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ART. I.—*Ethnographic View of Western Africa.*

WESTERN AFRICA may be divided, according to its population, into three grand divisions. *First*—Senegambia, extending from the southern borders of the Great Desert to Cape Verga, a little south of the Rio Grande, and so named from its being watered by the two great rivers, Senegal and Gambia. *Second*—Upper, or Northern Guinea, reaching from Cape Verga to the Kamerun mountain in the Gulf of Benin, about four degrees north latitude. *Third*—Southern, or Lower Guinea, sometimes called Southern Ethiopia, extending from the Kamerun mountain to Cape Negro, the southern limit of Benguela.

The term *Guinea* is not of African origin, or at least not among those to whom it is applied. There is, according to Barbot, a district of country north of the Senegal, known by the name of *Genahoa*, the inhabitants of which were the first blacks that the Portuguese encountered, in their explorations along the coast in the fifteenth century; and they applied this name indiscriminately afterwards to all the black nations which they found further south. In the two succeeding centuries it was applied in a more restricted sense to that portion of the

coast which is now better known as the Gold and Slave coasts; owing to the fact, perhaps, that this region for a time offered a larger number of slaves for the foreign market, than any other part of the country. The natives here acknowledge this term as applied to themselves, but it was undoubtedly borrowed in the first instance from the Portuguese.

The physical aspect of the country, as might be inferred from the immense extent we have under consideration, is exceedingly variable, but is characterized everywhere by excessive richness of natural scenery. The coast of Senegambia is somewhat flat and monotonous, but this is the only exception to our general remark. In the region of Sierra Leone, Cape Mount and Cape Messurado, the eye rests upon bold head-lands and high promontories covered with the richest tropical verdure. In the vicinity of Cape Palmas, there are extended plains, slightly undulating, and covered with almost every variety of the palm and palmetto. On the coast of Drewin, the country rises into table-land of vast extent, and apparently of great fertility. The Gold coast presents every variety of hill and dale; and as we approach the equatorial regions, we are saluted by mountain scenery of unrivalled beauty and surpassing magnificence.

The inhabitants of Western Africa may be divided into three great families, corresponding to the geographical divisions which have just been made.

In Senegambia, the principal tribes or families are the Jallofs, the Mandingoes, the Fulahs, and the Susus, who belong in part to Senegambia, and in part to Northern Guinea.

The principal families in Northern Guinea, are the Vais, the Manou or Kru, the Kwakwas or Avèkwom, the Inta, the Dahomy, and the Benin. Those of Southern Guinea, are the Pongo, Loango, Kongo, Angola and the Azinko families.

The inhabitants of Senegambia are distinguished from those of Northern and Southern Guinea by being Mohammedans, and by all those changes in their social character and condition, which that religion ordinarily introduces among those who embrace it. They may be regarded as standing something higher than the pagan tribes in point of civilization; and this shows, so far as this single circumstance goes, that the Afri-

can race are not entirely incapable of improvement and civilization.

After giving a slight sketch of the different tribes or families that have been enumerated, we shall endeavour to show in what points they resemble, and in what they differ from each other, and point out, so far as we can from our present imperfect knowledge of the subject, how far these different families are related to the ancient aboriginal races of the continent of Africa.

There are a few general statements, however, that it is proper to make before descending to particulars.

In the first place, there are no large or extended political organizations in Western Africa, with the exception perhaps of the kingdoms of Ashanti and Dehomi, and neither of these has a larger population or greater extent of territory than the smaller kingdoms of Europe. For the most part, the people live together in independent communities, of not more than eight or ten villages, and with an aggregate population of from two to twenty-five or thirty thousand. In these different communities they have no written forms of law, but are governed for the most part by certain traditional usages, that have been handed down from generation to generation. Nominally, monarchy is the only form of government acknowledged among them; but when closely scrutinized, their systems show much more of the popular and patriarchal than of the monarchic element.

The inhabitants of the country (with the exception of some smaller tribes of whom we shall speak more fully in another place) are by no means to be ranked as the lowest order of savages. They have fixed habitations, cultivate the soil, have herds of domestic animals, and have made very considerable progress in most of the mechanic arts. Traits of intellectual vigour disclosed by them in their native country, the style and structure of their languages, and their aptitude for commercial pursuits, show that they are entitled to a much higher place among the uncultivated nations of the earth than has generally been assigned them. They are not remarkable for metaphysical acumen, or for powers of abstract reasoning, but they have excellent memories, lively imaginations, and for close

observation, especially in scrutinizing the character and motives of men, they are scarcely surpassed by any people in the world.

The tribes of Senegambia have long since embraced the Mohammedan religion, and are zealous propagators of it, but without having abandoned the use of *fetiches*, or any of the essential elements of paganism. As a race they are eminently religious, and show a singular capacity for absorbing any number of religious systems, without abandoning anything, or being in the slightest degree disturbed by the conflicting spirit and claims of the different schemes that they may have incorporated into the same creed. Hence the religious systems of Senegambia may be regarded as a medley of all the essential elements of Mohammedanism, Judaism, and Paganism.

The tribes of Northern and Southern Guinea are essentially a pagan people; but in their religious notions and forms of idolatrous worship, they differ very much from each other. These differences will be pointed out when we come to speak more particularly of their ethnographic relationships. In both sections of country there are many decided traces of the Jewish religion. Among these may be specified the rite of circumcision, which, with the exception of the Kru or Manou family, is, we believe, universal; the division of the tribes into families, and in some cases into the number twelve; bloody sacrifices, with the sprinkling of blood upon their altars and door-posts; the observance of new moons; a formal and specified time for mourning for the dead, during which period they shave their heads and wear tattered clothes; demoniacal possessions, purifications, and various other usages of probable Jewish origin. In this connection it may also be mentioned, that we have recently discovered in Southern Guinea some traces of a corrupt form of Christianity, something, at least, that looks like infant baptism.

Some of these forms of Judaism that have just been mentioned, especially that of circumcision, might be supposed to have been borrowed from the Mohammedan nations of Northern or Central Africa, if it were not for the entire absence of every other trace of this faith, and for the jealous care with which the maritime tribes have always guarded against its introduc-

tion among themselves. It might also be surmised that the traces of Christianity that have been recently discovered among the tribes about the Gabun, might have been derived from the Roman Catholic missionaries who laboured in Kongo during the sixteenth and seventeenth centuries, were it not for the fact that the same things are practised by the Pangwes and others, who have recently descended from the mountainous regions of the interior, and who, therefore, could have scarcely been reached by any of the forms of Romanism. It is much more probable that these traces of Christianity have travelled across the continent from Abyssinia.

Having made these general statements, we will now give a more particular account of the different families of Western Africa, and will begin with those of Senegambia. The leading tribes here are the Mandingoes, the Fulahs, and the Jalofs.

The Mandingoes occupy the first place as a commercial people. Their principal settlement is in a country which bears their own name, near the source of the Niger, and about seven hundred miles from the sea-coast. They have extended themselves over the kingdoms of Bambouk, Bambara, and Wuli, to the north and east, and in smaller or larger groups they have covered all the country from 'Jalakonda to the sea-coast. As trading parties, they have formed small villages around all the European settlements on the Gambia, at Sierra Leone, and sometimes go as far down the coast as Cape Messurado. They are to be met with on the upper waters of the Senegal, and Laing says they sometimes go as far as Tangiers, but this we think scarcely possible. Taken altogether, they are perhaps the most civilized, influential, and enterprising, of any of the tribes of Western Africa. Generally they are men of tall stature, slender, but well proportioned, black complexion, and woolly hair, but with much more regular features than belong to the true Negro. Their dress consists of a three-cornered cotton cap of their own make, of short trowsers, over which is thrown a sort of blouse or square cloth, also of their own manufacture, and leather sandals. A short sabre in a leather case is suspended from the left shoulder. In front they wear a small leather pouch, in which are sewed up scraps of writing from the Koran, which they regard as charms or amulets. As

a general thing, they are taciturn and thoughtful, but when accosted in a friendly manner, they can easily be drawn into conversation, and will give more correct information about the interior kingdoms than any other people to be found on the coast. Many of them seem to have a good knowledge of the Arabic, and one of their most lucrative employments is to write scraps of this language, chiefly extracts from the Koran, which they sew up in small leather bags, and sell to the pagan tribes for charms or *fetiches*. They are zealous promoters of the Mohammedan religion, and wherever they go, establish schools for the purpose of teaching Arabic, and inculcating the principles of their religion. In their schools the children are taught to make Arabic letters in the sand. Laing speaks of them as a shrewd and superior people; Park, as a "very gentle race, cheerful in their disposition, inquisitive, credulous, and fond of flattery." He experienced much kindness from them in sickness and distress, and especially from the females.

The Fulahs are a more numerous people. Their original country is Fuladu, north-west of Manding, and between the sources of the Niger and the Senegal. Besides this, they occupy three considerable provinces in Senegambia, viz., Futa-Torro, near the Senegal, Futa-Bondou, and Futa-Jallon, the capital of which is Timbu, to the north-east of Sierra Leone. They have also extended themselves into the central parts of Sudan, and have conquered several of the negro kingdoms along the banks of the Niger. In the central regions of Africa they are known as the Felatahs, but Adelung and others have satisfactorily shown that they are the same people as the Fulahs of Senegambia.

They are not regarded as a pure Negro race. Their complexion has been variously described as a *bronze*, *copper*, *reddish*, and *reddish brown* colour. Scattered over so immense an extent of country as they are, it is not surprising that there should be some variety of complexion as well as other physical traits, among the different branches of this great family. They do not regard themselves as Negroes, but insist that they are a mixed breed; and this opinion is entertained by the majority of those who have given particular attention to their ethnography; but hitherto it has been difficult to ascertain

what the elements of that intermixture are. Their physical type of character is too permanent and of too long standing, to admit of the idea of an intermixture. In all mixed races, there is a strong and constant tendency to one or the other of the parent types, and it is difficult to point out a mixed breed that has held an intermediate character for any considerable time, especially when it has been entirely cut off from the sources whence it derived its being. But the Fulahs are now, in all their physical characteristics, just what they have been for many centuries. And it would seem, therefore, that their complexion and other physical traits, entitle them to as distinct and independent a national character, as either the Arab or Negro, from the union of which it is supposed that they have received their origin.

Gustave D'Eichthal has published a learned article to show that the Fulahs are of Malayan origin, but Mr. William B. Hodgson, of Georgia, who has published one of the best and most learned papers in relation to the Fulah people, shows most satisfactorily that the data upon which that opinion is founded are quite insufficient to support any such conclusion.

The Fulahs have never been in the habit of selling any of their own people into slavery, except for outrageous crimes, and very few of them, therefore, have ever found their way to the United States. One by the name of Job Ben Solomon, who was kidnapped by the Mandingoes, was brought to Maryland by Captain Pyke, about the year 1730, but was ransomed by Oglethorpe, and sent back to his native country in 1733. Another, Abduhl Rahahman, forty years a slave in the United States, was ransomed in 1838, and sent to Liberia. James Hamilton Couper, Esq., of Darien, Georgia, in a letter to Mr. Hodgson a few years since, mentions one on his own plantation, and another on the plantation of Mr. Spalding, of Sapelo Island. A very remarkable specimen of this family by the name of Moro, still lives in Wilmington, North Carolina. He was formerly a slave of General Owen of that place, but for many years has been free. He is now upwards of eighty years of age, seems to be a most decided Christian, and not only reads his Arabic Bible with ease, but evinces a familiarity with its contents, most extraordinary for any one of his age.

Those seen at Gambia and Sierra Leone are of a dark brown complexion, soft and curly hair, features regular and good, limbs delicate and well formed, and stature about medium size. These traits of physical character however, are not peculiar to the Fulah people. They occur in isolated cases among all the families of Southern Guinea, as we shall have occasion to show more particularly in another place.

The Jalofs occupy all the maritime districts, and a considerable portion of the interior parts of Senegambia. They are not like the Mandingoes and Fulahs, interspersed among other tribes over a large extent of country, but have a country of well defined limits, and dwell under one compact government. They are divided into four provinces or kingdoms, but acknowledge one great chief, whom they denominate *Barbi Yalof*, emperor of the Jalofs, and whose residence is at Hikarkor. The four provinces are, Cayor, which formerly included Cape Verde and the island of Goree (now held by the French); Sin, a small state to the south of Cayor, and embracing about thirty miles of sea-coast; Salem, a province lying along the northern banks of the Gambia, the capital of which is Cayon; and Brenk, which includes the residence and the principal dominions of the emperor. The entire population of the Jalofs is supposed to be about 1,000,000, which is much less than that of the Mandingoes, and perhaps not one-third of that of the Fulahs. It would seem that the emperor of the Jalofs exercises decided authority over his subjects, and no one ever approaches his presence without making some decided acknowledgment of his superior rank in the way of bodily prostrations. Goldbery speaks of the Jalofs as having "fine, brilliant, pure black complexions, of a noble and impressive form, a character disposed to benevolence, a degree of self-respect, and national pride. They boast of their antiquity and superiority over other African races, with whom they will not intermingle. Their language is said to be peculiar to themselves, is meager in point of words, but is soft and easy to be acquired."

It is said they are almost as much addicted to the observance of caste as the Hindus. Besides the nobles, who are called the "good Jalofs," there are four distinct ranks or castes; viz., the *tug*, or smiths, the *oudae*, who are tanners and sandal-



makers, the *moul*, or fishermen, and the *gaewell*, who are musicians and bards. The "good Jalofs" will not intermarry with any of these castes. The *gaewell* are the lowest order, and are not permitted to live within the enclosure of the town. They are not permitted to own cattle, to drink sweet milk, and are refused interment on the ground that nothing will grow where they have been buried. Besides the castes which have been enumerated, there is another called the *Laubies*, who are said to be much like the European *gipsies*.

In stature, the Jalofs are very much like the Mandingoes, but have less of the Negro features. Nothing, however, is so striking in their appearance, as their intense black and glossy complexion. In some respects they are like the Tibus of the Great Desert, but too little is known of their languages to say whether they are related.

As to these three leading families of Senegambia, too little is known of their character or languages, to decide how far they are related to each other. In physical character and in language they differ very materially, and it is probable they have been brought together from very remote points of the continent. It is not probable that they are related to the inhabitants of Northern or Southern Guinea.

The Mandingo dialect, as described by McBrair, shows some slight grammatical affinities for the dialects of Northern Guinea, but none whatever, with the exception perhaps of three or four verbal resemblances, and even these of a doubtful character, to those of Southern Guinea.

The main points of discussion in this article, will have more particular reference to the inhabitants of Northern and Southern Guinea. The character, habits, and languages of these, will be developed more fully.

Dr. Prichard, in his work on "the Physical History of Man," has made a just and important distinction between what he calls the Ethiopian and Nigritian branches of the black or African race. The ancients included all the inhabitants of Central and Eastern Africa under the name of Ethiopians, and they used this term to distinguish them from the Libyans of Northern Africa. The term *Ethiopia*, for a time at least, was also applied to a black race in Southern Arabia, the chief dif-

ference between whom and those of the same name in east Africa, according to Herodotus, was that one had straight, and the other woolly or crisped hair. At a later period, the term Ethiopia was restricted to the more easterly nations of Africa, and Nigritia was given to the more westerly districts; and this distinction was undoubtedly founded upon a palpable physical difference between these two great families. They have never been separated, however, by any very marked geographical lines, as communities of the Ethiopian branch have been found interspersed among those of Nigritia; whilst darker families of the Nigritian stock have been found interspersed among those of the Ethiopian family.

The well-known physical characteristics of the true Negro, consist in a dark, or black complexion, crisped or woolly hair, retreating forehead, flat nose, and thick lips, and very variable stature. The Nigritian and the Ethiopian types of character are distinguishable by a nearer or more remote approximation to this standard. The Nigritian is the most like it, but seldom conforms in all respects. The Ethiopian on the other hand, to use Dr. Prichard's distinction, is an approximation to the Negro, but never exhibits any of these distinctive features to the same extent. The complexion of the Ethiopian is sometimes black, but more generally a bronze, olive, dark copper, or red brown. In some cases the hair is black, and is rather curled or frizzled than woolly, their features are more rounded and regular, but not so acute as those of the Arab; their noses are not so flattened as those of the Negro, but scarcely so prominent as that of the European; their lips are generally thick and full, but seldom turned out like those of the full Negro; their figure is slender and well-shaped, and often resembles that which is most frequently exemplified by the Egyptian painting and statues.

The same author has applied this distinction to the families of blacks living in Central Africa and Northern Guinea, and those living south of the Mountains of the Moon, of which Southern Guinea is the western frontier.

We take Northern and Southern Guinea as the representatives of these two great branches of the African race, and after giving a brief sketch of the leading tribes or families of the two, we shall point out a few particulars in which they are

alike, and then show more fully wherein they differ, and upon what grounds they are to be regarded as entirely distinct from each other.

#### NORTHERN GUINEA.

##### *The Vai family.*

The first of the six principal families of Northern Guinea, in geographical order, is that of the Vai, whose chief settlements are about Cape Mount, half way between Sierra Leone and Monrovia.\* This family includes the Timanis and the Bulloms near Sierra Leone, the Deys the former occupants of Cape Messurado, and the Condoes, the Golahs, and the Menda tribes of the interior. We have placed the Vais at the head of this family, because they have signalized themselves by the invention of an alphabet of their own, that is now growing into general use among themselves. This discovery, or invention, was commenced twenty years ago by two uneducated youths of the tribe, and some account of it was published in the number of the *Missionary Herald* for June 1833. A fuller account has recently been given of it by Captain Forbes of the British Navy, in his book on Dahomy. It has been noticed by the missionaries of Sierra Leone, also, and recently several little books have been published by the Church Missionary Society in London, in this newly invented character for the use of the Vai people.

The Vai people are very black, of slender frames, but with large and well-formed heads, and of a decidedly intellectual cast of countenance. They are mild and gentle in their character, are fond of agriculture, but unfortunately, for a long succession of years, deeply implicated in the foreign slave-trade. Of late years some of them have embraced the religion of Mohammed, but the greater part remain pagans.

##### *The Manou, or Kru family.*

Under this name are included all the smaller tribes between the Basa and St. Andrew rivers, or that portion of the coast which was formerly known as the Grain, but more recently as the Liberian Coast. It includes the Basas, the Fish, the Kru

\* They were frequently denominated the *Quodja* people by the earlier writers on Africa.

proper, the Sestos, the Grebo, Drewin, and St. Andrews people.

The people of Berebi, Drewin, and St. Andrews, have generally been ranked with the Kwakwa family of the Ivory Coast; but the slightest acquaintance with their language, character, and appearance, shows that they belong to the Kru, and not to the Kwakwa family. Malte Brun, upon the authority of Lopez and some of the earlier writers upon Africa, states that all the families on the Grain Coast were once united under a general government, the chief of whom was known by the name of *manou*, *menou*, or *mandou*; and that this whole family was a branch from the kingdom of Amina, which is laid down on the older maps to the east of Sierra Leone and Monrovia. The present inhabitants of the country, at least those about Cape Palmas, have no recollection of the existence of any such government, but they acknowledge the term *Mena* as the generic name of all the dialects on this part of the coast.

The Kru family have always had a prominent place in the accounts of those who have written about Western Africa. They are not only employed as labourers on board of vessels which go to the coast, but they visit all the American and European settlements in the country, and occasionally go to England and come to this country as sailors. They possess most of the distinctive features of the Negro race, but these are seldom very prominently developed. Their complexion, as a general thing, is very much like that of the present generation of pure blacks in this country. There are among them, however, a less or greater number whose complexion varies from a jet black to that of a true mulatto, but with no essential variation of features. Some prominence should be given to this fact, as this is the only family in Northern Guinea in which there is any variation from a jet black, and this is confined to the tribes between Basa and Cape Palmas. Those between Cape Palmas and St. Andrews, are black without exception. The person of the Kruman is large, square built, and remarkably erect. He has an open and manly countenance, and his gait is impressively dignified and independent. His head, however, is small and peaked, and is not indicative of high intellectual capacity. Their children,

however, show no inaptitude to be taught, but make as much proficiency as any other in the country.

The Mena language has as many as seven or eight dialects along the sea-board, and perhaps as many in the interior. The Grebo dialect, that spoken near Cape Palmas, has been more thoroughly studied than any other, but has been found to be very difficult of acquisition. It is decidedly monosyllabic, harsh, abrupt, has but few inflections, and is exceedingly meager in point of words.

The inland tribes are not materially different from those along the sea-board, either in their physical character, their customs, habits or language. There is a large tribe living along the western slope of the Kong mountains called the *Panh* people, whose complexion is decidedly lighter than those nearer the sea; and this is found to be characteristic of all the mountain tribes of Africa.

#### *The Kwakwa, or Avèkwom family.*

This family extends from Frisco to Cape Appolonia, and takes in the different communities living at Frisco, Cape Lahu, Jack-a-Jacks, Bassam, and Assaini. The most prominent tribe among these are the Avèkwom of Cape Lahu. In size they are less than the Krumen, but are remarkably well made. Their complexion is very black, their hair is soft, which may be ascribed to their oiling and braiding it a great deal, and their heads are round and remarkably large. They are very pacific in their disposition, but have a good share of self-respect, and affect great contempt for the surrounding tribes. They act as factors for the interior kingdoms of Gaman and Buntaku. Their trade in former years consisted of ivory and gold dust, but of late years palm oil has become an article of much greater commercial importance. In physical character they bear a much stronger resemblance to the Fantis than to the Krumen, but their language shows very little affinity for either.

#### *The Inta, or Amina family.*

Under this name are included the Fanti, Ashantis, and all the smaller tribes on the Gold Coast, with the exception of the

Akra people, who are supposed to be more nearly related to the Dahomy tribes. The Fanti and Ashanti dialects are so much alike that they can scarcely be regarded even as different dialects of the same language. Both Fantis and Ashantis have a jet and somewhat glossy complexion and woolly hair, but their features, and especially those of the Fantis, are better and much more regular than those of the Krumen. The Ashantis have the Negro characteristics more deeply drawn than almost any other people in this whole region of country.

*Dahomy family.*

The Dahomy country extends from the river Volta to Lagos, and extends over an interior region of country of equal extent. In this kingdom are five or six different tribes, all of whom are more or less remotely related to each other, among which may be mentioned those of Akra, (which, however, geographically belongs to the Gold Coast,) Popo, Ardrah, Whidah, and the Foy, or Dahomy proper. Priedard represents them as "tall, well made, straight, and robust." Their complexion is black, but not jet or glossy as that of the Fantis, and still less so than that of the Negroes on the Senegal and Gambia.

*Benin family.*

We apply this name to all the country between Lagos and the Kamerun mountains. It includes all the principal settlements on the rivers which form the Delta of the Niger, amongst which may be mentioned those of Benin proper, Bony, Bras, Nun, New and Old Kalabar. All these rivers are the outlets of the Niger, and the tribes residing on their banks are supposed to be related to the Mokos and Ibos inland. They are all extensively engaged in the manufacture and sale of palm oil, and the number of vessels which go there for the purpose of carrying on this trade, especially from Liverpool, is greater than is to be found upon any other part of the coast.

The country they inhabit, however, is very uninviting and unhealthy, and the character of the people, with the exception of those of Old Kalabar, is that of a comparatively low order of savages. They are generally very black, and have the Negro features more fully developed than any of the other

communities we have been considering. The natives of Old Kalabar form an exception to these general remarks. They have had, for more than a century past, a greater or less number of persons among them who could read and write, and they have kept a kind of historic record of all the important events that have occurred among them for a long time past. A Scotch mission has recently been established among them, and their language has been reduced to writing, but it discovers very little affinity for the other languages of Northern Guinea, except in some of its grammatical principles. It has no affinity whatever, either verbal or grammatical, with the Duali on the opposite side of the mountain of Kamerun, so that this may be regarded as the southernmost of all the tribes of Northern Guinea.

*How far are these different families of Northern Guinea related to each other?*

We want material to settle this question. It is doubtful whether they all belong to one original stock. Their spoken dialects differ so widely that it is almost impossible to say that they belong to one family; and their agreement, if indeed there is any, must be in some general principles of inflection and not in words.

Comparative vocabularies of all these languages, with the exception of the Vai and the Dahomy, have been published in the *Journal of the Oriental Society*, from which it may be seen how far there are verbal resemblances among them. Taking the Grebo as the standard, we find that the Vai and the Mandingo have each about five or six words of apparently common origin; and they agree further in the fact, that all their nouns, and perhaps their verbs, commence with consonants, and form their inflections almost entirely upon the final syllable. The Vai agrees with the Grebo further in having a large number of monosyllabic nouns. These two families, it will be remembered, are to the north of the Grebos, who live in the vicinity of Cape Palmas. Going eastward, there are an equal number of words in the Avëkwom, the Inta, and the Dahomy languages, that would seem to have a common origin with those of the Grebo, but all these differ from it again in having a large

number of their nouns and verbs commence with the letters *e* and *a*, and show no disposition whatever to use monosyllabic nouns. The Fanti differs still further, in deriving the plural forms of its nouns from the singular by changes on the incipient instead of the final syllable, a circumstance which almost isolates it from the other families of Northern Guinea. How it is in this respect with the Avëkwom and the Dahomy, is not known. The Old Kalabar or Efik forms its plurals by changes on the last syllable, or by suffixes.

But whatever discrepancies there may be in the languages of the principal families of Northern Guinea, there is a striking similarity in their physical character, their customs and usages, their religious notions and superstitious practices, and in their intellectual character; and especially so when contrasted with the families of Southern Guinea, which we are now about to consider.

#### SOUTHERN GUINEA.

Formerly Cape Lopez, 1° south latitude, was assumed as the northern boundary of Southern Guinea, but the great Ethiopian family evidently begins at the southern base of the Kame-run mountain, and this, therefore, should be regarded as the proper dividing line between Northern and Southern Guinea. The mountain itself is a notable land-mark. It rises up almost from the water's edge to the height of 14,000 feet, and has the appearance of being covered with perpetual snow. The language of Old Kalabar on the north, and the Duali on the south side of this mountain, are as different from each other, with the exception of a few words that they have borrowed by frequent intercommunication, as any two dialects that might be selected from the remotest parts of the country.

In geographical area, Northern Guinea is more than a third greater than Southern Guinea; but from its peculiar position on the map of Africa, it does not extend over more than three or four degrees of latitude, whilst Southern Guinea extends over eighteen or twenty. This circumstance would naturally lead to the expectation of a more uniform type of physical character among the inhabitants of the former than the latter. And this is actually the case. The inhabitants of Northern Guinea,



with the exceptions alluded to in the Kru family, are generally very black, whilst among those of Southern Guinea, as we shall show more fully in another place, we find every shade of colour, from a jet black to a light brown. There is great variety of physical type in the same communities, however, which may be accounted for by the intermixture of the maritime and the mountain tribes, a process which the foreign slave trade would naturally promote. Why the same phenomena are not developed in Northern as well as in Southern Guinea, we are not prepared to say.

*General divisions of Southern Guinea.*

It is well known that the inhabitants of Southern Guinea constitute a part of one great family, which extends over the whole of the southern half of the continent of Africa, and is known as the Ethiopian, in distinction from the Nigritian, which is to be found on the north side of the Mountains of the Moon. We shall not stop to point out the relationships existing between the different and distant members of this great family, as this has already been done by Vater, Prichard, Latham, and others, but will proceed to compare the maritime provinces of the Ethiopian family with the corresponding portions of Nigritia.

Southern Guinea comprises five families, viz., 1st. The Pongo family, occupying all the seacoast region from the Kamerun mountain, 4° north latitude, to Mayumba, 3° south latitude, and comprehends the Kamerun people, Banâkâ, Corisco or Benga, Gabun or Mpongwe, Cape Lopez or Orunga, St. Catherine or Kama, and Mayumba. 2d. Loango, extending from Mayumba to the Kongo or Zaire river, and embracing the Loango people, the Kakongoes, and the Angoys. 3d. The Kongo people, occupying all the country between the Kongo and the Ambriz rivers. 4th. The Dongo, embracing all the aboriginal inhabitants of the Portuguese provinces of Angola and Benguela. 5th. The Azinko family, embracing the Jagas, the Azinko proper, and the Pangwe people. Of this last family, the Jagas are scattered along the eastern borders of the old kingdom of Kongo; the Azinkos, to the east of Loango; and the Pangwes along the westerly slopes of the mountains oppo-

site the Pongo country. These may be regarded as the mountain tribes of Southern Guinea. The Pangwes have recently descended in large numbers from the mountain regions, and have formed in the course of ten years more than twenty large villages on the head waters of the Gabun; and it is probable they will become dominant over this whole region of country before long. Our knowledge of the dialects of these mountain tribes is not sufficient to authorize the grouping of them into one family. But in physical character, in their habits, pursuits, amusements, modes of warfare, and implements of war, they are very much alike, and when their languages are better understood, it will probably be seen that they are closely related.

As to the maritime tribes, it must not be inferred that their family relationships always correspond to their geographical position, but they do sufficiently so for the purposes of general comparison. The Pongo and the Loango families are very nearly related to each other; and it is probable that the Kongo and the Dongo are equally so, but we are not sure that there is as much resemblance between these two families on the opposite sides of the Zaire, as there is between them and some of the families on the east coast—the Pongo and Loango being more like the Swahere and other dialects about Zanzibar, whilst the Kongo and Dongo seem more like those of Mozambique.

#### *Pongo family.*

On the Pongo coast, as in every other portion of Southern Guinea, we have a good deal of variety of physical type, not only among the different communities as such, but among individuals of the same community. This should be borne in mind as one of the distinguishing characteristics of the Ethiopian family.

Of the six principal communities of the Pongo coast which have already been mentioned, those of Kamerun and Corisco are the most alike, and have less variety of complexion. They are tall, slender, and not well formed, with black complexion and woolly hair, but with comparatively regular features. They are industrious, energetic, and exceedingly fond of being on the water in their canoes and boats.

The inhabitants of the Gabun, better known as the Mpongwe

people, and those of Cape Lopez and St. Catherine, are essentially the same people in every important ethnographic respect. Among each one of these there are at least five or six different types of character. In the Gabun there are at least five very marked types. 1st. There is the *Jewish type*, where the profile is strikingly Jewish, the complexion either a pale or reddish brown, the head well formed, figure slender, but well formed, and the hair nearly as woolly as that of the pure Negro. 2d. There is another that may be regarded as the *Fulah type*, where the stature is of middle size, complexion a dark brown, the face oval and features regular, the hair in some cases crisp or woolly, and in others soft and even silky. 3d. The *Kafir type*, where the frame is large and strong, the complexion a reddish brown, the lips thick, but not turned out, the nose somewhat dilated, but not flat like the Negro, the hands and feet well formed, but the hair is crisp or woolly. 4th. A type corresponding to the description given of the Kamerun and Corisco men, and in some cases showing a decided approximation to the features of the Somaulis represented in Prichard's work on the physical history of man. 5th. What may be regarded as an approximation to the true Negro type, the most striking instance of which we have ever seen, is that of a man by the name of Toko, whose likeness is to be found in the *Day Star* for 1847. But even this shows a much better formed head, and a more intelligent countenance than belongs to the pure Negro. The females of this region are the handsomest perhaps to be found on the coast of Africa. They exhibit the same variety of complexion, stature, and features that exist among the men; but their forms are delicate, their limbs are small and tapering, and their countenances are decidedly intelligent, mild, and pleasing.

But the Banâkâ people are the most remarkable family on this part of the coast. They are located, it will be remembered, intermediate between the Kamerun and Corisco people, and have settled on the sea-coast within the last twenty-five or thirty years. It is not known from what direction they came to this part of the coast, but no one could fail to be struck with the peculiarity of their looks. Their complexion is of a reddish brown, and in many cases very much freckled, the hair,

in some individuals, corresponds with the colour of the skin, and they have a peculiar expression of countenance, which cannot easily be described. If found in South Africa, they would be regarded as Kafirs, though they have not the athletic forms of the Amakosah Kafirs. Their women disfigure themselves by making large holes in their ears, and through the cartilaginous part of the nose, into which they frequently insert pieces of fat meat, a custom which is practised by the Gallas and other tribes along the confines of Abyssinia. But although so peculiar in their appearance, their language is closely allied to that of Corisco and the Bakëli, unless they have borrowed largely from these dialects.

*Loango family.*

The inhabitants of Loango do not differ materially from those of the Gabun and Cape Lopez. It is probable that the Jewish type of character above mentioned forms a larger element of population here, than it does on the Pongo coast; and this, doubtless, was what led the Roman Catholic missionaries who laboured here during the sixteenth and seventeenth centuries, to the conclusion that they had found *black Jews* in Loango. This type of character, combined with the practice of circumcision, naturally enough led to this opinion. But this rite is nearly universal throughout the country, whilst this particular cast of countenance is only one out of a good many varieties that cannot be accounted for.

Barbot states that in the reign of Don John II., and about the close of the fifteenth century, large numbers of Jews were expelled from Portugal, and taken to the coast of Southern Guinea; that the island of St. Thomas, which is not more than one hundred and fifty miles from the main land, was populated by mulattoes descended from these Jewish exiles and Angola women. It is possible that the Jewish type of character noticed at the Gabun and Loango, may have originated from this source; but if so, it is unknown to the present inhabitants of the country; and it would have been somewhat singular if the Roman Catholic missionaries at Loango had not detected this circumstance, instead of regarding them as a pure African family of Jews.

*Kongo and Angola, or Dongo people.*

There have been so many of the Kongos and Angolas brought to this country in former years, while still greater numbers have been imported into Brazil of late, that it scarcely seems necessary to give a very minute account of them in this place. It is important to remark, however, that these families in Africa cannot be fairly estimated by such specimens of the nation as have been brought to America; for the subjects of the slave trade have almost invariably been gathered, either from certain degraded clans that are interspersed among the more powerful tribes, or from the weaker and more debased individuals of these more powerful families. But of this we shall speak more fully in another place.

*The Azinko family.*

The Jagas, or Giaghi, as they are sometimes called, are well known as a wild and savage horde, who were at one time as great a scourge to the people of Kongo, as the Gallas in the East have been to the kingdom of Abyssinia. They overran the kingdom of Kongo several times during the sixteenth century, and would doubtless have subjugated the whole country had it not been for the interference of the Portuguese. They are represented as man-eaters, and were said to be exceedingly ferocious. The Azinkos proper, or Azinguese, live on the eastern borders of Loango, are much milder in character than the Jagas, and have never invaded or molested the maritime tribes.

The Pangwes are still further to the north, but never crossed over to the west side of the mountains until within the last fifteen years. They have emerged from the mountain fastnesses in the greatest numbers near the head waters of the Gabun, and have already formed between twenty and thirty large villages along the banks of its tributaries. It is difficult to form a correct idea of the size of the family which these represent. Those on the Gabun speak of themselves as but a handful compared with the immense number they have left behind. They are more pacific than the Jagas, but have enough of the war element, however, to cause the Bakëlis, Shekanis, and other intermediate tribes a good deal of anxiety; these

latter are gradually getting nearer to the seaboard, in order to keep out of their reach.

In many respects the Pangwes are a very remarkable people. Their complexion is at least two shades lighter than the true Negro; their hair is softer, and braided so as to hang quite below their shoulders. They are square built, and in stature quite equal to the Krumen. Their features are intermediate between that of the Arab and Negro; their heads are round and large, and their gait and general mien is that of perfect independence. They wear no clothing except a narrow strip of bark cloth in front, and besmear their bodies with a kind of red paint. They are always armed with a bundle of long spears, such as are used by the Nubians, carry a singularly shaped tomahawk suspended from the left shoulder, a long knife or sabre in a case covered with snake or guana skin, and in times of war they carry a broad shield made of elephant hide. They use also crossbows, with which they shoot poisoned arrows with great precision, and to a very great distance. They smelt their own iron, and manufacture all their own implements of war. They show a good deal of mechanical skill in the manufacture of brass, iron, and ivory ornaments; and the iron which they manufacture is so much superior to that offered for sale along the sea-coast, that they would scarcely receive the latter as a present. They have a circulating iron medium, by which all their commerce is regulated. They cultivate the soil sufficiently for the means of subsistence, but spend much the greater part of their time in fishing and hunting; and especially in hunting the elephant, which is valued both for its flesh and its tusks. The only articles of foreign manufacture which they have heretofore cared for, are brass pans and white pound-beads; the former they manufacture into ornaments, particularly bracelets and anklets. The beads they work into broad belts to be worn around the arms, or work them into their hair, so as to form a complete bead-wig. They live in small huts, the sides of which are enclosed with bark, and the roofs are covered with leaves.

The first attempt that was made to acquire a knowledge of the Pangwe language, induced the belief that very nearly all of its words were monosyllabic, and had little or no affinity

with the surrounding dialects; but a more thorough examination has led to the conclusion, that its monosyllabic character arose from the hurried and energetic mode of enunciation, in which they clipped their words, or forced two syllables into one; and when expressed more slowly and fully, it showed a decided affinity to the other dialects of the country. It is probable that the Pangwes are more nearly related to the tribes south-west of Abyssinia, than to those along the western shores.

*General remarks on the families of Southern Guinea.*

If the families of Northern Guinea can be characterized by homogeneity of complexion, with very limited traces of linguistic affinity, those of Southern Guinea may be represented by just the reverse. Here we have homogeneity of language, with almost every variety of complexion and feature. The sameness of complexion in the former case, may be ascribed in part to a sameness of climate, but the variety in the latter case must be ascribed to a different cause; but what that cause is, we shall not undertake to decide. We would merely suggest, however, whether it may not be an intermixture of races, which, instead of manifesting itself by an intermediate type of character, has assumed that of a capricious variety. The cause may be the difference of altitude at which different communities have long lived.

*Inferior tribes scattered among the more important families that have been described.*

In the preceding sketches, we have seized upon only the more prominent tribes along the western shores of Africa. Interspersed among and around these dominant families, there are a large number of smaller and inferior clans, who, if it were not for the close relationship existing between their dialects and those of the more powerful communities by which they are overshadowed, might be regarded as the *Gypsies* of Western Africa. Among these may be mentioned the Felupes and Papels in Senegambia; the Bulloms, Bisagos, Deys, and others in Upper Guinea; and the Malimbos, Bakélis, Shebas, and various small tribes about the Kongo, in Southern Guinea.

These inferior tribes, wherever found, differ very materially from the more powerful families in physical character, in their social condition, in their intellectual habits, and are really the only inhabitants of the country who combine all the characteristics of the true Negro. At the same time they resemble each other, no matter in what division of the country found, not only in physical appearance, but equally in their moral, intellectual, and social condition. We do not look upon these clans as distinct, separate families, much less as being related to each other like the wide spread families of the Gypsies scattered over Europe, but as degenerate branches of the better and more powerful stocks in the immediate vicinity of which they exist. They are generally to be found in the alluvial districts and along the marshy banks of creeks and rivers, but to what cause their marked degeneracy is to be ascribed, we are not prepared to say. The fact itself has been noticed by Prichard and Latham. Mr. Henry R. Schoolcraft, of Washington, who, it is well known, has for a long time been a close observer of Indian character, states that the same thing exists in connection with Indian tribes, both of North and South America.

This circumstance throws some light upon the African population of the United States. The blacks which have been brought to this country have been derived from four sources.

1st. Prisoners that have been taken in war, especially in Ashanti, Dahomy, and the more powerful kingdoms of Sudan. As these however have always passed through the hands of the maritime tribes, the factors in this traffic, the handsomer women have generally been culled out and kept as their own wives.

2d. Such individuals in the more powerful communities as have committed great crimes, or were too turbulent to be governed by themselves. The Fulah at Wilmington, North Carolina, was one of this class.

3d. Such individuals in the larger communities as are feeble or idiotic, of whom their families are willing to be rid. Against such the charge of witchcraft is generally preferred, and in this way, they become the victims of the trade.

4th. These inferior clans which have just been described.



They are either kidnapped by the more powerful tribes near them, or they are so debased as to sell themselves, and this has been particularly the case with the slaves exported from the Kongo. This last is the most fruitful source of all. We apprehend that three-fifths of the whole, if not more, have been drawn from these inferior clans, who are indeed the only true and fully developed Negroes to be found in the country. These facts account for the great variety of character that was noticed, especially in former years, among the native Africans who were brought to this country; and it accounts in part for the great diversity which is still noticeable in their descendants.

*Comparison between the inhabitants of Northern and Southern Guinea.*

In the preceding sketches we have pointed out all the important physical characteristics of the principal families of both North and South Guinea, and have no occasion to revert to the subject again, except for the purpose of a very few general remarks.

In Northern Guinea there is a nearer approximation to the Negro type; the complexion is blacker and more uniform; the people are more robust and have larger frames, and are a harder and more laborious race than those of Southern Guinea. On the other hand, the Ethiopian family have smaller frames, are, as a general thing, of lighter complexion, and have much better and more regular features. They have much more pliancy of character, and in the management of trade they display an amount of adroitness and cunning that the other race could never rival.

The dialects of Southern Guinea differ from those of Upper Guinea; 1st. In deriving the plural of nouns from the singular, by changes in the initial syllable, or by prefixes, whereas those of the other stock, with the exception of the Fanti, make theirs by changes in the final syllable. 2d. By having a complete classification of their nouns, founded upon the manner in which the plural is derived from the singular, and upon the changes which the adjectives and pronouns undergo in order to accommodate themselves to these classes. The different dialects vary as to the number of the classes of nouns from four to twelve,

all of which is entirely unknown to the other family. 3d. In reversing the order in which two nouns stand when one of them is the genitive case. A Grebo, for example, would say, *Dwě-ayu*, Dwě, his son, or Dwe's son; whilst an Mpongwe would say, *Onwana-wi-Dwě*, the son of Dwě: and also when they use compound words; thus a Grebo would say, *Kobo-tonh*, literally, white man's canoe, for a ship; a Mpongwe on the other hand would say, *Onwatanga*, the canoe of a white man. 4th. In comparing, declining and inflecting their adjectives, i. e., they are compared, inasmuch as they have all three degrees of comparison;\* they are declined, inasmuch as they have a regular rule by which the plural is derived from the singular; and they are inflected, inasmuch as they undergo a change in their radical forms to accommodate themselves to the different classes of the nouns, whatever the number may be; all of which is entirely unknown to the Nigritian stock. 5th. In possessing what is called an *indefinite* pronoun; a particle which performs a variety of offices and constitutes a prominent feature in the entire structure of the language, but is entirely unknown to the other great family. 6th. In possessing not only a large number of abstract nouns in common use, but a singular capacity for developing almost any number of new ones, especially verbal nouns. 7th. In the almost interminable inflections of the verb, whilst the very opposite is characteristic of Nigritian. It would be almost impossible to develop more than ten or twelve forms from a single root in Grebo and Mandingo, but as many as three hundred may be deduced from a single Mpongwe root; and yet so systematic withal as to avoid all confusion in the arrangement of its parts. 8th. In the decided preference it gives to the use of passive verbs, whilst the other stock scarcely has a passive at all. A Mpongwe would invariably say of a murdered man, *ajono 'nloma*, "he was killed by some one;" whilst a Grebo would as invariably say that *nyâ la nâ*, "some one has killed him." For "he is drunk," the Mpongwe says, *abõngo 'nlalugu*, "he is taken by

\* When the Mpongwe Grammar was published in New York, in 1847, it was supposed that the adjectives had no degrees of comparison, subsequently it was found that *kwě* suffixed to the adjective gave it the force of the comparative degree, and *mě* that of the superlative. This is probably the case with most of the dialects of the great Southern family of languages.

rum;" the Grebo, *nâ ni nâ*, "rum works him." The Mpongwe says, *mi jâgâ nli njana*, "I am sick with hunger;" the Grebo says, *kanu ni mli*, "hunger works me." This free use of the passive verb however, is more prominent in the Mpongwe than in some other dialects of the same family. The Bakèli, for example, is more like the Grebo than the Mpongwe in this single particular.

#### *Judaism in Northern and Southern Guinea.*

We have already mentioned the existence of Jewish practices in Western Africa. Circumcision prevails in both North and South Guinea, but whether it is of Egyptian or Jewish origin, it is impossible to say. Some traces of the Jewish religion are more fully developed in the northern, and others in the southern region. The division of tribes into twelve families, as among the Grebos; the division of time into seven days, and the observance of lucky and unlucky days, as among the Fantis and Ashantis; the observance of new moons; the offering of bloody sacrifices, and the sprinkling of blood upon their doorposts and altars; in having a house of refuge to which an offender may fly, and the security of falling upon the altar, and in having a distinct priesthood, are practices that are more fully developed in Northern than in Southern Guinea. On the other hand, we have in Southern Guinea demoniacal possessions, prescribed forms and times for mourning for the dead, rules pertaining to cleanliness, purifications, and various other things of a similar character, more or less clearly developed. In both cases, these things are attended to without any clear idea of their import. If asked what they mean, or why they are observed, the answer generally is that "our fathers did it."

#### *Religious notions.*

The inhabitants of Western Africa, without exception, so far as is known, have a clear and decided conviction of the existence of one great Supreme Being, the Maker and Governor of all things. They have an equally distinct idea of their own future existence. They have not however, any suitable conceptions either of the majesty of the one, or the nature or condition of the other. A native African would as soon question

his own being as that of his Maker, or his present as his future existence.

Most of the tribes have two or more names for the Deity, indicative of his attributes or the offices he performs as Governor or Creator. Among the aborigines of Cape Palmas, there are indistinct traces of the Scripture account of the creation and the origin of the human race, the deluge, Noah's family, the wonderful feats of Sampson, and of the advent of the Son of God, for whom they have a name. It is very possible, however, that they received these things from the Roman Catholic missionaries who frequented the coast during the sixteenth and seventeenth centuries; and this is rendered more probable, as they couple with the above traditions some idea of an intermediate or purgatorial state.

The natives of Upper Guinea practise Devil worship, but whether it is the *diabolos* or *demonia* of the Jews it is almost impossible to decide—probably both, though the *diabolos* is the more prominent object of worship here, whilst *demonolatry* is the more marked form of worship in Southern Guinea. Their sacred rocks, trees, caverns, mountains, and groves, which are much more common in the Northern than the Southern section, are the abodes of these spirits. *Fetiches* or charms are equally common to both. They are perhaps more distinctly the objects of worship with the Nigritian family; but are more used and more relied upon by the Ethiopian, to secure blessings and avert evils. Over the minds of both, however, they hold a powerful and dominant influence.

In Southern Guinea the people have clearer and more varied religious ideas than are to be found higher up the coast.

In the first place, there is *Anyambia*, the Supreme Being, which literally means "good spirits," who is regarded as the creator and the upholder of the universe. To him they ascribe all the works of creation, and whatever else they suppose to be beyond the power of any created agency. They recognize the hand of God in many things which affect their happiness and well-being, but never offer him any kind of formal or heartfelt worship.

Next to *Anyambia* in the government of the world, are two spirits, *Onyambe* and *Ombwiri*, the first of which, as the term

implies, is the author of all evil, and the other is the author of good. With the character of *Onyambe* they seem to have but little acquaintance, but seldom fail to manifest symptoms of uneasiness when the name is called in their presence. *Ombwiri* would seem to be a family of spirits, as the term is used in the plural as well as in the singular number. He seems to exercise a guardian care over the lives and the happiness of men, and he is also regarded as the author of everything that is mysterious and inexplicable.

Next to these are two other classes or families of spirits, called *Abambo* and *Inlâgâ*, the derivation of which is not known. These are supposed to be partly good and partly bad, and it is with one or the other of these the people are said to be possessed when they submit to the ordinary process of exorcism. The *Abambo* are the spirits of those who have died in the immediate vicinity of any particular place; and *Inlâgâ* are also the spirits of human beings, but they have come from some other region, and are therefore strangers. The worship and the exorcisms connected with these two classes of spirits, form a conspicuous element in the religious worship of all the families of Southern Guinea.

The worship of ancestors, and the preservation of their bones, which they suppose to possess extraordinary virtues, forms another prominent feature in their religious character, and belongs almost entirely to the southern branch of the African family. They use carved images in connection with this worship, and this is almost the only thing in Western Africa which may be strictly regarded as *idol worship*.

The inhabitants of this part of Africa have also a great deal to do with the inhabitants of the spirit-world. On this subject their imaginations know no bounds. Without logical training, and without any revealed word to mark the bounds of human knowledge, the fancy is allowed to form almost any possible conception, and every conception becomes a reality in their minds. Every dream is construed into a visit from the dead, and the hints and suggestions which come to them through this medium, are more implicitly followed than any deductions of reason or duty that could be presented. If a man wakes up in the morning with pains in his limbs or muscles, he immedi-

ately infers that his spirit has been wandering about in the night, and has received a castigation at the hands of some other spirit.

*Intellectual characteristics of these two branches of the African race.*

It might naturally be expected that there would be as much diversity in the intellectual as in the physical character of these branches of the African race, and this is undoubtedly the case. We can offer, however, only a few general remarks in elucidation of this subject. The glance we have already taken at their respective languages, indicates the general outline of their intellectual character. There can be no better exponent of the mind of any people than the language they speak; and without this it would have been almost impossible to find out anything satisfactory about the character of the African mind.

The natives of Northern Guinea are comparatively bold, energetic, abrupt, unceremonious, and are very effective where nothing more than a mere outlay of muscular power is required. They are kind and tractable when treated with kindness, but obstinate and almost immovably sullen when wronged or injured. They are sociable and somewhat inquisitive, and when vigorously assailed, are prompt and sharp at repartee. They are not very remarkable, however, either for a good memory or a very lively or fanciful imagination. Their stores of unwritten lore are summed up in a few pointed proverbial sayings, a few general maxims in relation to the duties of life, and a few simple fables and traditionary stories, not embellished, however, by any very remarkable touches of the fancy.

The inhabitants of Southern Guinea, on the other hand, are characterized by traits the very opposite of these. Softness, pliancy, and flexibility are not more distinctive features of their language than it is of their moral and mental character. While a Grebo is rough, abrupt, and unceremonious in his bearing, the Pongo is all smoothness and civility. What one aims to effect by dint of energy and physical force, the other means to achieve by cunning and management. In opposing

or injuring the one, you awaken his open and avowed resentment; the other, though he feels quite as keenly, either stifles his anger or determines upon secret revenge.

But the predominance of the imagination is one of the most striking characteristics of the Ethiopian mind. It exercises so much control over the judgment and the understanding, that it unsettles the moral balance of the man. He almost loses the power of discriminating between the actual occurrences of life and the conceptions of his own fancy, and becomes grossly addicted to falsehood, without intending it. The only way by which a stranger can get a correct insight into the true character of this people, is to become acquainted with their language and their fables. They are exceedingly close and reserved in relation to anything that would throw light upon their inner nature. But in their fables, wild animals are invested with all their secret feelings and propensities, and are permitted to act them out, without awakening the apprehension in their own minds that they are only personating themselves.

*Relation of the modern Ethiopian and Nigritian families to the ancient Aboriginal races of Africa.*

On this subject it is well known that we have as yet but the most scanty materials with which to work. We propose therefore only to throw out a few general hints and leave it for others to test their value.

Herodotus includes all the inhabitants of Africa beyond Egypt, in two families, the Libyans and Ethiopians, and this distinction has been adopted by the ancients generally. Both of these terms however are used with considerable latitude. Libya was generally applied to the aboriginal races living to the west of Egypt, between the Mediterranean and the Great Desert, among whom were the ancient Numidians, Mauritanians and other families, the only descendants of whom, it is believed, are the modern Berbers.

Mr. Hodgson thinks he finds mention of several of these Northern families in the book of Genesis. The Libyans he takes to be the *Lehabim* of Genesis, and the modern Sheluks of Western Barbary, he takes to be the *Casluhim* of Genesis

also.\* But both Lehabim and Casluhim are the descendants of Mizraim, and this, if correct, would establish a relationship between the Libyans and the Egyptians, which is probably the case. There were two branches of the Libyan family, however, one of whom was known as Phutæi, and the other as Lehabim or Lubim. Gesenius defines *Phut* to mean the Libyans next to Egypt, and Lehabim or Lubim denoted Libya, in a wider sense. Knobel, on the contrary, defines Phut to be Libya generally, and Lehabim or Lubim as the Libya next to Egypt, and in support of this opinion he calls to mind the fact that the ancient versions, Vulgate and Septuagint, translate Phut by Libyans, and that Josephus renders it Mauritania; and that there was a river Phut in western Mauritania. The Fulah tribe, which was mentioned in the foregoing part of this paper, have a tradition that they are the descendants of Phut, the third son of Ham; and it is a remarkable fact that they have retained this word in connection with at least three of their principal settlements in Senegambia, viz: Futa-Torro, Futa-Jallon and Futa-Bondou. This fact possesses some importance. It shows either that the Fulahs are descended from the ancient Mauritians, or that they belong to another stock, (the Nigritian family perhaps,) that may have descended as directly from Phut as the Mauritians.

Ancient writers use the term Ethiopia in at least four different ways. In its most comprehensive use it was applied to all the dark races of men, irrespective of their places of residence, It was used again by Herodotus and others, with reference to two countries, one of which was in Arabia Felix and the other in Eastern Africa, the only difference in the inhabitants of which was that one had woolly, and the other straight hair. By others, and at later date, it was applied to ancient Ethiopia, of which Meroe was the capital, which was the rival of Egypt in the arts, sciences, &c. It was applied again to all the inhabitants of Eastern Africa, the various tribes or families of which were mentioned by Agatharchidas under the appellation of Ichthyophagi, (fish-eaters,) Hylophagi, (fruit-eaters,) Ele-

\* Lehabim is considered by the best authorities to denote the Libyans, and *Casluhim* the Colchians, who are stated by Herodotus (2,104) to have been a colony of the Egyptians.



phantophagi, (elephant-eaters,) Struthophagi, (ostrich-eaters,) and other tribes who feed on locusts, most of whom are supposed to have occupied the country of the modern Shanggalla. There were also *Trogloditae*, (cave-dwellers,) and a still more remarkable people mentioned by Herodotus, by the name of *Macrobii*, all of whom were included among the Ethiopians. At a still later period Ethiopia was used to designate all the districts or countries in East Africa, in distinction from those of Nigritia.

The term *Cush* in the Hebrew Scriptures, Dr. Robinson thinks, applies only to the Ethiopia of Arabia Felix and Ethiopia on the Nile. In the Septuagint it is interchangeably used with Ethiopia, which shows that the ancient Ethiopians were undoubtedly descendants of Ham. It is from this ancient stock that we suppose the modern Ethiopic family of Southern Africa are descended. The parent stock underwent so many intermixtures with Asiatic races, however, especially from Arabia, that it is difficult to say whether their descendants have more of the Shemitic or Hamitic element in their composition.

Dr. Prichard points out a relationship between the great Kafir family of languages and the Coptic, on the ground that they make their inflections on the initial instead of the final syllable. This is true of all the dialects of this family so far as we know, but to a certain extent only. The conjugations of the verb, the degrees of comparison, and certain forms of the indefinite pronoun are made on the final and not on the initial syllable. So that if any dependence is to be placed upon this single circumstance, it would seem to indicate that it was a Hamitic language with Shemitic inflections, or *vice versâ*.

In relation to the origin of the Nigritian family, we are not aware that there are any historical data upon which to build an opinion. It is possible that they may have descended from Phut, according to the tradition of the Fulahs to this effect, and the fact that they have retained this word in connection with at least three of their principal settlements in Senegambia, viz: Futa-Torro, Futa-Jallon, and Futa-Bondou. If it were possible to trace any affinity between their dialects and the Ethiopic family of Southern Africa, it might be supposed that they were a

branch of the genuine Ethiopian family without any admixture with Asiatic races, but there is not, so far as we have been able to see, any affinity whatever.

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## ART. II—*Schools and Systems of Interpretation.*

THE great work of the ministry is the exposition of the truth. The sole revelation of this truth is in the Scriptures. To be able to interpret the Scriptures is therefore a prime qualification for the office. All the parts of professional study are either varied forms of this work, or subsidiary to it. The practical duties of the pulpit, and the pastoral care, presuppose a thorough knowledge of theology. But theology itself is only a systematic exhibition of the results of correct interpretation. The idea that there can be theology without interpretation, is the source of many deadly errors. But before we can interpret for ourselves or others, we must have something to interpret. Before we can expound the word of God, we must determine what it is. We are not to waste our strength on everything that claims a divine origin. We are not to take the books confessed to be divine, just as they are, or as they happen to come into our hands, without examination. They may have been corrupted, either by mutilation or interpolation. A requisite preliminary step is therefore to determine what are the *ipsissima verba* of the sacred writers, or at least to ascertain the principles and means by which they are to be determined. This is the specific object of criticism in the strict sense. It is therefore something previous to actual interpretation. But even after this is attained, there is still a previous question to be settled. We are not to undertake interpretation blindly or at random. It is not to be regulated by caprice or chance. In other words, we must know how we are to do the work, at least in general, before we undertake it. This is the difference between exegesis and hermeneutics. Exegesis is actual interpretation; they are only Greek and Latin ways of saying the