

country of the Foola,) Wassela, Massina, &c. The colour of the Teucolars varies a little, some being quite black, and others rather fairer; but the probability is, that these are a mixture of the Mandingo family with the pastoral Foulas, who are of a lighter complexion. The Teucolars are established nations, and therefore differ widely in their habits from the pastoral Foulas. These latter are the shepherds of Western Africa, having no lands of their own, but placing themselves under the protection of some powerful Chieftain, to whom they pay cattle as a kind of tribute. They are usually of light complexion, having nothing of the peculiarities of the negro countenance. Some of the young women are of a fair mulatto colour, and are very handsome. This race is remarkably timid; and they never fight, but often make a virtue of what evidently proceeds from cowardice. These are no doubt the Leucoethiopes of Ptolemy and Pliny, the former placing them near Fouta-Jallou, and the latter near Fouta-Toro. Is it not then probable that these were the original possessors of the soil, in which they now wander by sufferance? and that some tribes of the Mandingo family obtained settlements among them, and incorporated themselves with them, till becoming the stronger party, changed stations with the aborigines, still preserving the Foola language? and that afterwards similar parties came in greater numbers, and took possession of parts of the country, retaining their own language and habits? Such may have been the origin of the Teucolars. There is a complete medley of different races in Africa; for the Mandingoes resemble the family of Berbers and Abyssinians of the east. This theory would account for the position of the different tribes, their names, colour, &c. It seems natural that those who have the current name of Foola should be the original possessors of Foola-Doo, Fouta-Jallou, and Fouta-Toro, which are now held by the Teucolars. Some violent changes must certainly have taken place; else, how shall we account for the language of the Loubies? These are quite different from the other tribes, and are of a degenerate breed. They are generally stunted in growth; and haggard in appearance; and are the gipsies of Western Africa; yet some of them are of light complexion, and they speak the Foola tongue. They have neither villages, nor cattle, but they wander about, making wooden bowls and other household utensils. They are probably a mixed race of Foulas and regular negroes or Jollofs, many of them speaking also the language of the latter. The pastoral Foulas live in villages, their dwellings being made of cane; so that they can easily remove or flee, for the loss of such huts is trifling, and others are easily erected.

The Teucolars are Mahometans. Those of Fouta-Toro are very rigid in their tenets, holding also many traditional laws and customs. Thus, if a man see a horse straying, and does not secure it if he can do so, or otherwise give immediate notice to the owner, he is held responsible for the animal, should it be lost. The progeny of illegitimate children are not permitted to enter their religious assemblies to the fourth generation. Their other maxims are of similar strictness; and some of them regard the making of *greengreases* as sinful, and the selling of them as no better than robbery. One of the most amiable, upright, and learned natives with whom the author ever met, belonged to Fouta-Toro. The pastoral Foulas are complete Heathens, acknowledging indeed a divine Being, but rendering him no homage, and performing no acts of religious worship. Many of them wear *greengreases*, because it is the custom, though they do not profess to put any faith in their efficacy. They boast of their hospitality; and say that they never send a stranger away without giving him food; and affirm that they never injure any person. They believe that they were created for the purpose of being herdsmen, and have no faith in an after-state of being.

The Foola language is very peculiar in its pronunciation and structure, very much resembling the Kaffer of South Africa. These are the only two languages yet known which have the remarkable euphonic accent or change of initial letters. The Kaffer clicks are borrowed from the Hottentots; and those of the interior do not employ them, but use a *hiatus* in their place. This *hiatus* is also found in the Foola tongue; and since the people resemble each other in some of their manners and customs, as well as their figure, the identity of origin in the two families is apparent. It is probable that some of the Foola tribes of the interior were driven southward, till, passing the fiery region of the equator, they settled among the mountains of the south. The mixing with other tribes, and the exigency of circumstances, have made these warlike and brave; whilst those of their brethren who preferred living in subjection retain their former mildness, and have been rendered still more timid by the wrongs inflicted upon them by all their neighbours.

It has already been remarked, that Mandingo is the current language of the Gambia. It also prevails considerably into the interior, and is the common trading language of this part of Africa. Many of the Foulas and Jollofs speak Mandingo, though those dwelling to the north, between the Gambia and Senegal, are more conversant with the Jollof. The banks of the Rio Grande seem to be little known, (unless by the Portuguese,) as there are few considerable towns in its neighbourhood. It is probable it has been depopulated by the slave-trade, through means of the Portuguese, who have still a settlement near the mouth of the river. Here are a multitude of islands, amongst which is Bulama, celebrated for the indefatigable though fruitless efforts of Captain Beaver to form a colony of British settlers in this place. To the south, on the coast, is a large tribe of Mandingoes, visited by British vessels in the African timber-trade; immediately adjoining which is Sierra Leone. Southward is the rising American colony of Liberia; which bids fair to do much good for Africa. The plan upon which it is formed is such as is wanted for the country. Colonies made up of whites and blacks will do little good, as the distinctions of caste are immediately introduced; and friendly intercourse with the neighbouring tribes is impeded by the haughtiness, vices, and oppression of the Europeans. We unhesitatingly say that the introduction of white settlers of the usual character found in Western Africa, is one of the greatest curses to the negro race. Could Governors, officers, and merchants, of good morals and friendly disposition to the aborigines be sent to Africa, they would prove an inestimable blessing to the people. But at present, Europeans add to the vices, and alienate the affections, of the blacks. South-eastward of Liberia, in the Gulf of Guinea, is the British colony of Cape-Coast. An interesting Mission has lately been established here, under auspicious beginnings, chiefly among the Fantees. These are a small nation, but are related to the Ashantees, a very powerful people, occupying the back settlements of the Gold-Coast. The rivers in the corner of the Gulf, now discovered to be mouths of the Niger, are still famous for the slave-trade. The island of Fernando Po lies on the outside of these rivers, where the British Government endeavoured to form a settlement for the suppression of the slave-trade, but it was abandoned on account of the unhealthiness of climate. A trade in palm-oil is carried on between Liverpool and Calabar,—the name currently given to the country around the Calabar rivers, *alias* the mouths of the Niger. It has been recently stated, that the people (we presume Calabars) of Condo have applied to Liberia, and obtained from thence a Christian teacher to instruct them in the truths of religion. He was escorted to his destination by two hundred warriors. Should this come to a happy issue, it will destroy a slave-traffic of many

thousands a year for the cause! So the gro tribes, plus vage rudeness, cannibals in the

We trust the thing to ameliorate the Gambia, policy with the colonists of the and might it seems to be as many as possible when shall this despised aspired to ruin, them are frauds in the cause an end. Bid and joy" reid children of H

LAST ILLUSTRATION.—The following is a talented man, just published

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