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mere shadow. Both modes of dealing with the matter were alike, and equally unphilosophical. No doubt the majority of cases of supposed apparition were the result of delusion, disease, or imposture. But this did not prove that every case of the kind might be so accounted for. What he desired to see effected, and what he thought was strictly within the province of a philosophical society, like the Anthropological Institute, to effect, was to lay down a strict test, which might be applicable to all cases of this kind, and by which the truth of them might be tried, and the evidence by which they were supported fairly and dispassionately examined and closely scrutinised. It was quite possible to frame such a test, and to apply it; and this was the only fair, and satisfactory, and philosophical mode of disposing of the entire subject.

Major Owen, Mr. Prideaux, and Mr. Charlesworth also took part in the discussion.

The meeting then adjourned.

MAY 29TH, 1871.

PROFESSOR BUSK, F.R.S., *Vice-President, in the Chair.*

THE minutes of the last meeting were read and confirmed.

The following new member was announced: GEORGE LATIMER, Esq., of Puerto Rico, West Indies, and Windham Club, London.

The following paper was then read :

A DESCRIPTION of the QUISSAMA TRIBE. By F. G. H. PRICE,
F.R.G.S., M.A.I.

It is my intention to-night to read you a brief description, including a few of the most striking manners and customs, of the Quissama or Kisama tribe. They inhabit that portion of Angola which lies on the south of the Quanza river, occupying an extensive tract of country between the Atlantic seaboard on the west, and extending beyond the Libollo Alto on the east.

This country has recently been visited by Mr. Charles Hamilton, who has kindly furnished me with his notes, and given me every particular that came under his observation concerning these but little-known people. As far as I have been able to ascertain, this country has never been explored by any Englishman. The natives are currently reported, by the Portuguese in Angola, to be cannibals, which circumstance causes them to be held in great dread by those people.

VOL. I.

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When Mr. Hamilton was sojourning in the vicinity of Dondo, situated upon the right bank of the Quanza river, in 9 deg. 40 min. south latitude and 14 deg. 52 min. east longitude, he was informed of the arrival of two powerful kings or chiefs of the Quissama tribe upon the opposite side. They had made a journey from the interior of their country to consult a black man at Dondo, who had a great reputation as a man of intelligence and justice of character. This man was to enact the part of arbitrator in some dispute that they wished to settle amicably, the nature of which did not transpire. They kept up their state that night in a most regal manner by the light of perfumed wood torches, which quite illuminated the forest and whose fragrance was wafted across the river. Early the following morning some very large canoes put forth from the Quissama side of the river and proceeded to cross over; these contained the kings and a large retinue of followers or men of war, who, while crossing, kept up a most magnificent chorus, which was really melodious. Their dignified bearing upon landing was very striking; each man carried a spear. Mr. Hamilton remarked that there were a considerable body of men secreted in the forest on the opposite bank, which were, he presumed, in readiness in case of necessity.

They obtained the arbitrator's opinion in two days, during which time they expended a large quantity of ivory and other products of their country in Dondo and its vicinity. They gave a great entertainment to the umpire and his friends, Mr. Hamilton being among the number; he was the only white man who had the honour of receiving an invitation. They likewise asked him to return with them to their country, which he willingly did. The Portuguese bade him farewell, at the same time expressing their opinion that they did not expect ever to see him again. Mr. Hamilton was well received by the Quissamas; he found them an extraordinary fine race of men. They are mostly copper coloured. The height of the men averages about five feet eight inches and that of the women about five feet. Many of the men had a remarkably shy expression, and appeared naturally suspicious of strangers, as a great number had been kidnapped at various times by Portuguese traders.

Most of the men possess well-shaped heads, which are usually long, with narrow but high foreheads; their hair is long and coarse, it partakes more of a frizzled than of a woolly nature, yet there are many exceptions to this rule; as has before been remarked in the Malagash and other races, whose predominant colour is dark brown, some few having been seen with skins of a deep black, with woolly heads, broad noses and thick lips, not unlike the typical negro. Thus it was with the Quissamas. The traveller noticed that they differed much in colour and general

appearance. Many of them had large noses, which partook of the Roman and aquiline types, but the generality were broad or flat with thick lips. They possessed large chins with a scanty beard and moustache; only a few he noticed had whiskers. Most of the men had hair upon their chest, and the glans penis was of an enormous size. They are cleanly in their arrangements and persons; they rub their skins over with palm oil, occasionally mixed with a sort of red ochre, this gives them a remarkably glossy appearance. In this custom they remind one much of the Kaffirs. They are exceedingly muscular; possessing well-formed legs, and they walk with a graceful easy gait. They live to a great age. There are some portions of this tribe which still indulge themselves in the horrible and disgusting practice of cannibalism, but they reside further in the interior. Those occupying that portion of the country watered by the Quanza river are but rarely addicted to such evil practices. The few cannibals that Mr. Hamilton came in contact with, had a very different aspect to those I have now briefly described; they have squalid and unhealthy exteriors and do not move about with such a noble gait. Amongst these latter, any one who cannot pay his debts, or who is guilty of what they pleased to define as crime, is at once killed and eaten. Of late years the more enlightened of this tribe have consulted their criminals as to what punishment they would prefer. The choice usually given is, either death or to be sold as slaves to the Portuguese. It may appear strange to us, but these simple people prefer to be put to death to becoming the property of the Portuguese, for whom they evince the greatest contempt.

Their mode of execution of a criminal who is not intended for the pot is excessively simple; he is ordered to drink a dose of poison, which very soon takes effect and quickly puts an end to the poor wretch's sufferings. Others are tied up in a sort of sack, which is made from the bark of a certain tree, and are then thrown into the river, where they become food for the alligators or jacare, as they are there called, which are very numerous. Those who are usually selected to be eaten are they who have accumulated some kind of wealth or who have large families. The family and property of a man who is doomed as a fetich to appease the deity are confiscated.

The Quissamas possess a wonderful love for their country; they are as brave as any human beings can well be, fearing nothing. It is owing to this determination of character that the Portuguese have been kept out of their territory, added to which the physical condition of the country has been much against them. Although they have made several unsuccessful attempts, yet the Portuguese have never been able to subdue and annex them. When Dr. Liv-

ingstone passed through Angola on his great journey across the African continent, although he did not cross the Quanza river to enter their territory, he makes mention of the Quissamas in his *Missionary Travels* in the following words: "The Kisama are brave, and when the Portuguese army followed them into their forests they reduced the invaders to extremity by tapping all the reservoirs of water, which were no other than the enormous baobabs of the country hollowed into cisterns. As the Kisama country is ill-supplied with water otherwise, the Portuguese were soon obliged to retreat. Their country lying near to Massangano is low and marshy, but becomes more elevated in the distance, and beyond them lie the lofty dark mountain ranges of the Libollo, another powerful and independent people."

Mr. Hamilton was informed by the chief that he was the only white man who had really seen them "at home." Many of the natives were much astonished at him, especially with his beard, which, with the usual curiosity of savages, they persisted in pulling, in order to ascertain whether it was really growing. They were pleased to call him brother of God Almighty.

The chiefs did not appear to be at all exacting towards their people. They have no imposts, consequently they have no poll-tax to pay, as the natives have in some of our colonies. In times of war the men are all expected to assemble around their chief, and then it is said that even the women will fight.

The women are very symmetrically formed, and in many instances are really handsome. Their hair hangs down as low as the extremity of their ears; it is coarse and is ornamented at the end with teeth or balls of clay. Some of them wear ear ornaments. They have rounder heads and faces than the men, with black piercing eyes of a brilliancy truly marvellous. The ears of the young girls before they have been pierced are singularly small. Their clothing consists of a garment made from the bark of a tree, which is shredded, and at a distance does not look unlike the tinsel dresses worn by ballet girls in Europe. This dress is fastened round their waists, and reaches a very short way down their thighs, in fact scarcely far enough for decency, I should say these dresses are heavy, but decidedly airy.

Their great abhorrence for the Portuguese or anything belonging to them, prevents them from wearing any of their textures or calico cloths which so many Africans do. Upon their feet they wear sandals made from the bark of a tree. A few of the well-to-do women wear necklaces.

Upon the approach of childbirth the woman, as is the custom among so many primitive tribes, departs from home, as she has the idea that neither man nor woman should see her; so she goes forth unknown into the forest where she remains until she

has succeeded in delivering herself of the child. Shortly after the birth has taken place she returns to her hut, but the infant is secreted for a while; she does not tell anybody, and as time flows on no questions are asked; but should she be unfortunate enough to have a miscarriage and the infant were to die, then from mere fright she would run away far from the scene, otherwise were she discovered she would be put to death by poison.

The Quissamas appear to be a virtuous people, and, as far as Mr. Hamilton was able to ascertain, practised monogamy. They marry young, usually at the age of twenty, and have large families. It is worthy of observation that cripples are rarely met with.

The women carry large baskets made of plaited grass, slung upon their backs, supported by a band or strap which passes across their foreheads. This band is generally ornamented with the teeth of animals that they have killed themselves, such as those of the leopard, hyena, etc.

They have an excellent and simple method of bringing up their piccaninnies. In order to keep them out of harm's way, all the children belonging to the many-scattered huts of a district are brought together every morning, and are kept under the strict supervision of an old woman during the day; at night they return to their parents. This institution answers to our infant schools. Their nourishment consists of palm-oil and goats' milk. This arrangement enables the parents to attend to their agricultural pursuits, of which both sexes are very fond. The women, while doing field work, always have the young infants, such as cannot walk, strapped upon their backs. Hunting likewise occupies a considerable portion of the men's attention. The men evince strong affection for their wives and children. There are a very few women in comparison to the number of men, which circumstance, I think, would be fully accounted for, if we could determine that, at some time past, they destroyed their female offspring, as is the case with some of the hill tribes of India and with the Australian aborigines; but this, unfortunately, I am unable to ascertain, as nothing is known of their early history. Their huts are made in a similar manner and shape to those of the Kaffirs, which have been so frequently described. The interiors of many of them are lined with matting made by the natives of plaited grass. Some few of the huts are composed of wattle and daub. It is a singular sight to see a woman bare-legged climb up the gigantic palm-trees, with a calabash of immense size hung round her neck. As soon as the top branch is reached, and she succeeds in tapping the tree (which is done with a piece of rough iron), and finds that it gives vent, the woman then proceeds to suspend the calabash, in order that the liquid may flow into it. She then descends from the tree, and in the

course of about twelve hours again climbs up, this time to take down the calabash, which is full of palm beer. Mr. Hamilton compares this beverage in flavour to mead. The most difficult part was bringing the heavy calabash down from the tree without dropping it. The manner in which it is done is by adjusting it round the neck by means of a strap, and then slowly letting herself down. It is very dangerous, and it not unfrequently occurs that the woman falls and injures herself severely. This beer is partaken of with moderation, considering to what an extent some tribes drink it. Mr. Hamilton found that it was a very good time to visit the Quissamas when they had some fresh beer, as it made them particularly genial. A very little of it suffices to stupify one.

The soil of the Quissama country is rich, and the natives cultivate manioc, ground-nuts, etc., and trade successfully in palm oil; more so, Mr. Hamilton tells me, than the natives do on the Angola side of the river, as the Quissamas do not get molested by convicts, as the inhabitants do in parts of Angola. The Portuguese Government turn these wretches loose, to seek shelter where they can, and they stand at nothing; they even go so far as to turn the peaceable blacks out of their homes, for which they cannot obtain redress. Bees are very numerous throughout the country, and the Quissamas send a large quantity of wax down to Loanda, by way of Dondo or Massangano, annually. The honey is of a poisonous nature, and causes diarrhœa, which is exceedingly difficult to stop. Salt is likewise a great staple of trade; it is brought to Angola in crystals. The Quissamas are exceedingly independent, but very civil and hospitable to strangers—at least so Mr. Hamilton found them, and he had good opportunities of testing.

They are particularly partial to cheerful entertainments, such as singing and dancing, which are entirely free from Portuguese bestiality. The Quissamas are very proud towards other tribes, and the traveller never observed a Quissama deign to address an Ambonda. The latter would say to him, Why don't you speak to me? The Quissama man would reply: I cannot, you have masters, and slaves are beneath us. They even refuse to trade with them.

After the traveller had been with these people some time, he was favoured by being permitted to witness one of their great festivities, which took place at night, and reminded him somewhat of similar entertainments he had so frequently witnessed with the Zulu Kaffirs. The scene was illuminated by torches, added to which the bright light of the moon gave a very weird aspect to the affair. The chief, with his head men and Mr. Hamilton, were seated upon a mat to witness the dance; they had

small calabashes containing beer, placed before them for refreshment.

A large number of powerful athletic men, with muscular arms and legs appeared ; they were naked, with the exception of a beautiful skin of some animal, which flowed from their shoulders. Some of them were armed with guns, mostly of rude make, being copies of some they had procured from the Portuguese, a few with bows, and others with spears, the shafts of which were made with the greatest care. They were carved with figures representing men and animals that they had killed. The spears were usually from four to five feet long, with iron heads fixed into the shafts. One man walked about in the midst of the dancers, bearing upon his head and shoulders the head of a young elephant. I was informed this was esteemed as a mark of great honour, and such is only conferred upon a man who has been a successful elephant hunter, and has presented the chief with a large quantity of ivory. Another man wore a lion's head, another a leopard's, and so on.

The women were *in puris naturalibus*. Most of them had a kind of musical instrument, not unlike a rude guitar, which nothing will induce them to part with. When this instrument is struck, it produces very thrilling and harmonious strains. The women formed groups of four, and sat down outside the dancers.

It was a puzzle for some time to Mr. Hamilton to know what had become of the piccaninnies, as they were not visible at this great gathering, yet he from time to time heard their cries. Upon looking about him he discovered that both small and great were hanging up in long rows on beams, just as they had been unharnessed from their mothers' backs. It was a strange sight ! A big girl with a calabash of food, composed of palm-oil, manioc, and mealies mixed together into the consistency of pap, was feeding them in rotation, by giving each one as she passed down the row a spoonful of this porridge. The idea struck him at first sight that perhaps they were tied on to these boards for the purpose of compressing their heads, but this he found after inspection was an erroneous notion. A guard of four slaves stood to protect them from the wild animals. A few smart lashes from the rhinoceros-hide whip, would have been the punishment had they neglected to attend to these little ones.

The traveller was conducted to his hut, which smelt unpleasantly strong of beeswax ; he, however, being much fatigued, fell asleep. He was shortly afterwards disturbed from his slumbers by hearing a great noise outside his hut ; he distinctly heard the sharpening of knives, which caused the unpleasant remembrance to recur to his mind of these people being reputed cannibals. He already regretted that he had given up the protection of

Portugal by coming into this country, and he made up his mind that he was destined to be breakfast for the king. He was determined to put a bold face upon the matter, so he crawled out of the hut. His fears were at once dispelled, as he quickly saw that they were merely preparing to slaughter a pig, which some hours later he partook of.

Like all Africans, the Quissamas are very fond of snuff, which they push up their noses with the aid of a wooden or an ivory spoon, elegantly fashioned by themselves. They are likewise given to smoking tobacco. Should they meet a friend with his pipe in his mouth, they unceremoniously seize it, and smoke it as long as he is in conversation with them; but as soon as the conversation is ended the man refills the pipe, and returns it to the owner.

Great respect is paid to their doctors, but they are not held in such dread by the natives as those individuals are by the Kaffirs. They are known from other members of the tribe by their wild appearance, and by a number of fetiches which they carry suspended round their necks, and more especially by a small box which hangs upon their breasts, on the top of which is a man's head carved in wood.

The few medicines and operating implements are contained in this box. They practise the fine old recipe that Mr. Hamilton has remarked to be so much in vogue among the Kaffir medicine men, *i.e.*, that in cases where medicine has been administered, in order to give it proper efficacy, the doctor spits his saliva down the patient's throat.

These people believe in a supreme being. I quote a few words made use of by Sir John Lubbock in his "Origin of Civilisation", which fully carry out the impressions that fetichism made upon our traveller, *i.e.*, that "The negro believes that by means of the fetich he can coerce and control his deity." Mr. Hamilton saw a doctor operate upon three pretty young women, who fancied that they had a surfeit of blood, and that therefore it was necessary they should be bled. The arm was the place selected in each case for the operation. The doctor pretended for a long time that he could not find any vein; but when he did discover it, he thrust his coarse iron lancet into it, and the blood of course flowed copiously. The women were thus satisfied, and fancied that they had appeased their fetich, and went away contented.

It is a common practice for the women, after having connection with the men, to be immediately bled, as by so doing they imagine it will cause them to be fruitful.

Should a traveller pass through their country during a prosperous season, when all the crops and dealings have been satis-

factory, they look upon him as a fetich, and receive him well accordingly; but on the contrary, should a dearth occur, then the traveller had better make his escape as quickly as possible, as in all probability he would be severely handled.

After a death, it is the custom for all the friends of the deceased to gather together and dance over the grave, at which times they mourn, yell, and drink. The latter they always do at their own expense, as each mourner brings his own beer or rum with him. These festivities usually continue for eight days, during which time they generally make great disturbances, which not unfrequently end in bloodshed.

DISCUSSION.

Mr. BARRINGTON D'ALMEIDA remarked, with regard to the palm-beer drank by the Quissama tribe of Angola, that the natives of Ceylon, and those of the Malayan Archipelago, were also in the habit of drinking a palm-beer, but this was drawn from the cocoa-nut tree. The stem-bearing portion of the tree being lopped off that part of it in which the cocoa-nuts were suspended, was bent downwards, in the shape of a curve or a bow, at the end of which an earthen or wooden vessel was attached to receive the juice. It has an agreeable taste, and forms a very pleasant beverage. It is known amongst the Malays as the "neeroo manis", or sweet juice. When it is allowed to ferment, it is called "toddy"; and, taken immoderately, has an intoxicating effect. Cocoa-nut vinegar is sometimes made from this liquor.

Dr. CARTER BLAKE saw nothing to impeach the accuracy of Mr. Hamilton's observations respecting the intoxicating fluid, inasmuch as the Indians of Nicaragua extracted a somewhat similar liquid from one of the indigenous trees (*Acrocomia vinifera*, *Erst.*), and which was undoubtedly inebriating the instant it was tapped from the tree, without any time being given for fermentation.

Dr. CHARNOCK said the author of the paper spoke of the cannibals which he had come across as having a squalid and unhealthy exterior. It was probable that this might be attributed rather to the circumstances in which they were placed than to the eating of human flesh. It had never been proved that there was any appreciable difference between the flesh of man and that of other animals. It seemed to agree very well with those who indulged in it, for they were generally vigorous and robust people.

The following paper was then read :

On the RACES of PATAGONIA. By Lieutenant MUSTERS, R.N.
IN this paper it is proposed to give the members of the Anthropological Institute a brief sketch of the manners and customs of the tribes which inhabit the tract of country commonly known as Patagonia, as a residence of twelve months, during which I traversed the entire length of the country, afforded me an oppor-