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Entry Nr. 391 Adsoro

Aaron Spencer Fogleman
Northern Illinois University, aaronfogleman@niu.edu

Robert Hanserd

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Aaron Spencer Fogleman and Robert Hanserd (eds.), *Five Hundred African Voices: A Catalog of Published Accounts by Africans Enslaved in the Transatlantic Slave Trade, 1586-1936* (Philadelphia: American Philosophical Society, 2022).

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Source: Account printed on p. 9 of S. W. Koelle, *Polyglotta Africana*. London: Church Missionary House, Salisbury Square, Fleet Street, 1854.

Comments:

Koelle's remarks (p. 9):

“‘Egbīra-Hīma, to be distinguished from “‘Egbīra-Pánde,” is situate east of ‘Oma, north of ‘Ozózo, south-east of ‘Uwe, whose language is identical with ‘Ekī. Also near ‘Apa, Bása, ‘Ekūnu, ‘Adūge, ‘Okó.”

Text of Account: (see facsimile below)

p. 9:

“‘Egbīra-Híma.*-- From Adşōro of Hastings, born in the village of Líbo, two miles from ‘Ebokei, the ‘Egbīra capital, and three days’ journey west from ‘Eda, the ‘Igalá capital, where he was kidnapped by Básas, in about his twenty-second year, and sold to ‘Igalá; whence, after a stay of eighteen months, he was brought to the sea, He has been in Sierra Leone for twenty years, with eight countrymen and is inflicted with a loathsome disease which almost rendered it impossible to sit by him.”

* Referring to Adoro’s spoken language.

(See facsimile below.)

Sierra Leone thirty-four years, and thinks that there are still about sixty of his countrymen left here, many having died.

Remarks.—'Eko is one day's journey from Rába on the 'Edu, i.e. Niger.

2. Kápa (i.e. Ekápu ?).—From Wésandse, or John MacCormack, of Freetown, born in the town Ká'gu, where he had been married for fifteen years when he was sold on account of a dispute. He has now been in Sierra Leone fifteen years, with about forty of his countrymen.

Remarks.—Ká'gu is situated on the River 'Edu, i.e. the Niger, seven days' journey below Rába, and four days above 'Eda. Kápu is west of Ejí'táku, east of Bínu, also near the countries of Kukánda or Kakánda, Sigma, and Yá'gba.

3. Ejí'táko.—From Sóbóri, or John Pratt, of Kissy, born in the town 'Ebo, where he was taken in war by the Phúla in about his twenty-second year. He has now been in Sierra Leone twenty-four years, and thinks he has about thirty countrymen here.

Remarks.—'Ebo is one day's journey from Egga on the Niger. Ejí'táko is west of Goáli, also near 'Igala, Gúpa, 'Esi, Ebá'á, 'Etsu, and Esábo.

4. Músu.—From Šikári, or Thomas Sawyer, of Charlotte, born in the village Gbári, where he lived till about his twentieth year, and now he is about fifty years old, a poor leper. He has only three countrymen here.

Remarks.—Músu is west of Fai, also near Báko, Músidžiko, Gmá, Músúgo, Paigo, Gbárigo, and Dépi.

5. Goáli, sometimes called Gbáli.

a. From Lámá'dži, or John Smith, of Campbell town, born at Gúgu, where he lived to see three grandchildren, when he was kidnapped by some Filáni, i.e. Phúla. He has been in Sierra Leone three years, and looks about fifty years old. Besides him there are only two more Goális of the same district in Sierra Leone, who do not speak English even as well as he.

Remarks.—Gúgu is about four days' journey east of Rába on the Niger. Goáli is east of Núpe.

b. From Músa Masáúse, of Freetown, born at Kabúro, removed in his seventh year to 'Púka, where he was taken in a civil war in about his twenty-fourth year; and after having been three years in 'Egba, was brought to Sierra Leone in 1818, where there are about twenty Goáli men in all, but none of whom speak the identical dialect of Músa.

Remarks.—'Púka is one day's journey distant from Kabúro, and half a day from 'Ikú, the Goáli capital, which the Hausas call "Káta." Goáli is situate west of Adžéhi, i.e. Hausa; east of Nife, i.e. Núpe; north of Yásgrá.

6. Bása, (which together with Akúya is called "Akánda," or "Kakánda," by the 'Igalans).—From 'Áte, or Andrew Parker, of Freetown, born in Kuráde, where he was brought up, and had three wives before he was kidnapped and sold. He has now been in Sierra Leone thirteen years, with about 100 countrymen.

Remarks.—Kuráde is about five days' journey north of the 'Igala town 'Eda. Bása is situate on the right banks of the 'Edu, i.e. the Niger, below Akúya, i.e. Dnam, and above 'Igala.

7. Ebé, called "Agaláti" by the Kámbalis, "Anúpe" by the Biso's (i.e. Bárbas) and the Kéndžis (i.e. Hausas).—From Kólo, or John Gerber, of Freetown, born in the village Gbólóho, where he was taken in war by the Gú, i.e. Phúla, in about his twenty-seventh year, and at once carried to 'Eyági, i.e. 'Áku. He has been in Sierra Leone twenty-nine years, with eleven countrymen, all of whom were brought here in one ship, no other Ebéans having come to Sierra Leone either before or after.

Remarks.—Gbólóho is situate on the River Mányára, which cannot be forded even in the dry season, and yet takes its rise only two days' journey higher up, near the town Dógo, and empties itself in the 'Edu, and fully half a day's journey east of the 'Edu, three

days from Rába, and two from Bása. 'Ebé is west of Kámbáli, east of Biso, i.e. Bárba, from which it is separated by the 'Edu, i.e. Niger, north of Anupéri, i.e. Núpe or Núfe, to which it is subject.

8. a. Opánda, also called 'Egbira or 'Egúra.—From 'Áko, or George Hall, of Freetown, born in the town 'Egbira, the capital of Opánda or 'Egbira, where he had a child about twelve years old when he was sold on account of adultery. After a stay of six years in Bóko and 'Ibo he was brought to Sierra Leone, where he has now been fifteen years, with about twenty people speaking the same language.

Remarks.—The town of 'Egbira is about seven hours' journey from the Ohimini, and two days from 'Eda. Opánda is on the left bank of the Ohimini, i.e. the Niger; south of 'Egu and 'Abá'dži, both of which have the same language as Opánda; north of 'Igala, to which it is subject. Also near Ehábe and Kápa, both of which have one and the same language, differing from Opánda.

b. Also from Atuméi, or Thomas Davis, of Freetown, born in the town 'Igu, where he attained to the age of about thirty years when he was taken in war by the Anúpe, in whose hands he was one year, and afterwards in the Agési country for three years. He has been in Sierra Leone nineteen years, with only four real countrymen, one of whom is George Hall.

Remarks.—'Igu, the 'Egbira capital, is situated one mile from 'Ehulóbu, and half a day's journey south of the town 'Ibido, on the other side. The position of 'Egbira is west of Agési, with a different language; east of the 'Ehulóbu ("white river"), banks, i.e. the Niger; on the banks of which is Kákánda north of 'Igala and 'Agbóto, i.e. Atam, from both of which 'Egbira is separated by the 'Ehulógi ("blue, black, or dark river"), i.e. Chadda.

9. 'Egbira-Híma.—From 'Adsúro, of Hastings, born in the village of Líbo, two miles from 'Ehokéi, the 'Egbira capital, and three days' journey west from 'Eda, the 'Igala capital, where he was kidnapped by Básas, in about his twenty-second year, and sold to 'Igala; whence, after a stay of eighteen months, he was brought to the sea. He has been in Sierra Leone for twenty years, with eight countrymen and is afflicted with a loathsome disease which almost rendered it impossible to sit by him.

Remarks.—'Egbira-Híma, to be distinguished from "Egbira-Pánde," is situate east of 'Óma, north of 'Ozóno, south-east of 'Uwe, whose language is identical with 'Ekí. Also near 'Ápa, Bása, 'Ekúnu, 'Adúge, 'Óko.

VII. CENTRAL AFRICAN LANGUAGES.

A. First Group: Dsháde—Languages—

N.B. There is evidently a very important difference between the Bórnu and Búdúma languages; so much so, that, considering the circumstances of my informant, I at first considered the traces of similarity between them as the mere Bórnu colouring which the Búdúma language had assumed in his mind and mouth, and consequently intended to rank both languages among the unclassified. But when I learned from that indefatigable examiner into languages, Mr. Norris of the Foreign Office, who made his comparison of both these languages by means of specimens received from Dr. Barth, the African traveller, that he had been led to believe there was an affinity between them, I thought it better to place them together into one Group. It may, however, still be considered a problem, to be solved by future examination, whether the apparent affinity is original, or merely secondary, introduced by the intercourse of the Búdúmans with the Bórnuese. If we compare the communication of my young informant with Búdúma specimens from other sources, we shall have a fair oppor-

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