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The election of the following new members was announced :—
The Rev. EDWARD L. DEWICK, M.A., F.G.S., ALEXANDER MACALISTER, Esq., M.D., F.R.S., and OLDFIELD THOMAS, Esq., as Ordinary Members; Dr. E.-T. HAMY and Dr. HERMANN WELCKER as Honorary Members; and LUCIEN CARR, Esq., and Dr. A. B. MEYER as Corresponding Members.

The following paper was read by the author, and illustrated by specimens of ethnological interest :—

On the RACES of the CONGO and the PORTUGUESE COLONIES in WESTERN AFRICA. By H. H. JOHNSTON, Esq., F.Z.S., F.R.G.S.

[WITH PLATES XXVIII AND XXIX.]

WESTERN Tropical Africa, between Senegambia in the north and the river Kunéné to the south, offers a vast studying-ground to the anthropologist, wherein types of nearly every well-marked African race may be observed. In the north, bordering the river Senegal, there are the Berbers of the Sahara, the interesting Fulah peoples, the Woloffs and the Atlantic negroes, the debased Papeis, the sturdy Kru-men, the swarming populations of the Gold Coast and the Niger estuary. Then, rounding the Cameroon Mountains, we begin to enter the far-spreading domain of the Bantu peoples, linguistically if not racially extending to Fernando Po and the Cross River.

On reaching the Congo regions, the type of native man is no longer what we know as the true negro (although in parenthesis I might remark that it is difficult to say what the “true negro” is), and we find ourselves here among peoples that are really “Bantu” in physical characteristics as well as in tongue. This

race holds the coast uninterruptedly till we have passed an obscure river called the Croque, forty miles to the south of Mossâmedes, where the local tribes, the *Ba-Koroka*, or *Ba-Kroka*, begin to betray by divers signs the admixture of Hottentot influence. Farther south still, on the limit of this studying-ground, there are wandering tribes of Hottentots about the dreary desert-region of the lower course of the Kunéné, and some distance further inland are outlying offshoots of the congeries of Bushman tribes which inhabit the little known territories between the Kunéné and the Upper Zambesi, dotted in little patches among the intermingling peoples of Bantu stock. As I have encountered stray specimens of these Bushmans north of the Kunéné, they may be included in my catalogue of the races met with in the Portuguese colonies of West Africa, and as they are usually reputed to be among the lowest types of man, they may appropriately begin the list.

The *Bushmans* with whom I had come into personal contact were among the camp-followers of a great Swedish hunter, Ericksen, with whom I journeyed for nearly 300 miles, and I thus had an opportunity of closely examining two individuals among them who were more amenable to research than the others.

No. 1 was a youth or young man, whose age it was only possible to guess at, but who had entered the age of puberty. He measured just 5 feet in height. His colour was a tawny yellow, probably darkened by dirt. The hair on the head was arranged in little compact and apparently separate patches—*floconné* as the French call it. There was no hair visible at the armpits, nor anywhere on the body and limbs. Akrab, as he was called, had small and delicately shaped hands and feet, and was generally well proportioned. The legs were straight and the shanks unbowed, but the calf was high and scanty. Akrab evinced considerable aptitude, and was indeed really intelligent and bright in manner, quickly comprehending the drift of questions addressed to him. In the course of the year or two which he had spent with the white and Bastard hunters, ranging between Damará Land and Mossâmedes, in two wanderings he had acquired a really astonishing grasp of many diverse and intricate tongues. He conversed fluently in Dutch, spoke more English than many of the Boers, knew something of Portuguese, and was thoroughly conversant with Hottentot, Ochi-herrero, Ochi-mpo, and the dialects of many Bantu tribes in the basin of the Kunéné.

Bushman No. 2 was a queer-looking little creature, who had been for some years the sort of slave or follower of a Transvaal Boer, who had found him half starving in some

“veldt” on the Okavango River—I think the Okhi-mboro “veldt”—and who had adopted him half as plaything and half as a slave: he performed all sorts of useful services in tracking game and tending oxen. This specimen differed somewhat in type from Akrab, although I believe their languages were mutually intelligible. Bushman No. 2 was very short, measuring only 4 feet 7 inches. He was, according to his master’s account, sixteen years of age, but this was a matter of great uncertainty. This curious little creature was light-yellow in colour, with scanty hair on the head and no hair whatever on the body. I might mention that no Bushman I have ever seen had the slightest vestige of a beard or moustache. I do not know whether hair on the face or body is pulled out when it makes its appearance, as occurs with so many negro and Bantu tribes. In this second Bushman the nose was so extraordinarily flattened that in profile it scarcely appeared. The brow was *bombé* and projecting, the frontal ridge nearly absent. The mouth was wide, and the teeth, which were white and large, slightly protruded from the thick and out-turned lips. The chin was very retreating and the most prominent features in the head were the great bulging forehead, the projecting cheek-bones, and the massive jaw. The eyes were long and narrow, and the ears small and sticking forward. This specimen had not the well-shaped figure of Akrab, the other Bushman. His hands and feet were small, but he had a great pot-belly, and his lower limbs were puny and inclined to be bowed. He was sullen and shy, although he had the same wonderful faculty for speaking foreign languages as the Bushman I have previously described. I might mention, before finishing this scanty description, that all the five or six specimens of this race whom I encountered in South-West Africa exhibited a mental ability that was strangely at variance with their low physical characteristics.

The *Hottentots* are not only represented by various wild and wandering tribes about the Lower Kunéné, but, stranger still, have actually, in a civilised or half-civilised and Christianised form, invaded, within the last fifteen months, the Portuguese district of Mossâmedes. After the bloody war between the Damárás and the Namaqua *Hottentots*, some tribes of the latter, fleeing before their Ova-herrero pursuers, wandered to the Kunéné, and, crossing that boundary river, entered Portuguese territory to the number of several thousands, and from being panic-stricken fugitives, assumed a somewhat aggressive attitude towards the unwarlike tribes among whom they found themselves, and who regarded the arrival of their well-armed, well-mounted invaders with considerable apprehension. Not only the natives but the Portuguese themselves were much concerned at this unlooked-for

and uninvited incursion of undesirable colonists. However, I believe the matter was peaceably arranged, and the Hottentots settled down quietly into the lands accorded them. I remember when the Governor of Mossâmedes was expressing his fears to Mr. Eriksen of the possibility of future complications arising from the incompatibility of this restless, quarrelsome people with the quiet, timid inhabitants of the Portuguese province, the latter said simply, "Give them a few rainy seasons and they will all die out." These Hottentots suffer from fever to a terrible degree when they enter the rainy countries beyond their native desert. They are besides literally eaten up with disease, and all agree in saying that they are a doomed race. The Hottentot is a much finer man than the Bushman, as regards height and build. The morals of this race are very lax, but wherever Christianity has made any way it has materially improved their tone and done much to dissipate the immorality. I only speak of them as I have found them, and have no intention of judging the whole race by the few border tribes migrating to the north.

Several other peoples, of which examples find their way from time to time to the Kunéné, are interesting; such as the Hill-Damárás, or Schijt Damárás, of the Boers, a race apparently closely allied in origin to the Ova-mpo, and thoroughly Bantu in feature, but speaking an apparently Hottentot tongue with four clicks. The Ova-mpo themselves are a fine race. The men are often 6 feet and occasionally 6 feet 1 inch and 6 feet 2 inches in height, with fine features and bushy heads of hair. Their bodies, when not artificially depilated, are also hairy, being covered with thickly curling pile on the chest, back, pubic region, and thighs.

The thriving tribe of the Ma-humbi, or Ova-humbi, are apparently a branch of this race, and the language, which is again closely related to Ochi-herrero, is practically identical with *Ochi-mpo*.

Proceeding northwards along the Caculovari river we come across many tribes of Bantu race, slightly diverging in language from the Ova-mpo of the Kunéné, and approaching the Bunda groups. There are along this tributary of the Kunéné the Ba-Gambus and the Ba-hai; while westward, across the Shella Mountains, are the almost unknown Ova-Chavikwa tribes, from the character of their plural prefix probably related in origin to the Ova-mpo and Ova-herrero groups. To the east of the Caculovari are scattered tribes of Bushmans, called Kaukala. Further north still, passing the somewhat savage race of Jan to the right, we come to the high plateau of Huilla and Humpata,¹

¹ As these are now Portuguese towns I give the Portuguese orthography. The phonetic spelling is *Wila* and *Mpata*.

inhabited by tractable, thrifty people, taking kindly to Portuguese dominion.

The western slopes of the Shella Mountains, as far south as Capangombe (lat. 15° S.) are peopled by the Mu-ndombes, as the Portuguese call them, or more correctly by the A-ndombe, a sturdy race of carriers, which extends as far north as Benguéla. The A-ndombe seem to have satisfactorily solved the problem of the status of woman, to the woman's entire satisfaction. She is constituted carrier, labourer, and hard-worker in general, and this energetic life has so strengthened her muscular system that the women are in many cases stronger and finer than the men. Some of them have really splendid figures, with well-formed busts, but, unfortunately, they are rendered insupportable by their most offensive smell, for among the Mu-ndombes the lady has the exclusive privilege of anointing herself with the aristocratic pomade of the country, a mixture of rancid butter and disagreeably smelling herbs. With this she smears her body, and with this is saturated the horrible rag, which has descended unwashed from her great-great-grandmother, that is used to scantily envelop her stout frame. The men, however, who cannot indulge in such luxuries, and must perforce content themselves with water for prophylactory purposes, are much pleasanter persons to deal with.

About Mossâmedes the very few native inhabitants belong to the Nano group, which finds its centre more towards Benguéla. South of Mossâmedes, however, we have the Ba-Koroka, on and about the river Koroka. This tribe is said to be divided into two linguistic groups, one of which speaks a pure Bantu dialect, and the other exhibits considerable Hottentot influence; and it is even averred by the Portuguese that they have two clicks in their tongue. The individuals of the Ba-Koroka that I personally examined were fine tall men, scantily dressed or not clothed at all, but wearing a great profusion of white shell necklaces and leather bands and rings made of cattle hide. They had abundant and fairly long hair, like the Ova-mpo, and an approach to whiskers and beard; with thick curly hair on parts of the body. The only suggestion of a Hottentot intermixture in certain individuals was the presence of wide and prominent cheek-bones and the depressed, wide nose.

Farther inland, the Ba-Kubaës, restless robber tribes, inhabit the slopes of the Shella Mountains, to the south of the Mu-ndombe tribe. Beyond the Nano country, to the north, are many tribes too numerous to catalogue, and impossible to describe in detail on the present occasion. Foremost among them are the fine-looking Ba-ilundo, the Ki-sam, and the Li-bollo. Between Benguéla and the river Quanza, the Portuguese rule nowhere

extends farther than the coast, and the interior of this tract of country has been little explored. On the north bank of the great Quanza begin the A-bunda peoples, which extend northward to the eighth parallel, and westward to the Quango. They are a remarkably smart and intelligent race, and take very kindly to Portuguese rule. At Dondo, a populous town on the Quanza, just below the falls there are great opportunities for studying types of Bantu people. You have here arrivals from Kassanji and the Quango basin; amongst them specimens of the turbulent Ba-ngala, who wear strange monkey-skin caps, made from the skin of a *Colobus* monkey, with long black and white hair. It is a curious coincidence that the same monkey-skin caps are worn by the natives on the Upper Congo, and also that there is a well-known race on that river called Ba-ngala. At Dondo, besides the Ba-ngala there are occasional specimens of Ba-lunda, of the natives of the Muata Ya-noo's kingdom, and of races more remotely placed in the interior of Africa, together with representatives of all the principal tribes of northern Angola.

About 7° 40' S. lat. on the coast, and about 7° in the interior, the intermingling of the Congo races begins, so that before we enter upon this fresh field of study I will just briefly pass in review certain points of interest in the South-West African races.

As regards the domestic animals and cultivated plants, it will be observed that as we proceed from south to north, the cattle, which are kept in vast herds by the Ova-herrero and the Ovampo, become less and less the principal wealth of the people, until, arriving on the confines of the Congo races, we notice that the ox, to all intents and purposes, dies out as a domestic animal, those few on the lower Congo, or belonging to the King of São Salvador, having been introduced by the Portuguese. The cause of this is, apparently, that on entering the moister regions of Western Africa, certain poisonous herbs appear, which kill the cattle. Certainly for some reason, in most places on the Congo, or in the Loango country, oxen dwindle and die, and we do not meet with them again amongst the natives of Western Africa till we arrive at the Niger region. There appear to be two races of oxen mingling on the Kunéné. There is the Damará ox, similar to the South African breeds in general aspect, a large beast often parti-coloured, with extremely long horns, and a straight back; then a second type resembling certain Asiatic and East African—and, for the matter of that, ancient Egyptian—cattle, a smaller ox, of uniform colour, either fawn, dun, or black, or even white, with shortish horns, a large hump, and a broad dewlap, the whole creature closely resembling, and being undoubtedly akin to, the Indian zebu. The first-

described variety of ox, long-horned and straight-backed, is the prevailing type throughout Angola, and it is from this breed that the famous riding oxen, or *boi-cavallos*, of the Portuguese are obtained. The humped kind of cattle keeps much more to Central Africa, appears on the Kunéné and on the Upper Quanza, and, oddly enough, occasionally appears on the Lower Congo, brought from the interior, either as a curiosity or as a present to trading chiefs.

The sheep of the Kunéné are also of two separate and entirely distinct breeds, the Central African and the South African: the latter being the great Cape sheep with a dewlap, tall in the legs, and with drooping ears; the former a more beautiful kind, hairy, like all African domestic sheep, but possessing an abundant mane of silky hair, stretching from the chin to the belly. Both sheep may be hornless, or may produce individuals with large horns. The Cape sheep is generally brown and fawn colour; the Central African pure white or pied black and white, or occasionally quite black.

The goats are of a good-sized breed, offering great peculiarities. They are not so abundant, or so generally kept in South-West Africa as on the Congo. The domestic fowl is of course universally kept, even by certain tribes of Bushmans who keep little else. It is small and mongrel. The Muscovy duck has penetrated from the coast, but is still considered a curiosity by the chiefs of the interior. Pigeons are unknown by the uncivilised nations as domestic pets; while, to sum up the list that the pig ought to have headed, I may mention that this useful scavenger is everywhere kept by the natives.

Among cultivated plants, maize is widely cultivated. In many localities its native name betrays a similarity with the word "maize," though the latter is of Spanish and not Portuguese origin. That the Zulus received the Indian corn from the Portuguese seems probable, as the Zulu name "mealy" resembles the Portuguese word *mílko*, applied to maize. The sugarcane is only met with in Northern Angola, where it has been originally introduced by the Portuguese. Rice is cultivated in Bihé and on the Quango, whither it has slowly journeyed across Africa from the East Coast. Manioc, tobacco, the sweet potato, the ground-nut, and certain cucurbitaceæ are widely known and reared in constant crops. Palm wine is unknown south of the Quanza, although a *Hyphæne* palm grows abundantly in the basin of the Kunéné. The only intoxicating drink seems to be a kind of sour beer, made from the maize and called "Makan." Aguardente is also made from the sugarcane in the more settled districts.

One reason for the easy spread of Portuguese power is the

absence of any great chieftdom or despotism amongst the natives. The Soba of Humbi is perhaps the most important chief south of the Quanza, and west of the Oku-vangu. He rules over about 80,000 subjects despotically, but permits a Portuguese chief and a garrison of four Portuguese soldiers in his midst.

The religion of the Bantu tribes in all this district between the Quanza and the Kunéné is also negative. About the Quanza there are medicine-men, and a belief in witchcraft prevails; but not in any degree like we met with it on the Loango coast. Farther south I have failed to detect any trace of religion at all, beyond a wavering fancy that the spirits of the dead return after death. Medicine-men or rain doctors I have failed to discover among the Kunéné tribes. I do not say that they may not exist, but they never appear to be different from ordinary individuals. There is no sign of cruel rites or human sacrifices. The natives seem to dislike the shedding of blood, and impose small fines for offences against individuals or the tribe. They are fond of music, and play on long drums, on a kind of rude five-stringed lyre, or on the marimba, an instrument made of thin keys of metal, placed over a sounding-board. Personal adornment is not sought after to any great extent. Cicatrization is practically absent. Occasionally white and other pigments are used to decorate the face or body with simple patterns generally following the contours. The general type of dwelling is a round hut, built of clay or wattled, with a peaked thatch roof. The round house or hut seems to go no further north than the southern bank of the Quanza, where it is replaced by the rectilinear, oblong building made of matting, interwoven palm-leaves, wooden posts, and dried grass.

Leaving the Portuguese possessions at Ambriz and journeying northwards we speedily notice a difference in the dialects spoken and in the appearance of the villages, in the manners and customs, and even looks of the natives. We are entering the Congo district, which, roughly speaking, extends northwards to the Ogowé, and westwards to the junction of the Great Mbindu (the Kassai, or erroneously named Ikelemba of Stanley) with the main stream of the Congo. South of the Lower Congo is the domain of the Ba-kongo proper, who may be said to extend far beyond the kingdom of that name, now sunk to the district round São Salvador, and to almost reach as far as Stanley Pool on the north and Duque de Bragança on the south, interiorwards, and from the mouth of the Congo to Ambriz, in the extremity of Portuguese dominion on the coast. The Ba-kongo speak the language known as Kongo, or Shi-kongo. They are divided into many tribes, speaking somewhat varying dialects. On the north bank of the Congo are the Ka-kongo or Ka-binda peoples,

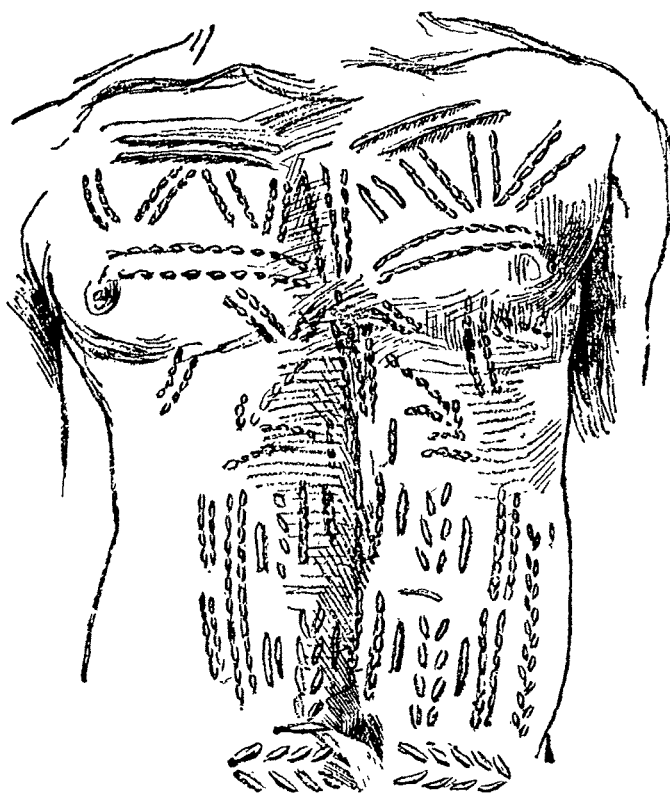
who extend along the river as far as Isangila, where they give place to the Ba-sundi and Ba-bwende. Arriving at Stanley Pool we find a decided change in the inhabitants. The great Ba-téké tribe first make their appearance here. They are comparatively recent immigrants into the Congo valley, and as yet do not extend beyond its southern banks. They come originally from the high plateaux which form the watershed of the Ogowé, and the north-western affluents of the Congo, and have advanced towards the Congo in a southward direction. Their headquarters may be said to be the residence and town of a great Ba-téké chief, at present Mpumo-Ntaba, the successor of De Brazza's Mákoko. Along the Congo the Ba-téké often form alternate colonies with the Ba-yansi, for the two races overlap one another.

Ascending to the Wa-buma River, we come upon the tribe of the same name which inhabits the lower waters of that great river. They are doubtless the same people as the A-brina found by De Brazza near the Alima. The Wa-buma are a gentle, inoffensive race, living on the best of terms with their more intelligent neighbours the Ba-téké and the Ba-yansi. This latter race is the most highly developed I have yet met with on the Congo. They inhabit the river from the Equator to the Wa-buma, but extend their colonies even farther down. They are the great carriers of the Congo, and regularly traffic between their equatorial neighbours, the Ba-ngālā, and the people of Stanley Pool, who in their turn carry on the ivory and other products to São Salvador and the coast. Of the Ba-ngālā I know but little, but imagine them, from the accounts of Ba-yansi traders, and from information which has recently reached me from Mr. Stanley, to differ greatly in language and physique from the Ba-yansi and Lower Congo tribes. They hold but little communication with the Ba-yansi traders. These latter describe their commercial relations as very suspicious and hurried. The Ba-ngālā place the tusks of ivory for sale in one canoe and the Ba-yansi the equivalent in cloth, beads, and guns in another. An exchange is then effected in mid-river, and the Ba-yansi return homewards, being never allowed to land. The Ba-ngālā are very much given to cicatrisation. The only individual of that race I have ever seen had his body covered with an intricate pattern of scars, (see woodcut, p. 470). He was a fine burly man, but desperately shy, and refused to give any words of his language. He was, I believe, a slave employed in trading amongst the Ba-yansi.

Besides the tribes catalogued there are others further in the interior, of which I can only record the names—the Ba-nunn, the Wa-buno, the Ba-kamba. The Ba-nunn are found to the south of the Ba-yansi, between the Congo and Lake Léopold II.

The Wa-buno seem to occupy the borderland to the south of Stanley Pool, between the Ba-téké and the Ba-kongo, and the Ba-kamba extend to the south of the Congo beyond the Ba-sundi.

In giving a somewhat more detailed description of the Congo tribes, I will commence with those of the lower river. Below Stanley Pool, and approaching the coast, the tribes begin to lose the distinctive physical characters that are typical of pure Bantu races, either through the degradation the coast climate seems to entail, or because they originally met and mixed with, on the low-lying coast-lands, an earlier negro population. This latter supposition sometimes strikes me as being the true one, because



TORSO OF A MALE OF THE BA-NGALA RACE, SHOWING CICATRISATION.

in such a littoral tribe as the Ka-binda or Loango people there are distinctly two types of race. One, the Bantu, a fine, tall, upright man, with delicately small hands and well-shaped feet, a fine face, high thin nose, beard, moustache, and a plentiful crop of hair; the other an ill-shaped, loosely-made figure, with splay feet, high calves, a retreating chin, blubber lips, no hair about the face, and the wool on his head close and crisply curled. These two distinct types may be met with side by side among the Ka-bindas, who, I might further mention, are the Kru-men

of the south, hiring themselves out in all directions as servants, sailors, labourers, and affecting more particularly the Portuguese colonies, which they overrun so far as Mossâmedes, invariably returning home after a time to spend their earnings. The Mushi-rongos, or, more properly, Ba-shi-kongo, are an ugly and degraded tribe, inhabiting the southern bank of the Congo as far as Noki, and extending down the coast nearly to Ambrizéte. They come little into contact with the whites, and are savage and suspicious, preventing, as far as possible, all exploration of their country. Then we arrive at the great Ba-kongo proper, the once ruling race of this lower part of the river, whose king or emperor still lingers on at São Salvador.

The native villages on the Lower Congo, especially in the Cataract region between Vivi and Stanley Pool, are of a prosperous and comfortable appearance, suggesting here and there by certain cunning shifts and contrivances that their inhabitants are not bereft of *savoir vivre*. There are well-cultured plots of maize and cassada, here and there a lime, and even an orange tree (the latter rare), with papaw trees; and the beautiful passion-flower, which gives the fruit known as *maracujá*, or *grenadilla*, is carefully trained over a framework of sticks. Little plots of ground are assiduously hoed, and are marked out with geometrical accuracy by means of the same device as our gardeners employ at home—a tight string tied from peg to peg. There are clucking fowls with small chicks about them, carefully housed in large hencoops made of withes and grass, to protect the chickens from their many enemies. In a rough sort of shanty, constructed principally of overlaid palm-fronds, the goats and sheep are kept, and even, rarely, one may see a black, high-shouldered bullock stalled in a not ill-fashioned manger of the same material.

The houses are well and neatly built, generally raised a foot above the ground on a platform of beaten earth. There is first of all a framework of stout poles, one very long pole forming the apex of the slanting and wide-spreading roof, and in this is fixed a covering of thin laths and dried grass. The roof extends some feet beyond the body of the house, and in front is prolonged to a sort of verandah, further supported by two extra poles, and susceptible of any modification, from being the shady space of a few feet, where the inmates of the house pass most of their time, to becoming the great reception place and palaver-ground of chiefs. Here the inhabitants of each house are nearly always assembled. The women, perhaps pounding palm-kernels, or preparing other forms of food, sit round the doorway on grass mats, while the men, squatted in lazy ease, smoke their large-bowled pipes, whittle sticks with their knives, or prepare their

weapons for the chase, while in and out of the groups of adults merry little children, with large heads and large stomachs, play at the innocent games common to all child-kind.

Around each village there will be a grove of bananas or plantains, a perpetual source of food supply to their cultivators. Among other items of vegetable food are pumpkins, sweet potatoes, ground-nuts, and the all-important manioc, or cassada. Palm wine is largely drunk, and is generally obtained from *Elaeis guineensis*. Pine-apples, where they grow wild, are eaten, but the natives seem to have no idea of cultivating this delicious fruit. Their diet is almost entirely vegetable. They rarely eat their fowls, and think eggs and goat's milk unfit for food.

The natives of the Lower Congo are very superstitious, and for every person that dies somebody is made *ndokki* (or "devil possessed") and has to take the *casca* poison, a decoction of the bark of a large tree, *Erythrophlœum guineensis*. This is usually administered in such a way as to be merely a strong emetic, under the idea that the victim may "bring up" the devil and cast him out with his bile. They are also remarkable for initiation ceremonies, of a kind often met with in Africa, but never assuming quite the same character. "*Inkimba*" is the name given to the males who participate in these rites, which consist of the performance of circumcision; and in all probability the initiation into a kind of phallic worship, taught solely to men. The *Inkimba*, who may be of any age, boys of fourteen or men of forty, also form a sort of freemasonry, which possesses certain pass-words or signs. For one native year (six months) the ceremonies last, and there are three or more stages of initiation, said to be marked by changes in the curious grass aprons which the novitiates wear. These are either hung from the waist or supplementary fringes bring up the covering to the shoulders. The shape of this kind of grass petticoat resembles the old crinoline, and sticks out for some distance round the limbs, rendering the lower portion of the body quite invisible. The *Inkimba* chalk themselves all over a ghastly white with some argillaceous earth, and do not wash once during their six months' probation, though they often renew the white colouring. They are taught a different language by the *nganga*, or medicine-man, which language appears to be quite different from the ordinary tongue, and is never taught to females. During the whole period of their initiation they are sustained at the common expense of the village or community. When the *Inkimba* are on the road they announce their coming by a sort of drumming noise; then all who have not been initiated into their mysteries must clear out of the road. They renew their hideous white colour every few weeks, and it is a great ceremony with them.

No one has yet been able to examine into their sacred tongue. I have heard them conversing in it, and though quite unlike the ordinary dialect of the country it seems to have the regular prefixes. Might it not be some original and more archaic form of Bantu language, conserved for religious purposes, like the Sanscrit, the old Sclavonic, and the Latin ?

The *Inkimba* also receive a new name when they pass through the mysteries, and it is a great offence to call a man by the name of his childhood only, though one may join it to his new name for purposes of identification. Finally, I might mention that these *Inkimba* are found among the tribes as far up the Congo as Isangila, not quite 200 miles from the sea; also along the Ka-binda and Loango coast to the north, and down into Angola on the south. The same idea, though not taking quite the same form, is present not only among the Bantu peoples and the negroes, but also among the Papuans and other races of Melanesia, to judge by the description of Mr. Wilfrid Powell and other travellers in those regions.

Farther up the river, especially about Manyanga, divers new customs and religious forms make their appearance. Thus, amongst the Ba-sundi and Ba-bwende, many youths are mutilated in order to more fittingly offer themselves to the phallic worship, which increasingly prevails as we advance from the coast to the interior. At certain villages between Manyanga and Isangila there are curious eunuch dances to celebrate the new moon, in which a white cock is thrown up into the air alive, with clipped wings, and as it falls towards the ground it is caught and plucked by the eunuchs. I was told that originally this used to be a human sacrifice, and that a young boy or girl was thrown up into the air and torn to pieces by the eunuchs as he or she fell, but that of late years slaves had got scarce or manners milder, and a white cock was now substituted. At a village near the great falls of Ntombo Mataka, a little above Manyanga, there is a kind of rustic temple containing some very extraordinary carved wooden figures, four in number, life size, and exhibiting a really surprising amount of imitative skill in their sculpture, and coloured. This strange temple, which is not the only one in the neighbourhood, was first discovered by Lieutenant Nilis, the Commander of Manyanga Station, who drew my attention to it.

Probably nowhere is the Phallus so openly and universally worshipped as about Stanley Pool. In the forests there are strange temples of thatch and wood containing the phallic symbol. This worship is, as far as I know, conducted without any really obscene ceremonies, and is a subject of simple reverence in the natives' eyes.

A Congo market is an interesting sight to see. It is generally

held every four or every eight days, either "weekly" or "fortnightly," for the native week is of four days only. The natives will often come a hundred miles to attend one of these big markets, and there are generally several *thousands* present buying and selling. The din of voices may be heard afar off, and when you enter the great open square, where, under the shade of great trees, perhaps a thousand people are disposed in little chattering groups round their heaps of wares, it is worse than the parrot-house at the Zoological Gardens. The women are the keenest traders. They haggle and scream and expostulate and chuckle aside over their bargains, whilst the hulking men lounge about in good-humoured listlessness, or squat in rows stolidly smoking. Although the strife of tongues is great, few real quarrels occur. There is in most cases a chief of the market, perhaps an old Fetich-man, who regulates all disputes, and who so heavily fines both litigants that all are chary of provoking his arbitration.

The physique and intellectual capacities of the Congo peoples improve in proportion as we advance into the interior. The Ba-kongo are superior to the tribes of the littoral, and the Ba-téké of Stanley Pool far surpass the Ba-kongo in physical development and indigenous civilisation, while they in their turn are inferior in both to the Ba-yansi beyond. Whether the Ba-ngālā and other remote tribes along the Upper Congo are still finer in physique, and still more civilised, remains to be shown, and probably Mr. Stanley will soon be able to tell us.

The Ba-téké distinguish themselves by five striated marks or scars drawn across each cheek. They are, like the Ba-yansi, a hairy race naturally, but all the body-hair is pulled out carefully and absolute nakedness cultivated. They also pull out with pincers every hair in the eyebrows and every eyelash. The beard and moustache are frequently allowed to grow, but in certain tribes the privilege of wearing them is confined to the chief. The Ba-yansi are a splendid race as regards the development and grace of their forms, and two points about them contrast very favourably with most of the coast races, namely, their lighter colour—generally a warm chocolate—and their freedom from that offensive smell which is supposed, wrongly, to characterise most Africans. Many other details show their comparatively high status: their small hands and feet, their well-shaped legs with full calves, and their abundant heads of hair. Though the hair is still curly and crisp, it often becomes quite long, and is twisted and tortured into all sorts of fantastic "coiffures." The men wear it in horns, either on the top of the head or in pig-tails, or depending on each side of their cheeks, also in a sort of chignon. The women sometimes just frizz it up round their heads, or comb it out smoothly and strain it over pads, or

they will plait it into an infinitude of little rats' tails, which from their stiffness stand up all round the head in a bristling manner.

A red dye, which is got from the bark of a tree called scientifically *Baphia nitida*, is used to a great extent for colouring their nails, and often their bodies and clothes, with a warm tinge of maroon. They further decorate themselves with white, yellow, and black patterns, made respectively with calcareous earth, yellow-ochre, and burnt wood. They also disfigure themselves, like many Congo tribes, with eccentric patterns on the skin of raised wheals or lumps, made by means of slight incisions in the flesh, into which some irritant is rubbed.

With the Ba-yansi, Ba-téké, and Wa-buma, circumcision is in vogue, but it is performed without any special ceremonies, and usually at the age of twelve days.

The Ba-yansi and Ba-téké have few signs of any religion. They believe more or less in witchcraft, although I never detected any signs of the poison-water ideal, and they have a firm belief in a shadowy life after the grave, where everything is a pale copy of this present existence. At the death of a great chief four or five slaves are killed, that their souls may accompany him; and into the graves of all people of consequence—of all, in short, except slaves, who when dead are thrown to the crocodiles—are put bales of cloth, plates, beads, knives, and other articles requisite for beginning life afresh after this mortal coil is cast off. By a touching extension of symbolism, the plates are broken, the beads are crushed, and the knives are bent to *kill* them, so that they too may “die” and go to the spirit-land.

The Ba-yansi believe in a shadowy god whom they call *Ikuru*, which means “the sky.” Among many Bantu tribes, the names for god and sun are, if not identical, derived from the same source.

The Ba-yansi have a decided indigenous civilisation of their own. Their houses are large and fairly high, and divided into three or more rooms, the floor often being covered with clean matting, and the door, made of laths and matting, can be swung backwards and forwards on a rude hinge. Their pottery, their weaving, their wonderful power of artistic decoration, their metal work in iron and copper, their attempts at husbandry, and their contrivances for fishing and bird-trapping all show a great advance on the tribes of the lower river.

A few words as to their domestic animals may be of interest. The ox is unknown, and his old classical Bantu name *ngombu* or *ngombe* is applied in the Ba-yansi tongue to the buffalo. The domestic pig is largely kept by the Congo peoples. I do not agree with the opinion of those who surmise that the pig was

originally introduced into West Africa and the Congo regions by the Portuguese. The pig, in a domestic state, extends among the Bantu races right across Africa, and everywhere possesses a similar name. The pig in Ki-yansi is called *ngūlū*, and in the Ki-swahili of Zanzibar is known as *ngurūwé* or *ngūlūwe*. It is a black, bristly, high-shouldered beast, very like the Irish greyhound pig. Like most African domestic animals it probably had an Asiatic origin. The sheep is rarely met with beyond Stanley Pool, still it is known and named. It belongs to the Central African type—a hairy sheep with small horns, and a magnificent mane in the ram, which extends from the chin to the stomach, and greatly resembles the same appendage in the aoudad, or wild sheep of Northern Africa. I do not believe, however, that this domestic sheep of Central Africa had its origin in this *mouflon à manchettes* of Algeria. On the contrary, the ewe, which has no mane, and the young maneless rams exactly resemble certain breeds of Persian sheep, like which they are pied black and white in colour. The goat of the Congo is a little, compactly-built animal, short on the legs and very fat. The females make excellent milch goats, and their milk is a most delicious and wholesome addition to one's diet. The general type of dog on the Upper Congo (on the lower river it is much mixed with European races introduced by the Portuguese) is simply our old friend the pariah dog of India and the East over again, with a look of the dingo and the wild dog of Sumatra superadded. It has a foxy head, prick ears, a smooth fawn-coloured coat, and a tail slightly inclined to be bushy, and is to my thinking a very pretty creature. They have one admirable point in their character in that they never bark, giving vent only when very much moved to a long wail or howl. They are considered very dainty eating by the natives, and are, indeed, such a luxury that by an unwritten law only the superior sex, the men, are allowed to partake of roasted dog. The cats on the Congo are lean, long-legged, and ugly, and offer every diversity of colour and marking. Tabbies, however, are the most commonly seen. These cats are splendid mousers, or rather ratters, and help to rid the native villages of the small black rats which infest them.

Pigeons are unknown in a domestic state. The fowl is small and mongrel-like. It is, however, very productive. Its name everywhere on the Congo is *susu*, a word akin in origin to the *kuku* and *chuchu* of the East Coast.

Finally, there exists here and there the Muscovy duck, a bird introduced into Western Africa from Brazil by the Portuguese during the seventeenth century. It is slowly spreading up the Congo, where it may eventually meet the specimens introduced into Eastern Africa by the same people. The natives of the

Congo also owe to the Portuguese the manioc root, which they largely cultivate for food, the sweet potato, Indian corn, pine-apples, ground-nuts, the sugar-cane, oranges, and limes, all of which, with the exception of the sugar-cane, have come from America, and all of which owe their introduction into the dark and ill-provided continent to a little people that has to put up with a great deal of ingratitude and calumny—the Portuguese.

I cannot now enter into the intricate and fascinating subject of the Congo languages. Many curious points are here to be studied. For fuller information I must refer to my book on the Congo, which is now in the press.¹ At present I will only mention a few of the leading facts concerning the Congo tongues. Between Stanley Pool and the coast there is one great leading tongue spoken, though this has different dialects. This is the Congo language, one known and studied by Europeans, probably before any other Bantu tongue. It bears many signs of Portuguese influence, many words of that language being incorporated to express new concepts introduced by the white man. I might also mention that a few words of Portuguese have even penetrated into the dialects of the Ba-yansi; so great was the influence exercised by Portugal, originally, over the Lower Congo. It is curious to remark that the Ba-yansi call the pine-apple “binazi,” a corruption of the Portuguese name *ananas*.

Arriving at Stanley Pool, a great change becomes noticeable in the language. Ki-téké, the tongue of the Ba-téké, now replaces Congo, and bears scarcely more resemblance to it than that borne to all other kindred Bantu languages of the western group. Ki-téké is spoken on the Congo to within a short distance from Bólóbó. Ki-yansi is the prevailing language on the river from the mouth of the Wabuma to the Equator. Ki-buma is the tongue spoken by the Wabuma, who inhabit the lower course of the Wabuma—Quango River.

The language of these three tribes, the Ba-yansi, Ba-téké, and Wabuma, are Bantu of the purest type. That of the Wabuma, however, has undergone a slight degradation in its prefixes, and has acquired a strange guttural sound, resembling the Arabic *ghain*. The affinities of these tongues lie in many different directions, some with the West Coast, some with the north-west, and many words appear identical with those of Eastern Africa. I have been much interested in looking through the Rev. C. Wilson's sketch of the Luganda tongue, spoken on Lake Victoria Nyanza, to find how closely allied it is in many ways to the Congo tongues. In some words it seems half-way between the

¹ This work, “The River Congo, from its Mouth to Bólóbó,” has since been published.

languages of the Eastern and Western Bantu groups. One curious fact is worth mentioning in conclusion—one out of the myriad proofs of the homogeneity of the Bantu languages. The name for the grey parrot in the Victoria Nyanza, its furthest eastern limit of distribution, is, in the Lūganda tongue, *Nkusso*. In the Ki-yansi, Ki-téké, and Ki-buma, in the Congo, and finally in the Nbanda tongue of Angola, it is also *Nkussu*. Angola is the southern extremity of the grey parrot's range, and it is called by precisely the same name as thousands of miles away on the Victoria Nyanza.

Description of Plates XXVIII and XXIX.

PLATE XXVIII.

- Fig. 1. Native chief of the village of Nguvi Mpanda, near the Yellala Falls on the Congo.
 „ 2. A sub-chief of Manyanga, a hill-station overlooking the Congo.

PLATE XXIX.

- „ 3. A Queen of Kimpopo, a station near the north-western end of Stanley Pool on the Congo.
 „ 4. A typical native of the Lower Congo.

The foregoing figures, from sketches made by the author, are reproduced from his work, "The River Congo, from its Mouth to Bólóbó," by the courtesy of the publishers, Messrs. Sampson Low, Marston, Searle, and Rivington.

DISCUSSION.

Mr. FRANCIS GALTON remarked that Mr. Johnston's comparative knowledge of the tribes of South-West Africa must be considered unique, as no other European traveller had visited an equally extended portion of those regions. In addition to his power of keen observation, his artistic gifts and the skill with which he had drawn anthropological portraits had made his work of high value. There was probably no part of Africa more interesting to the anthropologist than that of which they had just heard. It was inhabited by very different races—the Negro, the Bantu, and the Bushman, and there was no paramount chief to fuse them into a nation, and blend their peculiarities. Their tendency to segregate into small communities and to form sub-races was much strengthened by the extraordinary variety of the physical features of the country, which ranged between the widest extremes—absolute sterility on the one side, and dense equatorial vegetation on the other. The present diversity of tribes about the Congo could hardly be expected to continue. The influence of the white man—his imports of rum, guns, and disease—would be sure to affect the different tribes



FIG. 1.



FIG. 2.

NATIVES OF THE CONGO COUNTRY.



FIG. 3.



FIG. 4.

NATIVES OF THE CONGO COUNTRY.

in various ways ; some would be destroyed, others fused together, and many existing characteristics of long standing would be obliterated. It was therefore important that the present state of the Congo Negroes should be put upon record, and it was fortunate that they had been so well delineated by Mr. Johnston.

Dr. E. B. TYLOR called attention to the striking similarity between Mr. Johnston's account of the effect produced on the proportionate strength of females by their being the hard-workers, and the account given by Mr. Thurn of the same effect due to the same cause among the Indians of Guiana. He hoped that Mr. Johnston would publish in the most careful detail what he had said as to the motive assigned to the poison-water emetic, as bringing out the devil, this being an important contribution toward the explanation of the poison-ordeal. Mr. Johnston had no doubt distinguished with great care genuine explanations of customs given by the natives from inferences of his own, and answers to leading questions. This applied especially to the reason given for breaking the plates, &c., when sacrificed in the temple, or at the graves of the dead. If the natives said in so many words that objects then broken die and go to the spirit-world, this was a valuable confirmation of a doctrine of barbaric animism held in other regions. Mr. Tylor trusted that Mr. Johnston would be able to put on record specimens of the sacred language, with evidence of its representing an archaic Bantu dialect.

The PRESIDENT, Mr. PARK HARRISON, Mr. WALL, and Mr. H. O. FORBES also took part in the discussion, and the author briefly replied.
