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Explanation of the Plate.

FIG. I.—No. 736 of the Brandon skulls.

FIG. II.—A variety of the Grave-Row type.

FIG. III.—No. 760 of the Brandon skulls.

FIG. IV.—The "Batavian" type.

FIGS. II and IV are copied from Gildemeister's paper (*loc. cit.*). They are also to be found in Beddoe's "Races of Britain" (pp. 46, 47).

SOCIAL LIFE in FANTI-LAND. By R. M. CONNOLLY.

LIFE on the western coast of Africa, whether one be trader or official, French, German or British, would be as desolate as Ovid found his residence at Tomi, did not the mind find a diversion in a vigilant observation of the habits of the primitive folk. There is frequently a disposition on the part of a white population sojourning among a negro people both from a sense of superiority and from familiarity to regard native customs, symbols, and beliefs, as unworthy the attention of an European. But in an explanation of these lies a power as great as that of the wand of Prospero to drive the clouds of darkness from many

a practice whose origin is lost in antiquity. In such a country as the Gold Coast with its hinterland of Ashanti, no native ceremonial may be passed unnoticed without a loss of information useful to the official and to the anthropologist. Even in travels through parts of the Fanti country densely populated and for a long period within the reach of whatever civilising and religious influences may exist in the coast towns, there are habits and survivals of older habits puzzling to the inquirer.

On a journey from Salt Pond—Akimfu is its native Fanti name—in the rainy season of 1894, my first stopping place was a large native town called Mánkessím, only eight miles from the coast. The sides of the broad road leading to it, which may be considered comfortable enough for West African residents who have to travel long distances by hammock, were cut through red clay and sloped to a channel in the centre by the torrents of rain, but were pleasantly bordered by a profusion of wild flowers, by some species of laburnum, and by a common flower which may be called an African marigold (*Fufún*, F.). Plantations were too rarely met of cassava neglected and overgrown with weeds, or of corn, then ready for the harvest home, through which flew the bright-coloured Cardinal-birds and the hollow-noted Afrua or Clock-bird¹ (*Corythaix Persa*, L.). It was a Wednesday, and when the market-place was reached, it was found to be covered with kenki-leaves, the débris of the day's market, for that day and Saturday are market-days. The kenki called *Dōkwi* is composed of the grain of the Indian corn, washed and ground in ancient style between two stones, boiled, strained, and then hardened into round balls varying from one to three pounds, covered with the corn leaves.

The town of Mánkessím was large, of the usual regular African pattern, with four roads parting from the centre to the points of the compass. Many stages of evolution in house building were visible, from the little bamboo and plantain hut to the red clay or *swish* huts with a lattice-like reed mat covering the windows on the outside, and to the white-washed *swish* houses with shutters or even jalousies. Of course there was a Wesleyan school, but far more interesting was a Haūsa cantonment where there was the workshop of a blacksmith (*otónfu*, F., *makéri*, H.), full of bolts, hinges, and cutlasses made from hoop iron, and where might be seen a *wurin-salla* (H.) or Mohammedan place of worship shaded in front by the Alonton-tree, and behind by the well-known Haūsa-named Baggarúa, a species of sand-box. The *wurin-salla* was merely an enclosure like a wattled cote, with a prayer-mat or *buzu* (H.) in the Mihrab or corner pointing towards the east; and from the little

¹ This bird is known to Germans as Hollenkurako.

gate slung by lianes one could hear proclaimed by the Mallam the same call to prayer that sounds from the mouth of the imaum from a Turkish mosque.

There was a square in the town surrounded by enormously tall cotton-trees, whose lofty tops no doubt occasioned the name *ñküröpon dāse*, F., or eagle's seat, whilst the ground was called *ntsirn' dāse*, or resting place of skulls. This name then was almost the only mark to indicate that this town was the former capital of the Fanti-speaking tribes or indeed divided that honour with Abrakrampa. The heads of all criminals after decapitation were here exposed. and the bodies cast to the vultures. As I walked over the square, attracted by its name of evil omen, I came upon a couple of skulls not yet completely hidden by the accumulations of the years. What were the spirits that tenanted these bone prisons, it is idle to ask. The African execution destroys or rather destroyed the name of the victim as effectually as it quenched his life. When the decision of the Court of Elders had been given by the voice of the chief, if the sentence were one of death, the wretched culprit was immediately taken from the king's palace, brought to the place of execution, forced to kneel down, and thus beheaded. The body was cast away as a polluted thing to the vultures, the head left exposed in a public place such as the *ntsirn' dāse*, on the ground or on stakes, as a warning to offenders of chiefs, and the name of the dead, now become a superstitious cause of ill-fortune to those that pronounced it, passed for ever into the eternal silence.

Nearly a year later, in the rainy season of 1895, it was my duty to ascend the river Pra, or Būsūm Pra, *i.e.*, Fetish or Spirit Pra, for about twenty miles to a lonely village, placed sheer on the bank with a waving background of plantain groves and palm trees close behind. There an inquiry had to be opened into a thrilling story of three murders and a suicide. It appeared that a farmer named Kwabina Damua had two wives and one daughter, and, being of a violent disposition, treated his household badly. His mother, desirous to avenge the injuries of her daughters-in-law and to punish her son for his domestic tyranny, pronounced over Kwabina the curse of Kātēwir, a curse whose effects are partly a species of boycotting, and partly the results of a belief in a personal Nemesis, who brings the unhappy man, over whom the curse is pronounced, into a state of frenzy. The use of this oath is punishable under British law on the Gold Coast by fine or imprisonment. The immediate consequences of the taking of the oath by the mother against her son were that he, after a declaration that he had to obey Katewir, hacked his two wives and daughter to pieces and blew his own brains

out. Such a yoke has custom fortified by antiquity and by the terrors of ignorance imposed on this rude people, that life is sacrificed and names are unmentioned in deference to usages of which the savage even is sceptic but which he yet fears to break.

Extent of Fanti-land.—The two districts alluded to, Salt Pond reaching to Winneba, along the sea-coast eastward, and Chama, on the Pra, reaching to Princes River on the west, may be considered the marine frontiers of the Fanti people. Indeed, some are of opinion, including many natives, that Fanti-land properly so-called, ought to extend on the sea-coast only, from Cape Coast Castle to Winnebah. Inland, Fanti-land spreads out like a fan, reaching to the headwaters of the Pra among the Kibbi hills on the east, and having Ashanti on the north, reaching to Sehwi on the west, where a language akin to Fanti is spoken. Fanti-land does not, therefore, comprise all the British possessions of the Gold Coast, for our western boundary is a line continuous with French possessions running north to 9° and 10° N., and nearly 5° W. of Greenwich, and our eastern boundary is with German Togoland, the River Volta, where it issues from a neutral zone nearly in the meridian of Greenwich and 8° N.; and there is an undefined hinterland. But the language Fanti is that chiefly spoken, most generally understood, and may be considered the principal descendant with Ashanti of a language perhaps Twi, which is usually regarded as the parent of Ashanti, Fanti, Akim, Akuapim, and modern Twi.

The traditions of early migrations among the Fantis are so entangled that it is difficult to evolve a continuous narrative out of them. Former writers, such as Cruikshank and Bowdich, in whose days these traditions were piously guarded by the chiefs as part of their inheritance, found them so incredible that they paid little attention to them, beyond deducing from them that the Fantis and Ashantis were originally one race, driven from the interior of Equatorial Africa towards the sea-board by the pressure of conquering enemies. There are many words in Fanti to indicate plants and animals which do not now exist in the country, or which, like the horse and the cow, may never have been known to exist there, but which abound in the Grunshi and Moshi countries west of the Kong mountains. These regions have been always the special purlieus and preserves, and are so, even still, of the Mohammedan slave raiders from the countries on the Niger, and it is probable that long before the introduction of Mohammedanism, the manlier ancestors of the Fulas and Haūsas drove the less hardy Fantis and Ashantis into the primitive forest from the open plains and slopes of the hills.

Origin of Name and Race.—The word Fanti, which is merely an English pronunciation for Mfantisi, is supposed to be derived from *fan*, the name of a vegetable like wild cabbage, and *ti*, *di*, or *dzi*, to eat, the explanation being that the Fantis, in their first keen necessities on entering the northern limits of the primitive forest, were obliged to subsist on some such plant. A similar origin is sought for the name Ashanti, from *Asan*, an unknown plant, and *ti*. It seems as likely that the word might be *o-sa*, war, *nsā*, strong drink, or *o-san*, a barn, for they would all indicate the peculiarities of the negro and his passionate references, in which he cannot be said to be alone among mankind, to the delights of food and drink. However true this be, there is no doubt that the Fanti belongs to the Great Bantu stock, both in race and language, whose members reach from Senegal to Tanganyika and from that sheet of water to the land of the Hottentots. Interspersed among these races may be found peoples like Jollofs, Bambarra, Fulāni, and Haūsa, who can hardly be considered the same, and for whose race and language the term Hamitic seems more appropriate. The Haūsawa or Haūsas form the irregular troops in Fanti-land, and have gradually created settlements there, characterised by industry, order and respect for authority.

Division into tribes.—Traditional legends among the Fantis state that very early some wise seer divided their nation for government into seven tribes, but the names of these tribes and the purposes for which they were used indicate a system of totemism, combined with a practice of exogamy, or marrying out, which it is considered amongst the natives of the greatest benefit for the improvement of the species to comply with, even at the present day. The names used are mainly old words, nearly obsolete, some indeed, fallen completely out of use, though the meaning is known. They are :—

1. *Kwōnna* = buffalo.
2. *Etchwī* = leopard, the common name is *o-sibō*. *Gyāhin* = panther.
3. *Esō* = bush-cat, or fox.
4. *Nitchwa* = dog, but this is never used to signify dog, except in a part of the country where the people are said to be older than the Fantis, that is, in Ahanta.
5. *Nnūna* = said to mean parrot, and to indicate patience, the common word for parrot being *e-wiriv*. *Anuma* = bird.
6. *Ebradzi* = the old word for lion, the modern one being *Awindādzi*.¹ *Abradzi* or *Ebradzi* means also plantain.
7. *Abrutu* = corn stalk, or *O-bertu* = puff-adder-hole.

¹ Another word for lion, rarely used, is *Sarmusā*, meaning the eunuch of the desert.

If the last two symbolise by the meaning, a species of progress from hunting to agriculture, especially in those branches to which the negro is most devoted, where the labour is trivial and the harvest considerable, they were totems probably taken long after the others, and express perhaps a significant increase of population in early days. A Kwonna man could marry only an Esó girl, and *vice versâ*, and so with the others. These tribal divisions are in reality totemic and not a gradual growth of clans or families under the leadership of individuals. The essential characteristic of the clan, that all are supposed to be of the same blood as the chief, is here absent, and the external totemic distinction produces no bond of kinship or hospitality which exists among members of the same family, however widely separated from each other and from the common ancestor. Consanguinity, remote though it be, is still a living factor among tribes who have the universal proverb—though some African water is quite as thick as blood—whilst the totemic symbol, like a church in decay, loses every day some of its influence and mystery.

The Fantis then are negroes, inhabiting a small part of the sea-board of British West Africa, and about 20,000 square miles of the interior, and number approximately one million. The average Fanti is rather of a dull brown colour than of the black seen on the Gambia and the Congo, and, to parody Suetonius's description of Caesar, might be spoken of as a man of dark brown complexion, dark eyes, curly black hair, medium stature, and well formed limbs. The average height is 5 feet 6 inches, such being my experience in measuring recruits. The features are pleasing, both in activity and repose, and, though the nose be flat and the lips protruded, the face, whilst having prognathous jaws, is not unduly platyprosopic. In fact, a well-built Fanti, of good colour, when dressed in decent native attire, has an attractive presence, and may be regarded as equal in appearance to the best members of the Hamitic stock, the Fulas and Haūsas, though devoid of their quiet dignity. The same remark holds good of the women, many of whom in the better families, where there has been no intermixture of slave blood, have such regular features and light colour that they might be called pretty.¹

All alike, men and women, have the odour peculiar to the negro, whilst negroes profess to detect a peculiar smell from a white man. The odour varies from a faint almost indefinable toilette vinegar-like smell in a clean and inactive negro to a powerful emanation like the smell of mixed rancid butter and

¹ The *face marks* of Fanti—to indicate Fanti origin—are three cuts in front of the ear on each side in a line parallel to the ramus of the jaw, and are known in Fanti as *etuā*, i.e., scars, merely.

burning feathers or hair in a negro actively employed and perspiring, and possibly not over-clean. There is no doubt that it does not depend on neglect of the person, as the Fantis are very careful of the body, and the women, in particular, are very clean in their habits, and even attempt to disguise the odour which they are conscious of possessing by the use of various perfumes, one of the commonest used and the most pungent being derived from the excrement of snakes. The odour is probably derived from the insensible perspiration and exudation from the sudoriferous glands and sebaceous follicles of the skin, and is not lost in the mulatto. English dogs, when brought to the Gold Coast, particularly fox-terriers, who do not lose their sense of smell like many other breeds, are keenly sensitive to the odour of the negro, and show the fact by unmistakable signs.

Language.—As was mentioned before, the Fanti tongue is now the principal descendant of a parent that may have also bequeathed Ashanti and 'Twi to posterity, and there is so little difference between these branches of the one stem that Fantis understand Ashantis better than Brandenburgers do the peasants near the Upper Rhine or than labourers from Somerset would the miners of Yorkshire. There has not to my knowledge been a single trace of an attempt at native writing found in the whole Fanti country, though in Awūna, east of the Volta, traces of marks intended to be signs for sounds have, I believe, been discovered. It was necessary therefore to reduce the language to writing, and, unfortunately, the natural difficulty of the language has been vastly increased by the dissensions of the learned men who undertook the task. There is one admirable example of an African language, admirably reduced to writing, Haūsa, as given to the world in grammar and dictionary, by the late Rev. J. F. Schön. This illustrious scholar of Haūsa kept as close as possible to the Lepsius standard alphabet, and produced books which make it now almost as easy to learn Haūsa as Italian or German. The students of Fanti were in different stages of European scholarship, and accordingly produced works, in extraordinary spelling and accentuation, some written phonetically right through like Christaller's Chwi or 'Twi Grammar, others written with some regard to the origin of words, derivatives, compounds, and plurals, but without regard to the fact that certain English letters have sounds too peculiar and too special to England to be of service universally.

As regards sounds, the language is markedly nasal, with singular mixtures of sibilants and harsh palatals. Here is the Lord's Prayer as it is said in Fanti :—

Ewuradzi n'asor.

Hen Egya a iwo sur, Wu-dzin hū ntsiw, w'ahindzi mbra, wonye

w'apedzi wo asāsi du, de mbre woyen' wo sur. Ma hen nde su hen dada edziban. Na fa hen mfum fir hen, de mbre hen su Yedzi fir hon a wofum hen. Mma ngya hen nko ngyigyem ; na yi hen wo mbusum'.

Osandē ahindzin' onyi tumn' onyi enyimnyamū oye Wudzi, Dā, Amen.

Words depend so much on intonation or emphasis for their meaning that simple root-words are frequently used to express the most opposite significations. Thus in the above prayer, *yi* means to take away, to deliver ; it is also used to mean *to make*, *to add to*, with a difference of sound perceptible only by a native ear. A simple radical like *tu* becomes as perplexing as the different colours of butterflies, pronounced or rather intoned in different ways, incapable of being reproduced in orthography, in order to mean such opposite ideas as

<i>tu</i>	= to pull out.
<i>tū</i>	= to put or place.
<i>tù</i>	= to overtake (as on a journey).
<i>tū</i>	= to transgress or cross a boundary.
<i>tū</i>	= to die of small pox.
<i>tū</i>	= to bake, which reduplicated.
<i>tūtū</i>	= to roast.

excluding from this list such sounds so similar as

<i>tuw</i>	= to boast.
<i>tuw</i>	= to fling or to shoot.

Without pressing this point further, it will be sufficient to give a list of more difficult native words taken at random.

<i>há mobor</i>	= to have mercy.
<i>nkwā</i>	= life.
<i>ahyedzi</i>	= commandment, from <i>hye-dzi</i> = to put on (appoint) a thing.
<i>anhwā</i>	= sand.
<i>Awotchi</i>	= 8.
<i>ihwiromba</i>	= a whistling sound, from <i>hwiro</i> = to sip.
<i>Ekuwekyw</i>	= carelessly (probably from <i>ekuw</i> = a puff of wind.
<i>awhiwhe</i>	= looking-glass (from <i>whe</i> = to look).

The language is further singularly rich in onomatopœic sounds, and in re-duplicated or triplicated simple words to express whether as adverbs, nouns, or verbs, intensification of meaning. Thus the sound *nwanšī* expresses the idea, to sneeze, *owā* denotes a cough, *wā* translates to creep, and "he went on creeping" is *oawīawīa*. *Hurðhurð* is the word for lungs, imitating the act of breathing, coming from a word *hurð*, to hoot, or to do something quickly. Derivatives from this root all preserve shades of the primitive signification, *hūrðhūrð*, meaning at random or in heaps, *hūrðnhūrðn*, furiously (like a burning fire), and *ehuráhurá*, the act of jumping, whilst a compound *hurututūtu*, means the raging of the sea. With the exception of the word for dog's bark, *huā*, the words expressive

of the notes of animals are employed for human sounds, thus *bóm'*, denotes the roar of a leopard, or of a man, *sù*, the cry of a cat or of a child. There are not to my knowledge any special words to denote the sounds of parrots or monkeys, though both abound in the Fanti forests, and a native would speak only of *adūw-kàsà*, monkey-talk, or *e-wiriw-kàsà*, parrot-talk.

Reduplications.—If these words are reduplicated, the meaning is intensified as in most primitive languages, similar to the repetitions of adjectives by country people, and to great-great in the word great-great-grandfather. Thus :

<i>Kàsà</i>	= talk.
<i>Kàsà-Kàsà</i>	= excessive talk.
<i>Sakā</i>	= confused.
<i>Sakā-Sakā</i>	= in frightful confusion.
<i>Nāntsiw</i>	= to walk.
<i>Nantsiw-Nantsiw</i>	= to keep on walking.
<i>Gyām'</i>	= to moan.
<i>Gyamgyamgyam'</i>	= to keep on moaning.

Nearly every verb is capable of reduplication and triplification.

Grammar.—In the scanty grammar of this language, a philologist will perhaps be ready to recognise the existence only of nouns and verbs, with the addition perhaps of a few adjectives, denoting colour or primitive qualities. The adverbs are simply forms of nouns, and tenses of verbs go to form prepositions which, having not yet quite abandoned their verbal characteristics, undergo changes with nominative cases. Interjections, of course, exist, such as *ebē*, alas, *āmpā*, indeed, and pronouns, which, except for emphasis, are never used apart from verbs or so-called prepositions. There is no article, but a vowel sound generally similar to the predominant vowel sound of the noun, occasionally, precedes, when the noun stands first or is prominently marked out. In this manner we can explain, *O-sēbò*, leopard; *ō-dàn*, house; *I-guā*, a market, or Cape Coast Castle.

Nouns.—There are no cases for nouns, such as may be understood by special forms, the genitive or possessive being simply composed of two nouns joined by a pronoun, or pronominal adjective, thus my father's garden becomes, *m'egya nu ture*, my father, his garden, just as was written two centuries ago by mistaken pedants, who imagined the ending of the Saxon genitive 's was a contraction for *his*. But there are very elaborate plurals, a few of which it will suffice to mention. There are, generally speaking, three methods of forming the plural in Fanti :

First, by prefixing *n*, or by changing such a prefix as *o*, *i*, *a*, into *n*, which before *b*, *p*, *f*, is usually *m*, as,

<i>O-nyimpa</i> , man	becomes <i>nnyimpa</i>
<i>i-bua</i> , fishing net	„ <i>mbua</i> .

<i>ebua</i> ,	tobacco pipe	becomes	<i>mbua</i> .
<i>abua</i> ,	animal	„	<i>mbua</i> .
<i>afi</i> ,	a comb	„	<i>mfi</i> .
<i>ofie</i> ,	home	„	<i>efiefi</i> .
<i>afem</i> ,	a leopard	„	<i>mfem</i> .
<i>cba</i> ,	child,	„	<i>mba</i> .
<i>Pampam</i> ,	crown of the head,	„	<i>mpampam</i> .

Such words are generally radicals.

Secondly. In the case of words, mainly compounds, ending in *nyi* and *fu*, the termination *nyi* becomes *fu* (*fu* undergoing no change), and the prefixes are changed from open or long vowels to close or short ones, as—

<i>obibinyi</i> ,	a blackman,	becomes	<i>ebibifu</i> .
<i>obayifu</i> ,	a wizard,	„	<i>abáyifu</i> .
<i>ofarinyi</i> ,	a fisherman,	„	<i>afarifu</i> .
<i>opimpinsinyi</i> ,	an extortioner,	„	<i>apimpinsinfu</i> .
<i>Asántinyi</i> ,	an Ashanti,	„	<i>Asantefu</i> .
<i>Mfant sinyi</i> ,	a Fanti-man,	„	<i>Mfantsefu</i> .
<i>Opányin</i> ,	a chief,	„	<i>mpányimfu</i> .

Thirdly, names of relations form the plural by adding *num*, or *mu*, generally contracted into *m*, as :—

<i>egya</i> ,	father,	becomes	<i>egyanum</i> , <i>egyām</i> .
<i>e-uā</i> ,	mother,	„	<i>en anum</i> , <i>enām</i> .

Verbs.—The tenses of verbs are very simple, consisting of present, past, and future, as :—

<i>mudo</i> ,	I love, present.
<i>mudó</i> ,	I loved, no change for singular or plural.
<i>mukodo</i> ,	I shall, future.

There is also a progressive present as from *ba*, to come; *mireba*, I am coming. This verb *ba*, forms also its future regularly with *ba*, to come, not with *ko*, to go; thus *mibeba*, not *mikeba*. There is also a preterite formed by prefixing a vowel sound to the verb, thus :—

Ordinary past,	<i>obāa</i> , he came.
Preterite Def.	<i>oāba</i> , he has come.

There are no second perfects or futures, probably because computations of time are burdensome to the negro, in whose country time is “no object.”

Adverbs there are such as *sakāsakā*, in heaps, *kōm*, quiet, or quietly; and mention may now be made of prepositions used as adverbs, which were originally nouns. *Du*, on or upon is merely the top; *wo pun’ du*, on the table, is merely, by the table, the top. *Dadzī* or *dase*, is another, denoting ground and hence rest in a place, as *nkārōpon dase*, the eagles’ rest. Prepositions like *fi* and *fir* (meaning *from*, i.e., motion from), are still in the process of degradation from verbal authority as :—

Na hwe enyansafu fi buká bá Yerusalem.

"And lo, wise men from the east came to Jerusalem."

Fí here is regarded as governing *buká*, east, but cannot be used alone.

One ought not to forget to remark that there is no passive voice in Fanti, the third person plural being employed instead, as Jesus was born,

wowù Yesu wo Bethlehem.

"They brought forth Jesus."

The negative is denoted by the use of the nasal sound *n*, as *mombai*, I did not come; *muroko*, the present progressive, I am going, but *minyinko*, I am not going. It is interesting to compare the employment of the negative in interrogative and answer with that of classical languages in such phrases as, *Ana inyinko?* Are you not going? *Nyew*, yes, *i.e.*, *I am not going*, a negative answer. *Muruko*, I am going, is the simple affirmative answer.

Adjectives are fairly plentiful in the language, and are used as adverbs and are most frequently reduplicated to express diminution or excess, as *kitsi, kitsi, kitsi*, very small; *kasi kesikesi*, very large. Like nouns they form plurals, generally by the prefix *a*.

Colour sense.—But to express differences in colour the words are very few, and the colour sense of the Fantis seems remarkably deficient:—

Black is, *tüntüm*.

Blue, *bíbiri*, the same word as that for black man, for to the negroes their own colour is blue.

Black country, *Ebibirim*.

Negro language, *Bibikása*.

Native medicine, *Ebibidür*.

Red, *mimín*, or *kó*, not an usual word.

White, *fufú*.

Green and yellow are seldom distinguished by an untutored negro and the latter is moreover often confounded with red. There is practically no word for yellow, but *mbóvima* is used to translate green, being the proper word for "bile," a physiological constituent too common in a malarious country like the Gold Coast.

Name for white man.—It is interesting to observe that the name for white man is unconnected with any idea of colour and is *Būrōnyi*, a compound of the usual ending, *nyi* and *būrò*, a word which does not stand alone, but which enters into many words, all referring to European matters. I have not been able to discover the meaning of the root, for the derivation of *Abūrēkyir*, England or Europe, from *Abūrēkyir*, *i.e.*, behind Abura, cannot be defended and is solely due to the similarity of the words. It may be from *būrò* or *būròbūrò*, pure, genuine, or have some

reference to *buró*, an ancient word for corn, said to have been introduced by the Portuguese. *Büròba* is a grain of corn. As instances of the use of this root in compounds, the following may be cited :—

<i>abüròba</i>	= a mulatto.
<i>ebüròban</i>	= a corn-cob.
<i>büròfir</i>	= papaw (<i>i.e.</i> , from white man).
<i>büròfu</i>	= English language.
<i>buròfu-kūma</i>	= English thread.
<i>büròfu-nsa</i>	= invoice price, lit. white man's hand.
<i>büròkyew</i>	= big hat.
<i>abüròñma</i>	= pigeon, white man's bird.
<i>Bürònya</i>	= Christmas.

In fact almost any article brought from Europe may be designated by the use of the prefix, *bürò* or *büròfu*.

Derivatives and Compounds.—From the different Fanti words already used, it is abundantly clear that derivatives and compounds are easily formed. Nearly every single root-word may be taken and, like a German radical, brought through a whole gamut of derivatives. Or it may be combined with other words to form more complex meanings. Except in the case of compounds, where two or more words are brought together unchanged and where an ending is then given to the new word, the new complicated words are the result of idiom and are in reality gerundial phrases. Thus :—

o-sòfu is priest, *panyin*, chief.

osofu-panyin, high priest, pl. *asofu-mpanyin*.

In such a case both words are distinct and change for the plural in the compound.

2. In another way the two words are blended together to form a new one and have a new ending, *ahen*, canoe; *tua*, the end; *ohentunyi*, helmsman, plural, *ahentufu*.

3. Of a different kind are words like *nsohwè*, temptation; *bondódzi*, leisure work; *ahumgū*, breathing; *ahumgye*, repose; *ahūpe*, love of dress; which are formed of two verbs or of a verb and a noun, and which readily return to a separable state. *Oson' hwè*, he tempted or tested him; *odzi bondo*, he does leisure work; *orugu ahum*, he is breathing; *origye ahum*, he is taking rest; *ope nu hū*, he is fond of dress, lit. of his person. This last peculiarity makes Fanti difficult for Europeans to learn, and those who succeed best, learn the language by acquiring a knowledge of idioms and sentences, not of single words.

Use of Concrete for Abstract.—There is still, however, a more serious difficulty, the use of the concrete and the objective for the abstract and subjective. It is probable that in the beginning, when among all primitive peoples, words for hunger, thirst, cheerfulness, pride, anger, and similar conditions arose,

the words had a reference to the particular part of the body affected by the feeling, of which some inward sensation was experienced or outward manifestation given. In Fanti at this day the original words have not yet lost their meanings, which are most readily grasped when we turn a crank on our minds and wrench them back to the days of childhood again.

I entreat you, becomes *mipaw' kyew*, I take off the hat to you.

He has ill-will towards me, *oenyam' minasi*, he casts his eye loftily at me.

Ebufuw is anger, and *nu bu efuw*, he is angry, but it is quite literal in Fanti and means "his breast swells."

Oyem' dew dè, means I am glad, but literally it makes sweetness for me.

The Numerals.—The numerals up to 20 are as follows:—

1. <i>Ekur.</i>	8. <i>Awotchwi.</i>
2. <i>Ebiën.</i>	9. <i>Akrün.</i>
3. <i>Ebiäsa.</i>	10. <i>Idù.</i>
4. <i>Anan, banan.</i>	11. <i>Du-biaku.</i>
5. <i>Enüm.</i>	12. <i>Du-ebien</i> , and so on.
6. <i>Eiša.</i>	20. <i>Eduonnu.</i>
7. <i>Ešon.</i>	

A common way of counting after 20 is to say *Eduonnu-idu*, 20, 10, and on arriving at 40, to say two score, but natives who come in contact with Europeans, quickly find the advantage of using a less complex method. *Anan*, 4, is the same word as *onan*, the foot, another form of which is *anansa*, and *enum*, 5, is the same as the word for mouth. *Ebiäsa*, 3, might come from *ebien*, 2, and *nsa*, the hand, to make three, and *idù*, 10, is probably little more than *du* "the top."

Names of persons.—Every Fanti ought to have two names, one taken from the day of the week on which he was born and the other from some personal characteristic of his own, mother's, father's, or family. The days of the week with the names for males and females are as follows:—

		MALE.	FEMALE.
Sunday	<i>Kwesida</i> ...	<i>Kvesi</i>	<i>Esi, Akosua.</i>
Monday	<i>Idwuda</i>	<i>Kugo</i>	<i>Adua.</i>
Tuesday	<i>Ibinada</i>	<i>Kobina</i>	<i>Abinaba, Araba.</i>
Wednesday ...	<i>Wukura</i> ...	<i>Kweku</i>	<i>Ekua.</i>
Thursday	<i>Yada</i>	<i>Kwa</i>	<i>Aba.</i>
Friday	<i>Ifira</i>	<i>Kofi</i> ...	<i>Efua.</i>
Saturday	<i>Miminda</i>	<i>Kwamina</i>	<i>Amba.</i>

Names such as *Kvesi Ata*, *Kvesi*, the twin; *Kuyo Auan*, *Kuyo* the fourth son; *Kofi Burónyi*, *Kofi* from a white man;

are very common and exemplify the ordinary method of nomenclature. But the love of parable which is strong in the Fanti leads him to give names, dedicatory as it were to some Fetish, to slaves and waifs and kidnapped children. Among slave children names signifying *the gift of God, His foot walks straight, He brought me luck, from the hand of God*, are the rule, and it would be considered of bad augury for them to change.

Names of Places.—The same love of parable is the cause of many almost inexplicable names to be encountered everywhere. During one journey I came upon two single huts, surrounded by a stout fence, but kept very clean and orderly, in the midst of the forest and four or five hours from the nearest habitation. It was called *Oampe Kūrōm'*, that is, he likes not a country, a multitude, and was the name given by the owner of the houses who had fled from his father and who here with his brother and their wives tried to "subdue the earth and his spirit." Freely translated, *Oampe Kurom* would become "The Hermitage." Local characteristics, derived from trees, vicinity of rivers, or hills, or some accident to the first settlers, account for many names. *Bessadzi*, is under the cola-nut trees, *Bēsē, adzi* or *dadzi*, below or the ground. *Prasu* is simply by the Pra. *Appemdu*, on the *Appem*, *Do-nkwanta*, well at the cross roads. *Otochemdu* on the *Otohem*. Worth mentioning here is the name of a small plant like the Forget-me-not, with pale bluish flowers in capitella, which grows very quickly and spreads, and which is therefore called *Tutu muroko kohwe épù*, i.e., "run, I am going to see the sea."

Poetry and Folk Lore.—It is difficult to arrive, even after lengthened investigation, at any success in trying to discover the materials of poetry and folk-lore which exist among such a people, so suspicious and so vain-glorious. If poetry or verse exists, it is kept secret for Fetish purposes, and therefore not to be disclosed, and the natives are shy to an extraordinary degree in relating one of their own tales before a European, perhaps because every detail is nicely exact, and the language, "painful and free" like the language of some of the Arabian Nights. One of the tales has for subject the faithlessness of the wife of Kwēku Anansi, or Kwēku Spider, who, on his return from hunting one day, found his door barred and heard a noise inside. On forcing open the window *with his gun*,¹ Kwēku discovered his deceitful wife and her paramour. A *palaver* ensues, during which the lover manages to escape, and at the end of which Kwēku is compelled to forego any demand for

¹ The mention of the gun indicates a modern interpolation. Anansi is also a word for spider amongst West Indian negroes.

compensation *because he saw nothing*. It is very popular amongst all carriers and hammockmen, and consists of a long recitative broken by refrains, "Oh, Anansi, oh Anansi, you are being tricked, or your wife's too much for you," or some such piece of sparkling wit.

After many burials a troop of mourners following the coffin will sing a song of quite other pattern. It is lit. translated,

"Bear him along,
He is only a poor body now,
Bear him along.
Give pity to the poor body,
Bear him along."

And when a chief or a great man dies, at the custom, held in his honour, his virtues are at first chanted until the influence of rum suggests pleasanter topics. But in such songs there is neither metre, rhyme, nor even attempt at rhythm; the sole object of the minstrel seems to be to get as many words as possible into a single breath, to the accompaniment of a very monotonous air, and with the clangor of the equally monotonous tom-toms.

Daily Customs of a Fanti town.—It is, however, when the sound of these tom-toms assaults the air, that a sojourn in a native town becomes most interesting. Then, whether the custom be held for the marriage of a chief, or for the Yam Feast, or for some vague anniversary, if one walks through the town, or leans over palisades, or looks into houses, all Fanti life in its happiness and misery, labour and indolence, becomes visible; the chief, sitting on perhaps a gold-mounted hardwood stool, with massive gold ornaments on his fingers, and around his neck, and with a flowing robe of finest native material, which he lowers from his shoulder as a sign of salute and respect as you approach; the headwife attending to the cooking, generally fat and good-humoured-looking; the comely damsel, with hair brought to a point on the crown of her head, rustling in European silk or Manchester cotton, thrown loosely, yet gracefully, around her, perhaps trying to attract admiration; the young girl who has suddenly bloomed from a child into a maiden, and who now walks through the streets, attired in her best raiment, and decked with the costliest ornaments of her family, a retinue of children following; the weaver, active at his narrow loom; the mat-maker peeling the thin slices of the reed-palm, or *odobé*, to dry in the sun; the palm oil workers skimming off the impurities from the red oil, as it melts in a vast cauldron: the lively market, where under a blazing sun, plantains, bananas, yams, sweet potatoes, fish, goats, ground-nuts, and all kinds of peppers are exchanged for soaps, scents, hair-washes, pomade, salt-fish, tinned

beef, and all kinds of hardware, women, with children on their backs, crying, at the tops of their voices, as they make their bargains; the *patámpa*, or resting-shed at the entry of the town, for travellers and carriers, who may be seen there, with loads deposited from weary heads and shoulders, palm-kernel-nut bags, or palm oil in solid lumps, or rubber like an elephant's hide, whilst the weary guardians of the burdens rest for a time, and devour greedily the dried fish and kenki, which they find so palatable and supporting. It is a picture of human life, with the substratum common to all existence, and the superficial variations due to climate, country, race, and perhaps individual idiosyncrasies.

Native Marriage.—There are now no initiatory ceremonies performed in the Fanti country in the case of girls, when they become marriageable. But up to November, 1892, ceremonies were practised in the greatest secrecy amongst a people called Krobo, who inhabited a small district east of Fanti-land, and where crime was committed to such an extent, generally murder of strangers, that an expedition marched into the district and drove all the people from Krobo-hill, the seat of the ceremonies. Three Krobo Fetish priests were afterwards hanged for murder on the hill publicly, and I am inclined to think there is now an end of these practices.

During the first menstruation in Fanti-land the young girl is kept confined to her house for about a week, then given water by her mother or aunt to wash. This done, she partakes of a hearty meal, having been obliged to fast on light "pap" during most of the week. On the following day, she puts on a new *assinamadzi*, *i.e.*, a new string of beads (which every native woman wears day and night) just above the hips around the loins, a new *amointsi*, that is a piece of cotton stuff going from the centre of the *assinamadzi* in front between the thighs to the centre of it behind, where it is tied. A new "cloth," as it is called, is given to her, *i.e.*, a piece of cotton stuff which she winds around her hips and legs like a petticoat, a new "cover-slut," or light silk chemise, and a piece of cloth to wear as a shawl. Her hair is arranged in a most elaborate fashion, brushed up at the sides, and folded back like a fringe, covered with gold ornaments; her neck is loaded with gold chains, and her fingers covered with rings. Escorted by a troop of girls of very tender ages, like nymphs following the huntress-goddess Artemis, she walks through the town, visits the friends of her family, receives their good wishes, perhaps a present as a handsel from them, and is on view for some days following. Unfortunately, her fate is not in her own hands. Born as she is to be regarded the negro's chattel, supporter, or genitrix

of offspring, she suffers the cruel destiny of being sold regardless of affection or antipathy. But even in the negress, oppressed by the callous contempt of generations, there are feelings which demand reciprocation, and which break the bonds of convention to attain to some realisation of sympathy and affection.

The essential parts of the marriage contract are not love passages, but the payment of the purchase-money. When a man has made the possession of such a girl as that just described his heart's desire, he has, like every suitor, to abide by certain conditions and to wait. When the new woman shall have acquired power in Fanti-land, she may probably insist on the addition of a sanitary condition likely to prove inconvenient for many a lover.

1. The first condition is the payment of "Head Rum," varying from 10s. to £2, which is supplied by the "bearer," who goes alone or with the suitor to beg the girl's hand. The rum is intended to be refreshment for the future bride's family whilst the proposal is under consideration.

2. An amount, varying from 3s. to 6s. 9d., has to be paid for knocking at the door of the father of the girl, and probably marks the acceptance of the proposal, and the reception of the future husband into the girl's family.

3. A dowry must be paid to the parents or proper guardians of the girl, to compensate them for the loss of her services. The amount varies from £3 12s. to £7 4s., that is, one or two ounces of gold, to £10 or £12 in the case of an educated girl, and even £20 in the case of a mulatto.

The payment of the dowry is always regarded in native courts and in English courts now as the indispensable part of the native marriage contract, and after it, the girl, with certain reservations, becomes the property of her husband.

4. The bridegroom is obliged to make presents of cloths, Manchester stuffs, and silks to the bride, after which nothing more is to be expected of him.

On the evening of the day on which the contract has thus been made, it is usual to see a procession of servants taking the girl's boxes, clothes, pots and worldly goods from her mother's house to her husband's, and soon after to see the bride herself "led" by her mother, as it is technically termed, or by her most intimate friend, and followed by other female friends, to the husband's house, where stimulants are provided for the party. As this all takes place in the tropics, before the sun has gone below the horizon, a necessity has never been felt for hymeneal torches, and they accordingly form no picturesque part of a very materialistic programme. Centuries must pass before a native poet can sing of romantic lovers and of the

marriage night in the strain of the fervid concluding stanzas of Sir John Suckling's "Ballad on a Wedding."

Divorce.—It is not surprising that under such a system there are numerous divorces, for the bond is easily severed and there is no social ostracism attaching to preferring a lover to a husband. After the woman has shown her repugnance to her husband by flight with another, or refusal to live with him, he has only to announce the fact to her family, stating that he has divorced her. He usually claims back all his head rum and dowry, which, according to native law, he is entitled to receive, not considering the length of time he may have had the use of the woman. The husband has also the power to divorce, without assigning any reason, but in a case of this kind, he has not justice on his side in demanding back the head rum and dowry.

Polygamy.—Polygamy is practised very generally, chiefs having four, five, or six wives, and farmers and small traders two wives, but the same publicity is not given to the custom now, as it has been discountenanced by the Government, much to the injury of the women, as they imagine. Every wife of a polygamist was a free woman, became a member of her husband's family, had a protector during his life, and was provided for after his death. The case is a little different now. The second wife is little better than a slave kept as a concubine, for she has to do most of the drudgery, and to cook her husband's food, or even procure it for him. This is particularly true in the case where a negro has one wife, "married in church," and the other "married in native fashion."

Children of Polygamists.—Wherever children exist, the care of them is left to the mothers exclusively, a habit which may explain the intensity of affection felt generally by Fantis for the mother, whilst the father is hardly known or disregarded. The practice of living in separate houses may also conduce to this end, as well as the fact that all over Equatorial Africa the wives never eat with their husbands, but always with the children. This custom of separate eating is not to be ascribed to Mohammedan influence, for it exists where Mohammedanism has never penetrated, and where heathenism is in full sway.

Succession to property.—Polygamy and the curious anomaly of a man's having two wives, married according to different forms, but both legal, are not without effect on succession to property. The goods of a man married according to European ceremony may be disposed of by will in any way the testator chooses, but in default of a will in such a case, the eldest son receives all. There being no son, the property goes to the daughter or daughters, and, if there are no daughters, to the

wife. But under native Fanti law, and in cases of persons married according to native ceremonies, a more ancient and peculiar code prevails.

Native System.—The rightful heir in native law is the eldest nephew, *i.e.*, the eldest sister's eldest son, who *invariably* succeeds to all the property and position of his uncle, including wives, children, slaves, if there be any, and who thus becomes liable for the debts of the deceased. In default of such an heir, the principal relatives of the deceased select one of their number to succeed, and the man so selected becomes the legal heir, just as if he had been the nephew. Occasionally another method is resorted to in order to appease differences which may arise; a division of all the property is made, generally between two, hardly ever between more than three. And it is noteworthy that the man to whom are assigned the personal effects, chattels and movable stock of the deceased, receives the wives also for his share.

Females may succeed to property, but principally when the acquisition of property by them is merely the result of succession to the stool of a chief, and *ipso facto* to the land which is attached to the stool. At the present time a queen reigns in Daboasi, the chief town of an important district on the Lower Pra, has large tracts of mahogany-bearing land under her at least nominal ownership, and exercises power through the mouth of her elders and linguist. On a visit, which I paid her nearly a year ago, in connection with disputes arising from concessions which she had given to timber speculators, I found the queen dressed rather poorly, though she is not at all in an indigent condition, and sitting outside the entrance of a small hovel, at the rear of her compound. The reason of her apparent destitution and abandonment for a time of her proper dwelling was the occurrence of the menses, during which a Fanti woman is regarded as unclean, and obliged to live apart from her husband.

Tenure of Land.—The system of land tenure is a thorny subject, and has been for some time under Government inquiry. In all the Fanti country the source of ownership of land is derived from the possession of the chief's stool, and not even the chief can alienate the land from the stool. Disputes about boundaries, rights of way, hereditary rights of occupation in regard to land have been a kind of absorbing pursuit to the litigious Fanti, and a fertile source of revenue to native lawyers, whose language and treatment of their clients are faithful copies of their prototypes in "Les Plaideurs." One fact is deserving of attention. In the course of this litigation, it has been more than once argued on behalf of a defendant prosecuted for trespass or sought to be restrained from cultivation, that there are two

chiefs, one to rule over the people and the other to hold authority over the land. But in consequence of the testimony of kings and native experts, it has been decided in the English Supreme Court that, according to native custom, there can be only one chief, who is at the same time possessor of the stool and holder as trustee for his tribe of the land.

When land becomes built upon, it is regarded as the personal property of the owner of the house on his making a small present to the chief, generally rum or gin. But arable, mining, forest and what may be called waste lands near the settlements of a tribe are all considered as in the chief's hands, and by him portioned out to the several families, who sub-divide plots and make their own boundaries. All are under obligation to contribute something, usually very vaguely defined, either in money, gold dust, kind, or flasks of rum as recognition of chieftaincy, to the chief, who has also the right to call for special contributions in case of a journey, a death, or to defray legal expenses.

Nothing is more commonly visible in the bush, or on the sea-coast now, as in the days of Hanno, the Carthaginian traveller, who first remarked them, than clouds of smoke, the indications of the forest fires that prepare the ground for cultivation. The Fanti farmer, except in very settled districts, where owing to the British protectorate and consequent progress and peace, population begins to increase, is not a "permanent" cultivator. Three or at most five years will cover the period during which land is continuously cultivated, or the soil broken with the hoe. A period usually reckoned at fifteen years is supposed to elapse before the bush, which soon covers the fallow land, is destroyed in fire, and gives place anew to industry.

When the crackling of the bush-fires no longer startle the ear, nor wreaths of smoke meet the eye, and when the native has finished his light turning of the soil with his hoe, and scattered the seed, pruned his plantain groves and trimmed his palm trees, the early rains are at hand and soon burst over the torrid soil. After a few weeks' rain, the dark green of the bush assumes a brighter hue, plantations of corn, and cassada, and ground-nuts spring up as if by magic, the plantains shake their opening bunches in the breeze, and the palm nuts begin to appear. But during this period the husbandman does little but consume the store of the previous season.

Crops.—It is difficult to determine what crops or fruits are indigenous to Fanti-land, for some bear names obviously derived from the Portuguese, and, as mentioned before, the word for *corn* is connected with the root in the word for white man. A short list may be given here, commencing with words peculiarly native.

Oil palm-tree,	= <i>Abé luà.</i>
Yam,	= <i>Odù.</i>
Ground nuts,	= <i>Nkatsi</i> or <i>atwí.</i>
Coco-nut tree,	= <i>Kùbè.</i>
Lime-tree,	= <i>Ankāmà.</i>
Kola-tree,	= <i>Bēsè.</i>
Corn,	= <i>Burobá.</i>
Cassada or cassava,	= <i>Bankyè.</i>
Banana,	= <i>Mpuà.</i>
Plantain,	= <i>Obürédzi</i> or <i>abürádzi.</i>
Pappaw,	= <i>Burófir</i> , or <i>bürósow.</i>
Pine-apple,	= <i>Aburòbè.</i>
Coco-yam,	= <i>Koko.</i> (Portuguese.)
Mango,	= <i>Mangu.</i> (Port.)
Guava,	= <i>Oguaba.</i> (Port.)
Sweet-sop or Sour-sop, or Custard-Apple,	= <i>Apìr.</i>
Tiger-nuts,	= <i>Atadwe.</i>

The native food is neither *recherché*, nor varied for the seasons of the year. The common dish is what is known as *palm oil chop* and *fufū*, the former being a bowl of palm oil, produced by boiling freshly ground palm nuts, a liquid in which a fowl or fish is cooked and which is highly seasoned with native pepper. The *fufū*—the name simply meaning *white*—is a mass of boiled yams or plantains pounded into a pasty consistency and generally found very filling. Ground-nut soup is substituted for the palm oil chop, both of which are taken by Europeans, but the former of which when well prepared, is appetizing and delicious. Kenki has been spoken of before, as pounded corn, and corn is also used, washed and mixed with hot water as a drink in the early morning. There are two principal meals in the day, at noon and after sunset, and this habit appears universal over Western Africa.

As a European walks through a Fanti town, his nostrils may be suddenly assailed by a smell of the most penetrating and intolerable nature; it is the smell of a flavouring article, dear to the Fanti, *stink-fish*. By this name is known the shark, cut up in sections, and partially sun-dried, and generally in a condition of revolting putrefaction. Natives have often declared that, as they say, "it tastes too sweet, it passes everything in sweetness," but I cannot speak from experience. In a part of Fanti-land where I lived for seven months, and where stink-fish abounded, and was a great article of commerce, and where also skin diseases and elephantiasis Arabum, or false-leprosy flourished to an appalling extent, I came to the conclusion that the handling and consumption of the putrefying shark contributed vastly to produce the foul and deforming diseases everywhere visible.

As the Fantis are daring and expert fishermen on the sea, they are skilful canoe-builders in the interior, make very good

mats, weave very good native cloths (*kente* F.), and are moderately industrious farmers. In the latter occupation the women do most of the work, particularly in washing and pounding the palm nuts and kernels to render them fit for the market. Pottery of a simple kind is also paid attention to, but the most honourable occupation is that of goldsmith, which is likewise hereditary. One cannot refrain from surprise and admiration at the delicacy of filigree workmanship of which the Fanti is capable with the crudest of instruments. There are few native designs, the principal one being a snake's head and coil, for the zodiac design on rings and chains, now so common, is derived from the Mohammedans.

Beliefs and superstitions.—But whether in the Fantis' occupations or artistic designs or imitations it is difficult to penetrate the veil which hangs over the superstitions and beliefs connected with them. Now that missionaries have invaded the domain of Fetishism, suspicion and vague fear of Government or of ridicule, to which Fantis are very sensitive, take away all success from an inquirer. About the nature of the soul little is believed or thought, and so the Fanti looks calmly and indifferently to a future life, in which he has no fixed belief, but which displays for him no dismal outlook as a place of punishment. Food is often set at the grave of the recently deceased, a pitcher of water, a chair for a chief, and a special Fetish emblem for a Fetish priest, so that functions similar to those of the present life may be performed beyond the tomb. In travelling through the bush, one is certain to remark outside many towns and villages, a chief's tomb, covered with a shed, with dead fowls, fresh eggs and water by its side, and a chair on top of the mound. And in the fields one may notice, at boundary lines, slain fowls, bottles from which gin or rum had been poured into the soil, small wickerwork erections, enclosing a few bananas eggs, or flask of gin, all to propitiate the Fetish of the region.

Human vampire.—That even natives who have been educated are still possessed by a belief in Fetishism, the following story of a human vampire will show. Whilst I was halting at a small town, a native official brought me his child, which he said had been healthy up to a short time before, but from which all health had departed in a single night. The child was indeed suffering from the extremity of marasmus. He further informed me that he discovered through a boy who was learning, as he said, to be a wizard, that a certain woman who had lately left the town, had by magic sucked away all the healthy blood of the young child in order to obtain fresh strength for her journey. So imbued with belief in this explanation of his child's illness was the official that he sent a special message to the

woman to restore his child's blood or that he would bring her before a chief's court for the offence of stealing it. It was impossible to discover anything from the youth who first propagated the story.

Spirits.—As every Fanti has his own Fetish or familiar spirit, so is he considered to some extent in the power of this Fetish. This spirit is of a neutral character, beneficent if appeased, and mischievous if unpropitiated, but on the whole more inclined to be of an evil disposition. The native swears by him in the court of justice, holding up the hand, invoking his name, and simply promising "*Kasa nukwar*"—to tell the truth—at times tasting a little *moco*, or pounded native pepper, and drinking water or sprinkling it on the ground. A very common Fetish among Fantis is the Būsūm Pra, or Fetish Pra, that is the river, as mentioned in the beginning, but names of ancestors are commonly taken as Fetish, of celebrated Fetish-groves, as Denté in Kráitchi on the Volta. The word for Fetish is *būsūm*, from *obú*, stone, and *súm*, to serve (or *súm*, dark), which is also the word for Moon, *būsūm*, with a change of accent, and a Fetish-priest is *o-būsūm-kwā*, i.e., slave or servant of the Fetish. The word is therefore connected with an external object such as a stick, bone, or stone; and at a town sunk in Fetish, called Chama, quite near the fort in which I lived, at the mouth of the Pra, there is a small Fetish temple, circular and conical, built of wood and straw, in which three Fetish-stones, black, smooth, and round, were kept. Before these an invocation was frequently made when fishermen were setting out to sea to secure a prosperous catch. In cases of epidemics, such as small-pox, which up to lately raged through Fanti-land, outside every town, across the road leaving but a small path at the sides, was erected a horizontal pole on two uprights, and the space on the ground between littered with eggs, plantains, yams, dead fowls, as offerings to the Fetish to ward off the disease. On one occasion, during a tremendous thunderstorm, I took refuge in a small hovel with a streamer floating from the top, which was filled inside with a mixture of disembowelled sheep, goats, and poultry. A Fetish priest soon appeared, who informed me this was the house he used for foretelling and giving advice by examination of entrails, and before I left a couple of women with sick children had come to him, and gone away comforted by the hopeful words he spoke.

Magic.—A common and widespread belief exists in the power of witchcraft, and, as in England three centuries ago, this power is considered to reside in old women or deformed men, or children specially indoctrinated by such persons. A peculiar facility for making fire when and where he likes is a distin-

guishing characteristic of a wizard, and intelligent English-speaking Fantis have assured me that their own eyes beheld unmistakable proofs of this magic in action. One night, a year ago, I went with a fire-making sorcerer into a plantain grove to witness an exhibition of this power, but as I refused to go farther away than twenty yards from him, whence everything was plainly visible, the entertainment was a "fizzle," and nothing burned.

Power of taking away strength.—Far more serious, however, is the belief that Fetish priests, witches, and sorcerers, have the power of inflicting bodily harm on their enemies or on others for lucre, by burying objects in the ground to be trodden on or hanging them over the pathway, making at the same time an invocation. Such a case coming from a wild part of the "bush" between Takwa and Dixcove formed the subject of an investigation. To relate it shortly, a certain Kwamina Donko was at enmity with two friends named Kújo Atta and Kwéku Dyén, and to take revenge on them applied to a Fetish priest named Kófi Pākā, to inflict some injury on the two friends. At the inquiry Kófi Pākā, the Fetish priest, who apparently did not know that his conduct had brought him within the arm of the Criminal Code on the Gold Coast, made a very free confession of his part of the matter, and seemed desirous to impress the natives with a consciousness of his skill. He, on payment of 28s., a present of rum and fowls, went with Kwamina Donko to a path near the town where Kújo Atta and Kwéku Dyén lived, dug a hole in the pathway and laid therein a large red crab, with cowries tied to it, and sprinkled rum over it. The invocation he made, which he repeated at the inquiry, was "O crab-Fetish, when Kújo Atta and Kwéku Dyén walk over you, may you take life from them," that is to say, power, strength, health, or vitality. As soon as this became known, Kújo Atta and Kwéku Dyén dug up the crab-Fetish, and in their anger nearly took the life out of Kwamina Donko and some of his friends. In their defence, the crab-Fetish was produced in court as quite sufficient provocation for any assault. It is remarkable that no violence was offered to the Fetish priest, and he came as willingly to give evidence to prove the malice of Kwamina Donko as he went to gratify that malice by "making Fetish" against the others.

Love-charms.—Love-charms are still very much employed, and are generally composed of the juice of limes, a woman's bead, native aphrodisiacs, and a woman's special small sponge, which is worn like a pessary. These are all rubbed up together and afterwards smeared over the hands. If the youth with hands so smeared meets the maiden, or *vice versâ*, the effect is supposed to be equally satisfactory.

Purification.—After many customs, particularly on the part of the women, a purification is performed, generally with water alone, or with water and limes. A most astounding instance of this kind I witnessed not far from Chama on the very sea-coast. A young native who had been seriously ill for a lengthened period, and who had even been under my care at irregular intervals, died suddenly, not without a suspicion of poison in my mind. As I walked along the beach the same evening with a negro, a native of Accra, of a totally different country, language, and traditions, we came unexpectedly upon a funeral party about twenty yards from the beach. I could see distinctly that the dead body was taken out of the coffin, had some rum poured into its mouth, was handled by many of the women, and then put back into the coffin. It was quickly let down into a grave—this was some distance away from the town cemetery—and speedily covered up. All the boards on which the coffin was carried and all the rum-bottles were broken; and with a shout all the women and men raced for the sea, threw themselves into it, rolled in the waters, rubbed themselves, and returned naked to a spot where I could observe clean clothes had been left. The others were left in the water or on the sea shore. My native companion gave me to understand such a scene had never passed before his eyes, though he had seen many native funerals.

Observance of Fetish.—One may often meet women, known to be well off, or of good families, poorly clad, half-naked, with black daubs on the face and chest, who will answer the question as to what is the matter by saying, “I am doing my Fetish.” This consists of the observance of a fast for a few days in the year, abstinence from sexual intercourse, or indeed from work, frequent invocation of the Fetish or familiar spirit, and a great bath at the end, putting on of clean or new garments and a hearty meal. Fetish in fact enters into every important act of a heathen Fanti’s life, though it is often difficult to discover the connection between the one and the other. At Elmina the Fetish is named Entrã, which is a corruption of St. Anthony, the patron saint of the place in the time of the Portuguese. And it is said that when the Dutch captured Elmina in 1637, the natives broke into the church and took away the brass cross, which is still said to be preserved. The truth of that I have not been able to discover. The women also at Elmina in an old district are known as Santa Maria, and when one of these dies, she is surrounded by lighted candles, as at a Roman Catholic funeral, though nearly all, if not all, of these women are heathens.

In addition to all this, there is a belief in a Beneficent

Being, a Creator to whom, however, but little homage is offered by souls imprisoned in symbolism, which has lost its meaning. God is *Nyami*, from *Nya*, to get, to make, or *Nyánkápón*, probably from *Nyánkúm*, rain, and *pon*, great, and according to Fantí notions, takes the same interest in their actions that "the happy gods" did in the affairs of men according to Epicurus. As distinct from a malign Fetish, the existence of a personal Devil, who is called *Abóusam*, the evil-worker, is generally credited, but, though conceived as a spirit in human shape, is a vague and ill-defined personage, inactive on earth and usually resident in hell, known as *abóusam-Kurōm'*, the Devil's Country. Innocuous beliefs and interesting superstitions such as these mentioned above are likely to persist in spite of the spread of education, and form, in the fatal climate of West Africa, obstacles to progress not so difficult to surmount as the fever-bringing dews of the forest and plague-bearing mists of the swamps.

Notes on AUSTRALIAN SHIELDS, more particularly the DRUMMUNG.

By R. ETHERIDGE, JUN. (Curator of the Australian Museum, Sydney).

[WITH PLATES VI-VII.]

AN excellent series of figures of the *Drummung* shield will be found in the late Mr. R. B. Smyth's "*Aborigines of Victoria*,"¹ exhibiting a variety of incised sculpture and ornament. In the following notes I purpose describing three shields of this type, differing from any figured by Mr. Smyth. The acutely roof-shaped shield, known in Western Victoria under this name, is used, like the *Mulga* shield, to ward off blows in close combat, and is, so far as I know, an essentially south country weapon of defence. The front of the *Drummung* is sharply angular, the back sub-angular, and it is quadrangular in section. The centre of both the front and back is convex, becoming either straight top and bottom, or slightly concave along the front, and sometimes along the back also, attenuating towards both ends, and, therefore, not unlike a string bow. The hand-hole is excavated out of the hinder faces by counter-sinking. It is usually, although not always, ornamented only on the two angular halves of the front.

On the Murray River, towards its source, and in other parts of New South Wales, this shield is known as the *Tawarang*.

For the loan of the *Drummung* represented by Fig. 1, I am

¹ "*Aborigines of Victoria*," 1878, I, p. 331, f. 126-129.