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Entry Nr. 419 Mohámmadu

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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).

<i>Catalog number:</i>	419
<i>Name(s) of African providing account:</i>	Mōhāmmadu = Jacob Brown
<i>Date account recorded:</i>	1854
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Source: Account printed on p. 17 of S. W. Koelle, *Polyglotta Africana*. London: Church Missionary House, Salisbury Square, Fleet Street, 1854.

Comments:

Koelle's remarks (p. 17) –

“Berni Kadzina is one day's journey south of Gobur, five days north of Kano, where, however, he has never been.”

Text of Account:

p. 17

“Housa as spoken in Berni Kadzina, or Berni Nkadzina.—From Mohammadu, or Jacob Brown, of Freetown, born in Berni Ndada, a small city, surround by a wall, about half a-day's journey from Kadzina, where he lived till his sixth year, when he was removed by this parents to the Kadzina capital itself, where he grew up, and had been married two years, when he was kidnapped, whilst working on his farm, by some Phulas, who sold him to Gobur, where the same Housa language is spoken, and where he remained for three years. After this he was brought to Damagaram in the Bornu country, where he remained eight years. He was then carried to the sea, by way of Raba and 'Ilori, and now has been in Sierra Leone four years, with eight more natives of the Kadzina district.”

(See original scans below.)

b. Hóusa as spoken in Bérni Kádzīna, or Bérni N'kádzīna.—From Mōhāmmadu, or Jacob Brown, of Freetown, born in Bérni Ndáda, a small city, surrounded by a wall, about half a-day's journey from Kádzīna, where he lived till his sixth year, when he was removed by his parents to the Kádzīna capital itself, where he grew up, and had been married two years, when he was kidnapped, whilst working on his farm, by some Phúlas, who sold him to Góbur, where the same Hóusa language is spoken, and where he remained for three years. After this he was brought to Dámagaram in the Bórnu country, where he remained eight years. He was then carried to the sea, by way of Rába and Tlōri, and has now been in Sierra Leone four years, with eight more natives of the Kádzīna district.

Remarks.—Bérni Kádzīna is one day's journey south of Góbur, five days north of Káno, where, however, he has never been.

and by whose orders he and his companions, altogether about one hundred, were cast into prison, where they remained up to the death of the Governor. On the arrival of Sir C. Turner, successor to Sir C. MacCarthy, he was enlisted as a soldier, and transferred to Sierra Leone, where he has lived ever since, with the exception of twelve years spent at the Gambia, and two and a-half years at the Fort of British Accra.

Remarks.—Inšita is one day's journey east of Kumáse (Coomassie); Ašánte is west of Èbánu, where a different language is spoken; east of Dšíáman. It is separated from the sea by Dámporr and Akuápim, or Kuápim, both subject to Ašánte, and speaking the same language, which language is also spoken in Fánti.

2. Bárba.—From Bática, or John William, of Freetown, born at Kóraku, where he lived till his twelfth year, when he was removed to Níki, where the same language is spoken. In Níki he grew up, married two wives, and had a son seven years of age when he was made a slave in a civil war. He has been nine years in the Pópó country, and about twenty-eight years in Sierra Leone, where he thinks there are about fifty Bárbans.

Remarks.—The town of Kóraku is three days' journey from Níki, the Bárba capital, and four days west from Búsa on the Kóára. Bárba, which, if I recollect rightly, is called Bórgü by the Hausas, is situated north-east of Yórüba, south-west of Kámbáli, and west of Tógba.

3. Bóko.—From Wúene, or William Cole, of Freetown, born in Káióma, where he lived till about his twenty-fifth year, when he had to join a war-expedition against Ilóni, on which occasion he was taken by the Phúla, who at once sold him to Yórüba, whence he was delivered to the Portuguese. He has been in Sierra Leone eight years, with four countrymen, who have all died since.

Remarks.—Káióma is five days' journey from Rába, four from Búsa, and six from Níki, the Bárba capital. The country of Bóko is subject to Bárba, and extends north-east as far as Búsa on the Kóára, which is its chief town.

C. Unclassified Central-African Languages—

1. Kándin.—From 'Abársi, or Andrew Aitkin, of Waterloo, born at 'Absèn, a town of 'Egades. He was about twenty-eight years of age when he was kidnapped by the Kánuris, which is now about seven years ago. He has been six times at Bálma in the desert, in order to fetch salt, a journey of eleven days from his home. He is the only representative of the Kándins in Sierra Leone. After the lapse of several months, I revised the specimens with him, when I had scarcely any alterations to make, but some additions. What he gave me as plural forms, seem rather to be different words in some cases.
2. Tumbúktu.—From 'Abdalláhi Sérif, who was born in Tumbúktu, where his father, Muhammadu, had been Sérif, and where he lived to his twentieth year. Then he resided in Dšéne six years, at Ségu two years, in the Fúta country four years, and now he is teacher of Arabic in Freetown, in which capacity he earns a comfortable livelihood. He is now forty-two years of age. At another time I revised the specimens with Bába, a native of Géne or Dšéne (spelt Jenné on the maps), on the large river Dšóriba or Gériwa, *i. e.* Niger, from whence he came to Sierra Leone seven years ago, for the purpose of obtaining a livelihood, intending to return. He is now about forty years of age, and says that from Dšéne to Tumbúktu, a distance of one month's journey by canoe, one and the same language is spoken; but to the west of Dšéne all the people speak Bámbara. In going with him over 'Abdalláhi's words I found every thing correct, and only had occasion to make an addition now and then; thus, *e. g.*, Bába generally pronounced a "g" where 'Abdalláhi had a "ds."

3. Bágirmi or Bágirmi.—From Abd ul 'Láhi, or Solomon Cocker, of Waterloo, who is about twenty-eight years of age, and seven years from his home. He is the only representative of his tribe in Sierra Leone.

Remarks.—Bágirmi is near Pitir and Wádai, and one week's journey from Darfur.

4. Hóusa, as spoken—

a. In Káno.—From Hábu, or Sam Jackson, of Kissy, born in the town of Káno, the former Hausa capital, where he lived till about his twentieth year, when he was made prisoner on a war-expedition against Góbur, where he was bought by slave-dealers, and at once carried to the sea by way of Kádzína, Zálía, Núpe, Ilóri, Dšébu, and 'Ekó. He has been in Sierra Leone four years, and may be about twenty-five years of age.

Remarks.—Hóusa is called "Áfúno" by the Bórnu, "Hábédšo" by the Phúla, "Kéndši" by the Núpes. Hábu says that the Hóusa population of Káno exceeds the Phúla population in number, but the Hóusas who have learnt to speak the Pálo language are more numerous than those who have not. He himself speaks Pálo a little.

- b. Hóusa as spoken in Bérni Kádzína, or Bérni N'kádzína.—From Mòhámmodu, or Jacob Brown, of Freetown, born in Bérni Nádá, a small city, surrounded by a wall, about half a-day's journey from Kádzína, where he lived till his sixth year, when he was removed by his parents to the Kádzína capital itself, where he grew up, and had been married two years, when he was kidnapped, whilst working on his farm, by some Phúlas, who sold him to Góbur, where the same Hóusa language is spoken, and where he remained for three years. After this he was brought to Dámagaram in the Bórnu country, where he remained eight years. He was then carried to the sea, by way of Rába and 'Ilóri, and has now been in Sierra Leone four years, with eight more natives of the Kádzína district.

Remarks.—Bérni Kádzína is one day's journey south of Góbur, five days north of Káno, where, however, he has never been.

5. Púló, *i. e.* the language of the Púlbé (*i. e.* Fúlbé) or 'Pála (*i. e.* Phúla, Fúla), is, by the Hausas called Fúládsi, and in plural Fúláni, and by the Bórnuese Fuláta.
- a. Púló, as spoken in Fúta-Dšálu.—From Mòhámmodu, a native trader, who was born in Timbó, the Fúta-Dšálu capital, where he lived to his twenty-third year. He then came to Freetown, where he has now been ten years, assisting his countrymen in trading as a paid agent. He speaks English well.

Remarks.—Mòhámmodu says that the same, or nearly the same language, is also spoken by the Fúlbé in Ségo, Másina, Dšéne, Tumbúktu, Béré, Bándú, Fúta Tóró, &c.

- b. Púló, as spoken by the Fúlbé in Sálum.—From Sámbo, born in the town of Gányeg, where he also resided till his eldest child was twelve years old, when he was taken prisoner on a plundering expedition against the Mandérgas. He has been in Sierra Leone thirty-six years, and is often visited by relatives and other people from Sálum.

Remarks.—Gányeg is two days' journey east of Gámbe, *i. e.* Bathurst on "St. Mary's Isle." Sálum, which is subject to Bále, is west of Dšédo, *i. e.* Dšólof, east of Šin, north of Bádi, and south of Bál. Sámbo says that the same language is also spoken by the Fúlbé in Dšólof, Šin, Bál, Bádi, Fúta Tóró, and Kádzéne.

- c. Púló, as spoken in Góbúru.—From Mòhámmodu, born in the town of Wárukáre, eight miles from Alkáláwa, the then Góbur capital, where he was kidnapped by some Hausas in his seventeenth year, and at once carried to the sea. He was taken to Jamaica more than forty years ago, and after nine

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