longoda. Upper Binue; thence east to Logon.

Tubu Group: Teda, Dasa, Kanembu, Dalatoa, Kanuri, Danawa, Haussa (?), Baele, Bodele, Bulala (?), Kuka (?), Zoghawa. Tibesti, Kanem, Bornu, Borku, and north Dar-Fur.

Logon Group: Logon, Mandara, Margi, Makari, Mosgu, Gamergu, So (extinct), Keribina, Yedina (Buduma), Kuri (Kalea), Bede, Ngisem, Kerrikerri, Babir, Fika. Bornu, lower Shari (between Adamawa and Baghirmi), Chad archipelagoes.

Baghirmi Group: Baghirmi, Somrai, Tummok, Kuang, Busso, Gaberi, Nyillem, Ndamm, Sâra, Dekakire, Sokoro, Bua Kullanga, Bua Kuli, Yussiye, Sarûa. Lower and middle Shari, east to Runga and Dar-Banda.

Wadai Group: Maba (Kelingen, Kajanga, Malanga, Kuno, Bili, and many other subdivisions), Masalit, Mimi, Marfa, Korunga, Moëwo, Abyi, Kondongo, Kabbaga, Mubi, Marta, Bakka, Birkit, Tala. Wadai and east Dar-Fur.

East Soudan and Upper Nile.

Dar-Banda Group: Runga, Kredy, Ago, Silla, Bandala, Daggel, Gulla, Fana, Birrimbirri, Seli, Kutingara. Upper Shari, east to Dar-Fertit.

Fur Group: Fur (Forang-bele), Dudunga, Kunjara, Kera, Massabât, Tunjur, Dajo. Berti, Bego, Birguid, Berdûna, Jellaba, Sungor, Mararit, Jebal, Guimir, Kabga. Dar-Fur and Kardofan, between Wadai and White Nile.

Nilotic Group: Shilluk, Nuer, Dinka, Bongo, Jur, Bari, Mittu, Rôl, Millow, Agar, Sofi, Lehssi, Ayell, Ayarr, Monbuttu, Janghey, Fallaugh, Miauk, Bonjak, Jibbe, Kunkung, Nikuar, Madi, Loboré, Shuli, Berta, Amam. White Nile and its tributaries, east to Kaffa and Gallaland, south to Uganda.

Zandey (Niam-Niam): Large, compact nation, about the Welle, and reaching southwards probably to the Lualaba.

South Africa—Bantu Family.

Zulu-Kaffre Group: Ama-Zulu, Ama-Khosa, Ama-Fingu, Ma-Tonga, Ama Zuazi, Ba-Tembu, Matebele, Mazitu, Masai (?). Zululand, Natal, Kaffraria, and in scattered fragments from the Limpopo north to the great lakes.

Central Group: Be-Chuana, Ba-Suto, Ba-Rolong, Ma-Kololo, Ma-Rotse, Ma-Kalaka (Ma-Nansa), Ma-Laya, Ma-Totola, Ma-Shukulombwe, Ma-Shubia, Ma-Nchoia, Ma-Mbunda, Ba-Libale, Ma-Pingula, Ma-Hes, Ba-Yeiye. Upper Orange river, Transvaal, Like Ngami, upper and middle Zambesi, and Chobe river.[1]

Eastern Group: Wa-Swahili, Wa-Pokomo, Wa-Nika, Wa-Kamba, Wa-Sambara, Wa-Zaramo, Achikunda, Ma-Gololo, A-Nyasa, Wa-Yao, Ma-Chinga, A-Ngulu (Walolo), Ma-Kua, Ma-Tumboka, Wa-Jagga, Wa-Segua. East coast from the equator south to Delagoa Bay, and inland to Lake Nyassa.

Equatorial Group: Wa-Ganda, Wa-Nyoro, Wa-Nyamwesi, Wa-Sukuma, Wa-Legga, Wa-Rundi, Wa-Lha, Wa-Fipa, Wa-Bemba, Wa-Bisa, Wa-Rua, Wa-Lunda, Kioko, Wa-Shinsh, Tu-Shinsh, Tu-Shilange, Tu-Ruba, Tu-Kette, Ba-Songe (Ba-Luba), A-Kawanda (Ma-Wanda), Ba-Tetela. Ba-Kuba, Lovalé, Wa-Mangala, Ibonga, Ba-Rumbe, Ba-Bwende. Region of the great lakes, upper and middle Lualaba, south to the Lokinga (Mushinga) range.

[1] The Ma-Kololo, as a distinct people, have been destroyed by the Ma-Rotse; but their language (a mixed Se-Chuana and Se-Suto dialect) survives as the *lingua franca* in the Ma-Rotse state, and generally between the Limpopo and Zambesi (Dr. Holub and Père Depelchin).

Western Group: Ova-Herero, Ova-Mbo, Ova-Quanyama, Kibokwe, Bailunda, Kibanda, Kisanji, Nano, Sindonga, Ba-Songo, Ma-Tamba, Ma-Yakka, Ba-Kongo, Kimbunda, Ma-Hungo, Shissilongi, Ma-Yombe, Ba-Teke, Obamba, Odumbo, Aduma, Bakota, Mbamba, Ashongo, Apinji, Okanda, Bangwé, Mpongwé, Ba-Kalai, Isubu, Bimbia, Ba-Kwilleh, Dualla, Abo, Wuri, Qua Qua (Ba-Koko), Lungasi, Edea, Bubi (Fernandian). West coast from Damaraland north to the Cameroon mountains; inland to about 20° E. long.[2]

The total population is vaguely estimated at 130,000,000, to which must be added probably about 20,000,000 full-blood and half-caste Negroes settled either as slaves or the descendants of slaves in various parts of the world, but chiefly in tropical and subtropical America. Owing to their peculiar qualities, great muscular development, and power of endurance in hot and moist lands, combined with a remarkable absence of personal self-respect, the African populations have from the remotest times supplied a chief material to the slave-markets of the Old and the New World. For thousands of years an incessant stream of black blood has been directed from the interior to the east coast and thence to Madagascar, Arabia, Persia, and even India, or down the Nile to Egypt and Asia Minor, or across the Sahara to the Barbary States. Since the discovery of America hundreds of thousands have in the same way been shipped from the west coast for the West Indies, New Spain, the British and French plantations, and Brazil. Speaking generally, this black element has not amalgamated with the populations of the eastern hemisphere, and has consequently left few traces of its presence anywhere except in Madagascar, where there may possibly have been an indigenous Negro people before the arrival of the intruding Hovas and other Malay tribes. Nevertheless, a strain of Negro blood is apparent, not only amongst the Tuaregs and especially the Tibus of the Sahara, but also in Morocco, South Algeria, Egypt, the low-lying Tehama of the West Arabian seaboard, Makran, and even here and there along the coast of Malabar and Ceylon. But no statistics are anywhere here available which might throw some light on the proportion of blacks to the surrounding populations. We read that there may be as many as 100,000 in Morocco, a large number amongst the Berbers of Wargla (South Algeria), and Tripoli, and so on. It is also evident that a decided majority of the inhabitants of Madagascar must be regarded as of Negroid stock, although no Negro language has held its ground either there or anywhere beyond the Negro domain proper.

This is the more surprising that in some parts of America, notably the West Indian Islands, the colored has actually replaced the indigenous and largely absorbed the white element. Here we are altogether on firmer ground, and fairly accurate returns enable us to form an approximate estimate of the proportion of full-blood and half-caste Negroes in almost every part of the New World. On the other hand, the nomenclature of these mongrels has become so perplexing, and is often applied so irregularly, that it has led to many misconceptions on this point. Thus the term "Creole," applicable in Mexico only to persons of pure Spanish descent, denotes in Brazil, Peru, and elsewhere[3] the presence of black blood in varying proportions. Of this bewildering nomenclature the chief terms are as under:

Negro, African, Black: Full-blood Negro, whether born in Africa or of African descent.

Mulatto: Issue of black and white parents either way—a constant term in America.

Mestizo: Any half-breed, whether of white and Negro parents, or (more commonly in Spanish America) of white and Indian parents.

Creole: Mostly white of pure descent, but also blacks of pure descent (Brazil), the issue of whites and Mestizoes (Peru), and Mestizoes generally (Alaska).[3]

Zambo: Any half-breed, but mostly the issue of Negro and Indian parents; in the United States, Peru, and West Indies of Negro and Mulatto; in St. Vincent the half-caste Caribs.

Zambo Preto: Issue of Negro father and Zamba mother (Mexico and elsewhere).

Cholo: Issue of Zamboes (South America).

[2] Intruders in the northern sections of this group are the non-Negro Fans, the Oshyeba of the other natives. There are two main divisions,—Maké-Fan on the left, Mbelé-Fan on the right bank of the Ogoway.

[3] [In Brazil and Peru different admixtures of race are known by distinct names. In the West Indies, Spanish America, and those parts of the United States where descendants of Spanish and French colonists still remain distinguishable, as in Louisiana, the term Creole is applied only to pure native descendants of European races. See *Words, Facts, and Phrases*, London, 1882; Bartlett's *Americanisms*, Boston, 1877. Some English authorities make a different but unusual, application of the word.—AM. ED.]

Pardo: Synonymous with Mulatto (Brazil); any Mestizo (Argentine States).

Mamaluco: Any Mestizo, but especially the issue of whites and Indians (Brazil).

Chino: Negro and Indian half-caste (Mexico, and generally in Spanish America).

Casco: Direct issue of Mulattoes on both sides (South America).

Tente en el Ayre: Mongrels in whom the white element predominates (South America).

Cafuso: Issue of Negro and Indian, dark shade and woolly hair predominating (Brazil).

Caburet: Issue of Negress and Indian (Brazil).

Cariboco, Tapanhuna, Xibaro: Local Brazilian terms of Tupi origin applied to various crosses between the Negroes and Indians.

Quarteroon, Quinteroon, Octoroon: Negro and white half-breeds, with fresh infusion of white blood each successive generation. Thus: Quarteroon has one-fourth, Quinteroon one-eighth, Octoroon one-sixteenth black blood only, the last being scarcely distinguishable from a white.[1]

Before the suppression of the slave trade, during the first half of the present century, from 60,000 to 70,000 Negroes were annually shipped to America, where their descendants of all shades now number altogether upwards of twelve millions as under:

	Colored Element.	Proportion to the Whole Population.
United States	6,580,000	13 per cent.
Mexico	60,000	½ "
Central America	50,000	1 "
West Indies	3,700,000	83 "
Brazil	2,000,000	20 "

In Hayti the Africans have established their political autonomy, here forming two independent states, with total population 820,000. Elsewhere slavery has been everywhere abolished, except in Brazil, where it is rapidly becoming extinct. Hence the whole of the colored population now constitutes a class of freedmen, in some places apparently dying out (Central America, Argentine States), in some remaining stationary (Mexico, Peru), but in others increasing rapidly. This is especially the case in the United States, as shown by the subjoined returns for the whole of the present century:

	Colored Element.	Proportion to the Whole Population.
1800	1,002,000	19 per cent.
1820	1,772,000	19 "
1840	2,874,000	17 "
1860	4,442,000	14 "
1870	4,880,000	13 "
1880	6,580,000	13 "

It is obvious from this table that the Negroes, without any further importations from Africa, are increasing far more rapidly than the native whites, and that they would ultimately become the predominant element in the Southern States but for the constant stream of migration flowing from Europe to North America. Owing to this migration they decreased relatively to the rest of the population from 1820 to 1860. But since then they have maintained their relative proportion in spite of this migration. Recently they have themselves begun to move westwards at the rate of about 50,000 annually. Should the movement continue, an equilibrium may be established, because the rate of mortality gains on the birth-rate, according as they move farther away from the hot Southern States, where alone the race can expect to establish itself in the republic.

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[1] [In the United States Quadroon is the offspring of a mulatto and a white person, and has one-fourth black blood. An Octoroon is the offspring of a Quadroon and a white person, and consequently has one-eighth black blood. The Quintroon has, according to *Webster's Dictionary*, only one-thirty-second part of Negro blood. See, also, *Ogilvie's Imperial Dictionary of the English Language*, London, 1882.—AM. ED.]

NEGROPONT. See EUBŒA.

NEHEMIAH (נְחֶמְיָה), governor of Judæa under Artaxerxes Longimanus; see ISRAEL, vol. xiii. p. 428. The book of Nehemiah is really part of the same work with the book of EZRA (*q.v.*), though it embodies certain memoirs of Nehemiah in which he writes in the first person. Apart from what is related in this book, we possess no trustworthy information about Nehemiah. Even the legend in 2 Mac. ii. 13 that he founded a library containing ancient documents, which is often taken as authentic and as marking an important step in the history of the Old Testament canon (see vol. v., p. 3), is discredited by standing in an epistle of which the manifest aim was to give currency to certain spurious books.

NEISSE, a well-built town and fortress of the first rank in the district of Oppeln, Prussian Silesia, lies at the junction of the Neisse and the Biela, and consists of the town proper on the right bank of the former river and the Friedrichstadt on the left. Of its nine churches the most interesting is the parish church of St. James (Jakobikirche), dating mainly from the 12th century, but finished in 1430. The chief secular buildings are the old episcopal residence, the new townhouse, the old rathsthurm, 205 feet in height (1499), and the theatre. There are also several schools, convents, and hospitals. The manufactures are unimportant, but a considerable trade is carried on in agricultural products. In 1880 the town contained 20,507 inhabitants, of whom 15,825 were Roman Catholics. The garrison forms about a fourth of the population.

Neisse, one of the oldest towns in Silesia, is said to have been founded in the 10th century, and afterwards became the capital of a principality of its own name, which was incorporated with the bishopric of Breslau about the year 1200. Its first walls were erected in 1350, and enabled it to repel an attack of the Hussites in 1428. It was thrice besieged during the Thirty Years' War. The end of the first Silesian war left Neisse in the hands of Frederick the Great, who laid the foundations of its modern fortifications. The town was taken by the French in 1807. In addition to its forts, ramparts, and bastions, Neisse can, at the will of the garrison, be protected by a system of inundation.

NELEUS, a hero of Greek mythology, was son of Poseidon by Tyro, daughter of Salmoneus, to whom the god appeared under the form of the Thessalian river-god Enipeus. The legends connected with him are exceedingly difficult to classify, the events are so unconnected and the scene shifts so rapidly from country to country. Born in Thessaly, where his brother Pelias is king of Iolcus, Neleus becomes king of Pylus in Messenia and the ancestor of a royal family called the Neleidæ, who are historically traceable as the old ruling family in some of the Ionic states in Asia Minor. Tradition uniformly derives the Ionic colonies from the Attic coast, and the presence of the Neleidæ is explained by the legend that when the Dorians conquered the Peloponnesus the Neleidæ were driven out and took refuge in Attica, where they at once became kings of the land, and led colonies to the eastern shores of the Ægean. This tangle of legends seems to have as its historical basis the fortunes of an energetic yet wandering race which has left its mark indelibly on the history of every country which it touched. This race was obviously a maritime one, for there is no path except the sea between the widely separated shores