

nor goats, they train oxen for all the purposes to which horses are applied elsewhere, and bestow great pains in forming and embellishing their horns.

Besides attending to his oxen and milking the cows, the Caffre has no employment but war and hunting. The women erect the huts, make enclosures for the cattle, fabricate utensils and clothes, till the ground, and cut wood. They also manufacture mats of rushes, and neat baskets; the last of which are so closely wrought as to contain milk; but they are rarely washed or cleansed, except by the dogs' tongues.

The Caffres have a kind of bread made from a species of millet, called *Caffre corn*; and in defect of this, the pith of a palm, which grows in most parts of the country, is used. Melons, pompions, different kinds of roots and leguminous plants, are also cultivated, and, with wild berries, constitute articles of food. The meat is cut in pieces before it is put into the pot, from which each member of the family helps himself by means of a pointed stick, and eats it in his hand; for at their meals, they have neither tables, dishes, knives nor forks. Their seats consist of the skulls of their oxen, with the horns left on. They frequently obtain fire by rubbing one piece of hard wood against another; but some Caffres have tinderboxes, procured from the colony.

In 1821, a Christian mission was opened to the Caffres,

which was favorably received, and promises to be the means of civilizing the whole nation.

THE BOOTSHUANAS.

THESE people, known also by the names of *Boshuanas* and *Beetjuans*, inhabit an extensive district in the interior of South Africa. They comprehend numerous tribes, who seem to be much farther advanced in civilization than those nearer the coast. The TAMAHAS, a warlike tribe, yet attached to agriculture, have been sometimes denominated *Red Caffres*, from their practice of painting their bodies red. Next to them are the MASHOWS, who dwell in a highly cultivated district, and are hospitable to travellers. And then come the MAROOTZES, a tribe of manufacturers, superior in civilization to all their neighbours. They smelt and work iron and copper with considerable skill; the ores being procured from the adjacent mountains. They also manufacture pottery, make good baskets, and ornament their walls with paintings of beasts and other objects. The chiefs are clad in leopard skins, and armed with spears, battle-axes, and shields. Their principal city is Kureechanee; and they have, besides, several other large towns, in all of which manufactures are carried on. The MOROLONGS and the MAQUANAS are powerful tribes, who have made great progress in the arts; but, as yet, Europeans

have had little personal acquaintance with either. The MATCHAPPEES, who have Lattakoo for their capital, besides upwards of a thousand places, called *outposts*, are dark-colored, tall, and well-shaped; they paint their bodies with a red stone reduced to powder, and wear clothes made of tanned sheep's skins, coloured with the same material. Besides cultivating the ground, they manufacture articles of iron and copper, which they obtain from some nation to the eastward of them. Their houses are of a construction superior to those in the south; and their cloaks are made and sewed with dexterity. Their women are consigned to drudgery, and even the queen digs with the other females. Their houses are kept very clean; and no dirt is observed lying about their streets. Both men and women are extremely fond of tobacco: and from the highest to the lowest, they are not ashamed to beg for whatever they take a fancy to; yet they are by no means addicted to theft. When the principal men appear in public, their faces are painted red, and their heads covered with blue powder. They have no idea of a Supreme Being; nor, consequently, of any worship due to him: hence the Christian missionaries, having no preconceived opinions to combat, have met with little opposition among these people.

SOUTH-EAST COAST OF AFRICA.

FROM Delagoa Bay, which lies to the eastward of the Bootshuana country, to Cape Guardafui, the most easterly point of Africa, lies a great extent of coast, inhabited by various tribes. But although it has been visited and colonized by the Portuguese and other Europeans for many centuries, there is scarcely an equal extent on the globe, of which so little is known; and we must be content with a glance at the Monjou and Makooa, two tribes in the vicinity of Mozambique.

The MONJOU are Negroes of the ugliest description, having high cheek bones, thick lips, small knots of woolly hair, like peppercorns, on their heads, and skins of a deep shining black. Their weapons consist of bows and arrows, and very short spears with iron shafts. Their bows are of the simplest construction, being plain, long, and formed of one stick; their arrows are long, barbed, and poisoned. Each man, besides his bow and quiver, carries a small apparatus for lighting a fire, consisting simply of two pieces of a particular kind of dark-coloured wood, one flat, the other rounded like a pencil. The latter, held erect on the centre of the former, is rubbed briskly between the palms of the hands, till it excites a flame, which it does not require more than a minute to effect.

The MAKOOA, or MAKOOANA, comprise a number of very powerful tribes, situated behind Mozambique. They are a strong athletic race, very formidable, and constantly making incursions upon the small tracts of territory possessed by the Portuguese on the coast. They fight chiefly with spears, darts, and poisoned arrows. Their ferocious aspect is much augmented by the natural deformity of their visage, and the artificial disfigurement produced by tattooing. They file their teeth, each to a point, giving the whole set the similitude of a coarse saw. They are also fantastic in the mode of dressing their hair: some shave only one side of the head; others shave both sides, leaving a kind of crest, extending from the nape of the neck; while a few wear only a knot on the top of their foreheads. They pierce the cartilage of the nose, and suspend to it ornaments of copper or bone. The protrusion of the upper lip is remarkable; and the females consider it so essential a feature of beauty, that they increase it by introducing into the centre a small circular piece of ivory, wood, or iron, as an additional ornament.

MADAGASCAR.

OPPOSITE to the Mozambique coast, lies the large island of Madagascar. Its original population was derived from Africa, and the Negro characteristics may still be distin-

guished: but several additions have been made from various quarters; and these are so intermingled in different proportions, with the primitive settlers, as to produce a variety of tribes of different shades and complexions, which are chiefly olive. Some of these tribes claim their descent from the Jews, others from the Arabs; some from the ancient Egyptians; and some are supposed to have come from the borders of the Arabian and Persian Gulfs. In general, the Madecasses are well shaped, and above the middle stature; and their physiognomy is marked with the characteristics of frankness. Kindness to strangers is one of their distinguishing qualities; and when vessels are wrecked on their coast, the crews are always treated with hospitality, and allowed to return to their native country on the first opportunity.

The Madecasses live very frugally; boiled rice being one of their chief articles of food. They manufacture various articles of iron; and fabricate a strong kind of cloth from the inner bark of a tree. Of the latter they form wide garments, resembling corn sacks, with two holes in the bottom for the feet to pass through. The women also weave beautiful baskets with the fibres of the raven palm-leaf. Their houses and canoes are well constructed; and they display much skill in pottery.

These people adhere with great tenacity to the superstitions and manners of their forefathers, and especially to rank and caste. Hence the Christian missionaries, who since

1820 have settled here, under the immediate patronage of the king, met with obstacles which they did not anticipate among a people destitute of a national religion. Some of the Madecasses entertain a confused notion of two great principles, one good, the other evil. The former, they believe, created all things; but they neither build temples, nor address prayers to him; though they offer sacrifices on various occasions to idols, the head of the family being always the officiating priest. Pretenders to a knowledge of future events have very great influence among these people; though it is less absolute than formerly. From time immemorial, the Madecasses have been addicted to infanticide; and the country has been drenched with the blood of thousands of innocent babes, because they were born, as their parents believed, on unlucky days. Another most destructive custom also continues, namely, trial by poison. If a person be suspected of a crime, his judges order him to drink poison, under a fallacious belief that, if innocent, it will have no power over him.

ABYSSINIA.

THIS is one of the most extensive and prominent kingdoms of eastern Africa. The government is monarchical, but formed on the feudal plan, which gives rise to continual dissensions among the chiefs, the usurpation of power

by a few of the most considerable, and the degradation of the sovereign. Christianity is the professed religion, but it is copiously mixed with Jewish rites and Pagan superstitions. Their fast days amount to two hundred and nine in the year; most of these are kept very rigidly, and at the end of each fast, the priests have a feast, at which their favourite food, the *brinde*, or flesh cut warm from the animal, is devoured in large quantities.

The Abyssinians consist of many tribes, of various colours; some black; some fair, though not exactly white; and some of a copper hue; the prevailing colour is olive. They are tall, graceful, and well featured. The principal part of their dress consists of a long piece of cotton cloth, wrapped like a mantle about the body; to which are added short drawers, and a girdle of cloth. The costume of women of rank is composed of the richest silks, frequently ornamented with jewels, trinkets, and images. Their chief food is the different species of grain produced in the country, particularly *teff*, with honey, and the flesh of sheep and oxen, which they generally eat raw. As no man of consequence in Abyssinia ever feeds himself, or touches his victuals, females sit on each side of him, whose business it is to cut the raw flesh, still warm in the blood, into small pieces, roll them up in pieces of the *teff* cake, and alternately thrust them into his mouth. When he is satisfied, they regale themselves with what remains; and the repast

is concluded with copious draughts of bouza, or maize wine.

When a man is desirous of marrying, he applies to the parents, or nearest relatives of the female of his choice, and their consent ends the business; but the settling of the dower which she is to bring, is sometimes attended with serious difficulties. When, however, this is adjusted, the friends of both parties assemble, the marriage is declared, and after a day spent in festivity, the bride is carried to the house of her husband, either upon his own shoulders, or those of his friends.

The Abyssinians are extremely superstitious. Among other strange fancies, they believe that all workers in iron have the power of transforming themselves into hyænas, that they may glut themselves with human flesh: and all bodily injuries which they may chance to sustain during their disguise, are supposed to leave a corresponding wound in their proper frames!

When a person is seized with the fever, called *Tigré Tér*, a disease peculiar to the country, the relations expose to his sight all the fine clothes and ornaments of gold and silver they can collect, or borrow, making at the same time as much noise as possible with drums, trumpets, and vociferous outcries, in order to drive out the devil, by whom they believe the patient to be possessed. As soon however, as the sick person approaches the moment of death,

the drums and trumpets cease, and a mournful howl is set up. When the death is announced, the friends tear their hair, scratch the skin from their temples, and throw themselves on the ground, sobbing and screaming in all the agony of despair.

Soon after death, the body, having been carefully washed and fumigated with incense, is sewed up in one of the cloths which the deceased wore in his lifetime, and carried to the grave by the relations; and while it is being deposited in the earth, the priests recite an appointed form of prayer. On the following day, or as soon afterwards as the friends of the party can be assembled, a feast is held in honour of the deceased, which commences with a procession to the grave, attended by hired female mourners, who rend the air with their outcries; and concludes with eating to excess, and drinking till the whole assembly is intoxicated.

Besides the people who are looked upon as true Abyssinians, the country contains various tribes. The province of *Wojjerat* is occupied by a set of people supposed to be descended from the Portuguese soldiers, who settled in these parts about the middle of the seventh century. They pride themselves on this distinction, and are the most powerful men in Abyssinia, being taller and stouter than the generality of the inhabitants. They are hospitable to strangers, and proverbially loyal to their rulers.

South of *Wojjerat* is a people called *DOBA*; one of those

insulated Negro tribes which are occasionally scattered throughout Africa. They were once a formidable band of plunderers; but of late find a difficulty in maintaining their independence.

To the south of these are the *ASSUBO-GALLA*, who dwell in woods, and are engaged in pastoral occupations, or predatory inroads on the territories of their neighbors. They are still Pagans, and venerate the wanza tree.

On the banks of the large rivers, with which the south of this country is watered, dwell the *AGOWS*, a people who formerly worshipped the Nile, and did not embrace Christianity till the 17th century. They are now, however, more particular in attending to religious duties than most of their neighbours. They are hospitable to strangers; but have a particular prejudice against furnishing water to a traveller, although there is no scarcity of it; and he in vain solicits a single drop at their hands: a superstition probably connected with their ancient veneration for the Nile, on the large branches of which they chiefly reside.

Among the numerous tribes which inhabit the districts bordering on the Red Sea, the *HAZORTA* is one of the best known. Whilst roaming through the deserts, these people behave with an insolent air of independence; but when confined to towns, they are servile and abject. Their national dance is regulated by the sound of a tom-tom, a

species of drum, which they accompany with a peculiar sort of hissing.

South of the *Hazorta* are other tribes, who, though independent of, and sometimes hostile to each other, all speak the same language, and are known by the title of *DANAKIL*. They profess the religion of Mohammed, but know little more of it than the name, having neither priests nor mosques in their country. They lead a rude and wandering life among the mountains, removing from station to station in search of pasture for their cattle. They are daring, resolute, and active; but so poor, that not more than one in ten is master of a spear, a knife, or other weapon of defence.

Abyssinia is extensively infested by other tribes, still more uncivilized and savage. The *Shaugalla*, or *Shaukalla*, a race decidedly negro, of deep black color, with woolly hair, occupy a most extensive range of territory along the eastern frontier. Bruce, the celebrated traveller, conceives them to be the same race, who, under the name of *Funje*, inhabit the banks of the *Bahr el Abiad*, and are now masters of *Sennaar*; but this branch, possessed of much higher advantages, is now in quite a different state, both social and political. The proper *Shaugalla* inhabit the banks of the *Tacazze* and the *Mareb*, in the upper part of their course. The numerous streams poured down from the heights, with the intense heats of these close valleys, pro-

duce a rank luxuriance of forest and underwood, which not being pruned by the hand of industry, chokes the growth of every useful production. The hippopotamus, in these waters, rolls his unwieldy bulk, the elephant stalks along the shore; all wild animals here find subsistence, and as it were a home. Mixed with them, and only a degree higher in the scale of being, are the Shaugalla. During summer, they live in pavillions formed under the shade of trees, the lower branches of which are bent down, fastened in the ground and covered with skins. When the rainy season, however, converts the whole surface of the earth into mud, they retire to caves dug in the soft sandstone rocks, and subsist on the dried flesh of animals caught in the favorable season. In the rainy season the Shaugalla are not left to the undisturbed possession of this wilderness. It is a favorite hunting ground of the Abyssinian monarchs; and the objects of chase are not only the elephant and hippopotamus, but the Shaugalla, who wherever they are seen, are pursued, attacked and carried off as slaves. This brave and fierce race, however, though without either horses or fire-arms, make often a desperate resistance; they have even undertaken successful inroads into the neighboring districts.

NUBIA.

THIS country, called *Ethiopia* by the ancients, lies between Abyssinia and Egypt, and is inhabited by several tribes, besides the Nubians, properly so called.

The modern Nubians derive their origin from the Bedouin Arabs, who invaded the country after the promulgation of Mohammedism. It was previously peopled by Christians, who either perished or fled before the invaders. The men are somewhat below the Egyptians in stature, but generally well made, strong, and muscular, with fine features. The women, the most virtuous of the East, possess good figures, with pleasing though not handsome countenances, and engaging manners. They are, however, worn down by continual labor from their earliest years; the whole business of the household being left to them, while the men attend only to the culture of the soil.

The hair of the MAHAS, a tribe in the south of Nubia, is very thick, but not woolly. Young men have a ring in the right ear; and all wear rosaries about their necks. They also have mystical writings bound upon the arm as amulets.

The Nubians seldom go unarmed; as soon as a boy grows up, his first care is to purchase a short crooked knife, which he ties over the left elbow, under his shirt, and is always ready to draw it upon the slightest quarrel. When

he goes from one village to another, the Nubian carries a heavy stick loaded with iron at one end; besides which he is armed with a lance and shield. Some have swords also; but fire-arms and ammunition are scarce.

The habitations of these people are constructed either with mud or loose stones. The mud dwellings are commonly so low, that a person can scarcely stand upright in them. They are covered with the stalks of the dhourra, which are soon eaten up by the cattle, and then their place is supplied by palm-leaves.

Among the chief articles of Nubian diet, are coarse cakes, made of dhourra; which is ground by the women every morning, and kneaded and baked in a few minutes. Palm-wine is to be had in most of the villages; and a liquor resembling beer, called *bouza*, is made from both dhourra and barley.

The SHEYGYA are a very interesting Arab race, and the most powerful on the north of Sennaar. They are perfectly independent, possess great wealth in corn and cattle, and pay no tribute to their chiefs. They are renowned for hospitality; and if the traveller who has been plundered on the road possess a friend among them, his property will be recovered, even though taken by the king.

The mountains which run parallel to the Arabic Gulf, are occupied by two tribes of Bedouins, the ABABDE and the BISHARYE. The former, who are settled nearest to

Egypt, are represented as a faithless, treacherous people, whom no oath can bind, and totally unworthy of their boasted Bedouin origin. South of these are the Bisharye, a very savage people, of still worse character. Their only cattle are camels and sheep, and they live entirely upon flesh and milk; eating much of the former raw, drinking the hot blood of slaughtered sheep, and making the raw marrow of camels their greatest luxury. They are much addicted to theft, and will pilfer from those who receive them as guests.

South of these are the BERBERS, another Arab tribe, somewhat taller than the Egyptians, and much stronger and larger limbed. They are a handsome race, of a dark brown complexion, with oval faces, cheek bones not prominent, and Grecian noses. These people are traders in the strict sense of the term; as indeed are all the inhabitants of the extensive country of Sennaar.

CENTRAL AFRICA.

WESTWARD of Sennaar, are the kingdoms of DARFUR and KORDFAN, inhabited by a race of Negroes, who, though quite black, with short woolly hair, differ from those of Guinea. The population consists of merchants and slaves; and their caravans travel to Egypt, Fezzan, and other places, with gold, slaves, ivory, skins, feathers, &c. They

are great knaves in their dealings, and bent on obtaining wealth by all means, honest or dishonest. They profess the Mohammedan religion; and the precepts of the Koran are the only check upon the will of the sovereign, who is otherwise absolute. The houses of these people are built with mud or clay; and the flat roofs, formed of slight pieces of wood, are also covered with clay. Interiorly, they consist of three apartments; one, used as a storeroom; a second serves for a sitting and sleeping room; and the third is set apart for the females.

North-west of Darfūr is the kingdom, or empire, of Bornou, with its tributary states of *Kanem* to the north, *Bergoo* on the south-east, *Begherme* on the south, and *Wangara* on the south-west. The monarchy is absolute, but elective, which frequently occasions a disputed succession, and consequently civil war. The military strength consists of cavalry, armed with sabres, pikes, bows, and arrows; the men and horses being covered with armour. The religion is Mohammedism. The inhabitants of this extensive empire consist, as elsewhere in central Africa, of merchants and slaves, the last of which constitute a principal article of the commerce of the former. The general habits of life are here marked by great simplicity. The houses are formed of alternate layers of mud and clay, and afterwards whitened. The roofs consist of branches of the palm-tree and brushwood, intermixed. A few mats and cooking utensils

constitute the furniture. The dress of the inhabitants, in the most civilized parts, is of cotton, chiefly manufactured in the country, with a red cap from Tripoli, and a white muslin turban. Gold rings are worn in the nose, by way of distinction.

The inhabitants of BERGOO and BEGHERME are inferior both in number and civilization to those of Bornou. Their chief employment is that of making inroads upon the southern countries, to procure slaves, which they send into Egypt and Fezzan.

South-east of Wangara, is DAR-KULLA, or QUOLLA, the inhabitants of which are partly Negroes, and partly of a red or copper colour. Though Pagans, and extremely superstitious, they are remarkable for honesty and punctuality. They are governed by a number of chiefs, whose power depends principally upon individual capacity.

North of Bornou, is the TIBBOO tribe, who are chiefly *Kaffres* or *Unbelievers*, as the Arabs call them, and live in holes of the rocks, or wretched huts of grass, clothed with the skins of beasts. They scour the neighboring country, to make slaves, which they exchange with the Barbary states for horses. They are not disposed to cruelty; but are such impudent thieves, that few travellers choose to risk a passage through their district. The men are slender in form, have intelligent countenances, and are so active, that they are frequently called "the Birds." Their cam-

els, or *herries*, enable them to perform expeditious journeys; and they are constantly shifting their abode. The general costume of the females, is a large shawl, or a piece of cotton, usually blue and white striped, passed over the left shoulder and across the bosom, hanging in graceful folds below the knees. The head-dress has flaps hanging down on each side of the face; and they are fond of ornaments. Their chief occupation is basket-making; and they also form drinking bowls, with much taste and neatness, out of palm-leaves, which they ornament with stripes of various coloured leather.

The Tibboo of Borgoo, a district about twenty days' journey east of Fezzan, are of a lighter complexion, and much handsomer than the other negroes. They are a quiet inoffensive people, and so timid, that the sight of an Arab, particularly if on horseback, is enough to put a number of them to flight. They run so very swiftly, that it is difficult to overtake them amidst their native rocks and sands, to which they resort, when their country is invaded by the slave hunters.

East of Borgoo, is the extensive district of WAJUNGA, into which the slave hunters are continually making excursions, and carrying off, not only individuals, but whole families and villages; the cattle, provisions, and whatever is moveable, are seized by the plunderers, and the unhappy people are sold into slavery. The Wajungees are clothed

in skins; and some of them wear a curious leather gown. Dates constitute their chief food.

Among the slave hunters in this neighborhood, none are more formidable than the TUARICK, many of whom inhabit the Great Libyan Desert, while others have no fixed residence. They are supposed to be an aboriginal African tribe, and speak the same language as the Berbers of Mount Atlas. They are tall, straight and handsome, with an imposing air of independence. Their complexion is naturally as fair as that of Europeans, but exposure to the sun renders them brown. They profess Mohammedism; but have all the superstitions of Africans. They have a remarkable custom of covering their faces up to the middle of the nose, so that, like the females on some parts of the coast, their eyes only are seen. All wear turbans; and a large loose shirt of blue or striped cotton is the common dress. A leather kaftan is also worn, with trowsers, like those of the Cossacks. They are armed with swords, spears, daggers, and lances, which they use with great dexterity: and they also carry long guns, with which they are sure marksmen. They are so much dreaded in the neighboring states, that a small party of them will often march without opposition through a country full of armed men. They rarely ride on horses, but prefer the *herrie*, or desert camel, which they manage with great dexterity, and fire at a mark, while going at the rate of about nine miles an hour. The nature of the

country, and their mode of life, frequently expose them to great privations, and they are said to be able to abstain from food for three or four days together, without inconvenience.

South-eastward of Tripoli, in the great desert of Sahara, is the kingdom of FEZZAN, the seat of an absolute monarchy, but tributary to the dey of Tripoli. The religion is Mohammedanism. The people are quite black, and have a peculiar cast of countenance, which distinguishes them from all other Negroes. Neither sex is noted for figure, strength, or activity; the men have little courage, less enterprise, and still less honesty. The lower class and the slaves labor together. The freeman, however, has only one inducement to work, which is hunger; and if by chance he obtains money, he indulges in idleness till it is spent, and then returns to work. Nearly all the people are capable of performing the business of carpenter and mason, as far as domestic purposes require, and some of them work well in leather. Others make substantial but clumsy articles in iron; and a few display tolerable skill in working gold and silver.

CASSINA, also called CASHNA, or KASHNA, is represented as an extensive kingdom, westward of Bornou, and five days' journey north of the Niger. The government, like that of Bornou, is an elective monarchy; and in other respects the political institutions of the two states are very similar. The currency of the country are the small shells,

called *cowries*, two thousand of which are the exchange for a dollar; five will purchase a fowl; six hundred are given for a sheep; and two thousand five hundred for an ox. The people are affirmed to be excellent workers in wood and leather, which last they dye of various colors, and sometimes glaze it. Their wooden bowls, and those made of gourds, are finely carved. The women make very fine cotton cloth, of gay patterns and of firm texture, but never exceeding three inches in breadth. Shirts made of these cloths are so neatly sewn by them, that at first sight the seams are imperceptible.

Passing westward along the north bank of the Niger, we come to Houssa, an extensive region, comprehending several minor states. The inhabitants are Negroes, but not quite black, very intelligent, and distinguished by their skill and industry. They manufacture large quantities of cotton, and can dye all colors but scarlet. The government is despotic, and the police well maintained. The Houssans are distinguished from other Negroes by more interesting countenances. The nose is small, but not flat. Their character is mild, and their manners are courteous. They are extremely fond of dancing, singing, and all kinds of amusements; in which the females excel. They accompany their singing with a small instrument, made of a gourd, with a skin stretched over it like a drum.

The kingdom of TIMBUCTOO lies to the west of Houssa,

on the Niger. The king is so far despotic, that he can call upon any of his subjects to take arms at pleasure; but he cannot employ them generally, nor dispose of them as slaves, which is only the condition of criminals, and such as are bought from other countries. The population consists of Negroes intermixed with a few Moors. All religions are tolerated; but the Negroes seem to have neither priests nor forms of public worship; though they are extremely superstitious, and wear numerous fetishes to avert the casualties of life. The inhabitants, who are much attached to their native country, and possess great ease and suavity of manners, are a stout healthy race; but dirty, though very fond of ornaments, wearing brass rings on their fingers and in their ears; and dancing is their favorite amusement. They measure time by days, weeks, and lunar months; yet few of them can tell their own age. Slaves form the most prominent article in the commerce of the capital, and are often bartered for very trifling articles. They are originally obtained by parties, who go out about once a month from the city into the surrounding country to capture them.

CAPE DE VERDE ISLANDS.

THE population of this group consists chiefly of descendants of the early Portuguese settlers and Negroes. They are subject to the crown of Portugal; and the religion,

though called Roman Catholicism, is much mixed with pagan superstitions. Most of the inhabitants are poor, yet hospitable; and their mode of living is very temperate. The Portuguese have a great number of Negro slaves, who receive the same treatment as the free people. Their chief food is Indian corn and mangoes; so that they are not much expense to their masters. They are chiefly engaged at the loom, and in attending the youth; but many are without employment.

In *St. JAGO*, the largest of the islands, the cultivation of madder engages the attention of the people.

The population of *MAYO*, another of these islands, are all Negroes, not excepting the governor and priests; but they speak the Portuguese language. The Negro governor expects a small present from every ship that loads here; and is mightily pleased, if invited on board. The people are generally engaged in making salt from sea water.

CANARY ISLANDS.

THE Guanches were the original inhabitants of this group, and had made much greater progress in civilization, than most other Africans. They long resisted the efforts of the Spaniards to conquer them; but at length their enemies, adding to the sword the dreadful power of the Inquisition, totally extirpated them. The present population are de-