SURVIVORS FROM THE CARGO OF THE NEGRO SLAVE YACHT WANDERER

BY CHARLES J. MONTGOMERY

WITH A NOTE BY FREDERICK STARR

The story of the Wanderer, which began its career as a pleasure yacht and ended as a slaver, has been told before; but little has been said of that human freight which it brought to this country from the coast of Africa, and it is to this that our attention is here directed.

It may be recalled that the year 1858, when this yacht sailed across the Atlantic with the only cargo that it ever secured, was little more than half a century after the importation of slaves into the United States had been prohibited by Congress, and at a time when it was treated as piracy by civilized nations, especially by Great Britain and this country. During this period, however, numbers of vessels were engaged illegally in the African slave trade, frequently crossing the Atlantic from the shores of some of our enterprising maritime states, to obtain cargoes from the African coast, at the risk of seizure and confiscation of the vessels so engaged by men-of-war of the governments seeking to prevent it, and the subsequent punishment of the owners and crews. Some of these slave ships were captured, others eluded the vigilance of the watch-dogs of the sea, and having obtained their cargoes, would steer for some friendly port. As our navy became more vigilant in its lookout for vessels laden with slaves, Brazil seems to have been the slavers' destination, during the latter years at least of this period, as perhaps involving less risk, and at the same time affording a demand for slave labor; so while the middle passage would receive during the voyage the body of many a poor wretch stifled by the foul air of the hold, after being nearly starved by bad and insufficient food, yet those surviving would bring a price that would more than repay the traffickers from a solely monetary standpoint.
The career of the little Wanderer was somewhat unique. First a pleasure yacht of the fleet of the New York Yacht Club, it was later transformed and sent on its unlawful errand by one or more prominent citizens of the South, disembarked its cargo on the coast of Georgia, and was promptly seized by representatives of the United States Government, but not before the negroes had been scattered and most of them sold.

It may be added that the prosecution of some of the offenders was promptly undertaken, conducted on behalf of the Government by Assistant Attorney-General Henry R. Jackson, who later became a Brigadier-General in the Confederate Army, and some years after the Civil War served as Minister to Mexico. In the prosecution he was assisted by District Attorney Joseph Ganahl, an able lawyer and fearless in the discharge of his duties. General Jackson sought from those in power at Washington at the time to have conducted a general investigation of the slave trade as carried on by citizens of the United States, so that prosecutions might be begun against all the lawbreakers wherever found. The trial of the Wanderer case resulted in the confiscation of the yacht, but not in the punishment of the owner or the crew.

Returning to the negroes themselves, the question suggests itself, From what part of Africa did they come, and what tribes did they represent? It is known that the cargo was obtained near the mouth of the Congo, but they must have been collected there from different tribes living in different parts of the continent. It is said that some could not understand the language of other negroes in the group. Their complexion, and to some extent their physiognomy and their size, varied considerably.

It would be interesting to know if some came from the tribes visited by Livingstone and mentioned in the account of his famous journey through South Africa, which he made only a few years before the Wanderer brought its load of savages from the coast of their native land. Some of these very individuals may have come out of their straw houses to see and converse with this scientific explorer.

Finally, how many survivors of that memorable voyage across the Atlantic yet remain after forty-seven years in a foreign land and
SURVIVORS OF THE SLAVE YACHT "WANDERER"

a, Zow Uncola (Tom Johnson). b, Manchella (Katie Noble). c, Mabilia (Uster Williams). d, Lucy Lanham.
forty years of freedom, and in what respect, if any, do they differ from other negroes in this country?

They were first landed on the southern end of Jekyll island, Georgia, but it was soon learned that they would have to be disposed of promptly to prevent confiscation, owing to the activity of the United States officials. Some were sent to Florida quietly, taken up St Johns river, and sold. How many of these or of those disposed of on the coast of Georgia and Carolina, or who were sent to states farther west, still survive, I can not say. About one hundred and seventy were sent up the Savannah in the steamboat Augusta and landed on the plantation of a relative of the owner, or principal owner, of the Wanderer, who was to assist in disposing of them. The point where they were taken from the steamboat was about two miles below Augusta, Georgia, on the Carolina side of the river. Some of these were sent off as far as Mississippi, others were sold in the neighborhood, and a few of the latter are now living within a radius of from two to thirty miles from the point where they disembarked from the steamboat. Reference to some of these may prove of interest.

One whose photograph is here presented (pl. xl, a) was known in Africa as Zow Uncola, but is now generally known as Tom Johnson. He says he came from the coast of Africa where the sun rises, that is, the eastern coast, which if true indicates that he was probably sold from one trader to another across the continent. Said he, "Where I come from, you can see the water just drippin' out o' the sun." The topography of the land is level; he recalls an absence of trees, and is familiar with his native language, though he can not always recall the words corresponding to some he hears in this country. He now lives in Aiken county, South Carolina, and when asked if he would like to go back, said, "I'm gittin' so old, I'm 'fraid I couldn't git back."

Another (pl. xl, b), whose African name was Manchuella, subsequently became Katie Noble. She says she came "from deep in Africa," and apparently can give no more definite idea as to her old home, though she was practically grown when she came. Replying to the question as to her age on arrival, she said she had an heir, meaning a child. Her present home is in Edgefield county, South Carolina.
The third whose picture is shown in the same plate (c) was called Mabiala, now Uster Williams. His present condition is peculiarly sad. Almost blind, and with little mind left, thinking he has had a "spell" put on him by "witchcraft," he seems to think that someone is going to kill him; yet he retains his memory of African words and customs in a remarkable degree. He says he came from near the "Bëzy" river in Africa. He is now an inmate of the Richmond County Home, near Augusta, Georgia.

Lucy Lanham, the youngest of the lot (d), was a small child when she reached this country, too young to remember much of her native language or of the land whence she came. Her present home is in Edgefield county, South Carolina.

The three whose pictures were taken together (pl. xli) are, from left to right, Cilucângy, or Ward Lee; Pucka Geata, or Tucker Henderson; and Tahro, or Romeo. The first name in each case is his African designation. These three, as well as Mabiala and Manchuella, above mentioned, probably, if not certainly, belonged to the same tribe or to closely related tribes. The name of the chief was Mfôtila, and their home was in a mountainous country beyond the Congo. The name of the village where Cilucângy, or Ward Lee, lived was called Cowany, while Tahro’s or Romeo’s home was Kuluwâka, both far from the coast. Ward’s mother lived at Colombândy. Tahro was grown when he came, and is probably the oldest of those whose pictures are given except the old woman, Manchuella. Tahro and Cilucângy seem to speak fluently their native language, and remember much of the life in Africa. The former, in giving a reason why none of them knew his age, said that in Africa there are only five months in the year. Of these three, Pucka is living in Augusta, Georgia, the other two in Edgefield county, South Carolina.

There are a number of others living within a radius of a few miles, but no two in the same place, so far as I can learn, except Manchuella, or Katie Noble, and Lucy Lanham, who live on the plantation of United States Senator Tillman of South Carolina.

From some of the survivors in this vicinity I have been able to gather certain information which seems to have been retained in their memories with more or less distinctness.
Polygamy seems to have been universal, and while no minister, priest, or civil officer performed the marriage ceremony, there was nevertheless a gathering of the tribe at which the man publicly acknowledged that he took the woman for his wife (though he might already have taken others, which he had no idea of deserting); and any trespassing from the outside meant death to the intruder.

Slavery appears to have been a recognized institution. Apart from the capture of slaves as prizes of war, which was so common in parts of Africa, it was also customary for a relative, not necessarily a parent, sometimes an uncle, who was in need of worldly goods, to pawn a child, and if not able to redeem him at the end of a given time, the child became the property of the person to whom he was pawned, who might then either keep him to work or sell him as he chose. Some of the subjects of this sketch were first made slaves in this way, long before they ever saw a white man; while some as children were kidnapped in the woods by other negroes and sold and resold several times before finally purchased by white traders.

The houses these savages inhabited were made of straw, and were without chimneys. A straw house built by one of them like the one he occupied in Africa is shown in plates XLII, XLIII. The houses were without chairs, stools, benches, or tables.

Some of the domestic animals were evidently familiar to them, though horses and cows were known only by name; indeed one of these Africans, Pucka, stated that he never saw a cow until he came to America. Agriculture was practised to a limited extent, such as raising peanuts (goobas) and corn (massä). And they made bread from madeoka, which is doubtless the same as manioc.

Their costume consisted of a piece of cloth, called nilily, around the waist for the men, and the women in addition had something in the way of a cloth or the skin of an animal thrown over the shoulders.

They appear to have had a distinct idea of a supreme being, whom they called Sùmnia Pànka, though they had no idea of prayer or worship, and were never known to curse.

Disputes between members of the tribe seem to have been referred to the chief in the presence of the other members, certain
ones acting as attorneys conducting the prosecution and defence. Where anyone was convicted of a capital crime, he was publicly beheaded, and his head stuck on a pole and displayed to serve as a warning to others.

A few words and an occasional sentence uttered by these Africans in their native tongue — remnants of a language cherished in memory after so many years of practical disuse — will here be given. It may be noted that occasionally a single word has two or more distinct meanings; in other instances two or more words express practically the same meaning. The language or the dialect of distinct tribes differed to a greater or less extent. The following are selections from the vocabulary of the subjects of this sketch:

<table>
<thead>
<tr>
<th>English</th>
<th>Zambian</th>
<th>English</th>
<th>Zambian</th>
</tr>
</thead>
<tbody>
<tr>
<td>alligator</td>
<td>ngándo</td>
<td>clouds</td>
<td>mà tâte</td>
</tr>
<tr>
<td>baby</td>
<td>mauna</td>
<td>coon</td>
<td>bungee</td>
</tr>
<tr>
<td>back</td>
<td>nèma</td>
<td>corn</td>
<td>màssâ ; massângâ³</td>
</tr>
<tr>
<td>banana</td>
<td>bitèba¹</td>
<td>coconut</td>
<td>lombo</td>
</tr>
<tr>
<td>beads</td>
<td>nzeembo</td>
<td>cow</td>
<td>gomby</td>
</tr>
<tr>
<td>bear</td>
<td>nsow</td>
<td>dance</td>
<td>sacocomma</td>
</tr>
<tr>
<td>beard</td>
<td>njâvo</td>
<td>dead</td>
<td>fuêdy</td>
</tr>
<tr>
<td>belly</td>
<td>vomo</td>
<td>deer</td>
<td>pâccásâ ; mibângâ⁴</td>
</tr>
<tr>
<td>bench²</td>
<td></td>
<td>devil</td>
<td>doky</td>
</tr>
<tr>
<td>bird</td>
<td>noonâ</td>
<td>dirt</td>
<td>ntoto</td>
</tr>
<tr>
<td>boat</td>
<td>coombay</td>
<td>doctor</td>
<td>gângâ</td>
</tr>
<tr>
<td>boy</td>
<td>mauna tucka</td>
<td>dog</td>
<td>boa⁵</td>
</tr>
<tr>
<td>bread</td>
<td>dimâa</td>
<td>ear</td>
<td>kootoo</td>
</tr>
<tr>
<td>butterbeans</td>
<td>mongongo</td>
<td>eyes</td>
<td>màso</td>
</tr>
<tr>
<td>butterfly</td>
<td>lâmpângo</td>
<td>fire</td>
<td>bâzo ; tuvia⁶</td>
</tr>
<tr>
<td>cat</td>
<td>boomba ; mbomba</td>
<td>fish</td>
<td>gônâ³¹</td>
</tr>
<tr>
<td>chickens</td>
<td>sùsù</td>
<td>fly</td>
<td>ðëssë</td>
</tr>
<tr>
<td>cities</td>
<td>mbâmbä</td>
<td>foot</td>
<td>tàmby</td>
</tr>
<tr>
<td>cloth</td>
<td>nlîlly</td>
<td>fox</td>
<td>coomba</td>
</tr>
</tbody>
</table>

¹ This is the kind of banana we have in this country, while maconda is a similar fruit, but much larger.
² There is no strict equivalent of bench, as these Africans knew nothing of either benches or chairs, but their nearest idea to this word is expressed by cando, or conda, which was the skin of an animal spread on the ground as a seat.
³ The latter term is used more by those living farther south, while muendâ is more familiar to those coming from the eastern coast.
⁴ There seems to be lack of agreement respecting this word.
⁵ Zeembâng⁵u, having the same meaning, seems to have been brought from the east.
⁶ The latter perhaps more common.
⁷ Or tsângo, while simbësy we get from the east.
THE HOUSE THAT ROMEO BUILT—FRONT VIEW
The following sentences are selected from their native speech:

_Ukola?_ How do you do?
_Quer quenda?_ Where are you going?
_Pahnam bëzy._ Give me some meat.
_Wënda twäs mona kona këämvo._
_Carry me across the river._
_Vo vonda ngondo._ Kill that alligator.
_Shëka._ Shoot him.
_Borkëla._ Call him.
_Weesa._ Come here.

_Zola änë åku?_ Do you love your children?
_Inga (or yinga)._ Yes.
_Gogomby._ No (or, Go away).
_Yalë kàyàla._ He is very sick.
_Wënda bëkë gënga._ Go bring the doctor.
_Fuëdy._ He is dead.
_A cánto änë yåku?_ How many wives have you?
_Kútata._ Three.

1 This word, from the eastern coast, is the same as that for fish, this perhaps being their chief animal food.
2 This is the term for beads, these having been their only medium of exchange.
3 These are different kinds of peas, while _sin'cása_ comes from the eastern coast.
4 This was made from what they called the "whiskey tree," or in their language _myàdë_, doubtless the palm-oil tree referred to by Livingstone.

_A. ANTH., N. S., 10-40._
Ungāya muānā ngo? Have you seen any lions?  
Noka kānoka. It is going to rain.  
Wenda bān gà tēvìa. Go build a fire.  
Muānā yāmā. The sun is hot.  
Ungā gwākū wonā yākū ungāyī? Are you living with your mother?  
Yalā? Where pains you?  
Ntu bwāngā. My head aches.

We will next note their terms corresponding to some of our numbers:

1, corsē.  14, koomē ēyā'.  26, makamory esāmbāno.  
2, corīa.  15, koomē entāno.  27, makamory ensāmbbody.  
3, koolātoo.  16, koomē ensāmbāno.  28, makamory enānā.  
4, kooyā.  17, koomē ensāmbbody.  29, makamory ēvvé.  
5, kooyāno.  18, koomē ēnānā.  30, makomatātoo.  
6, koosambāno.  19, koomē ēvvé.  40, makomayā.  
7, tambwēbody.  20, makamory.  50, makomatāno.  
8, nānā.  21, makamory enwāno.  60, makomāsāmbāno.  
9, ēvvé.  22, makamory ēzoly.  70, lusāmbbody.  
10, koomē.  23, makamory etātoo.  80, luowwē.  
11, koomē enmorsē.  24, makamory eyā'.  90, lūnānā.  
12, koomē enzořē.  25, makamory etāno.  100, kāmā.

It is not pretended that the above few words and sentences are sufficient to give any adequate idea of the native language of these Africans, or that the words given are invariably correct. They have been verified so far as is possible by independent interviews and conversation with different members of the party who came over at the same time. After so many years in a strange land and speaking a strange tongue, it would be remarkable if some confusion of terms did not occasionally occur. It may be recalled that Livingstone, after about fifteen years' residence at a mission station, where he spoke some English and some African dialect, traveled through central South Africa to a point on the western coast somewhat south of the mouth of the Congo, thence across to the eastern coast, hearing no English spoken for three years and a half, with possibly a brief exception while on the western coast; and when finally after
this length of time he boarded an English vessel, he stated that he
felt at home in everything except his mother tongue: that while he
understood it when spoken to, the words would not readily come
to him when he wished to speak. If such was the experience of an
educated white man after so few years' disuse of his mother tongue,
it is remarkable that these Africans, after so many years in this
country, having but few opportunities to converse with one another,
should remember as much as they do of their native language.
And it is only just to say that the little of their language here given
has been obtained in a comparatively few brief interviews. Doubt-
less much more could be procured under more favorable conditions.
In fact some of the negroes seem to converse fluently with one
another in their native dialect when they meet.

An idea of the general physiognomy of a few is shown in the
accompanying photographs. As to color, it is a more or less
popular belief in this country that all pure-blood Africans are black,
and that when any lighter tint is present it is due to a greater or
less admixture of Caucasian blood. This is doubtless commonly
the case in America, where the effects of miscegenation are so ap-
parent. But I have been told by the son of a planter in Florida
who bought nine of the negroes of the Wanderer, paying $6,300 for
them, that only three of the number were black, six being of ginger-
bread color. While the admixture of white blood must have taken
place and must still take place to some extent in certain portions of
the Dark Continent, the effect being seen in the Griquas of South
Africa, yet no less an authority and close observer than Livingstone
frequently noted what he called the "coffee and milk" color in
certain tribes of the interior which had not, in the memory of any one
living, come in contact with whites or had seen much of them; while
those on the coast and along the rivers were usually black, or at
least very dark, and the lighter tint was so prized among the interior
tribes as a mark of beauty that the women would take certain med-
icinal substances in the hope that it would produce this shade in
their offspring.

From what I have seen of the negroes of the Wanderer and have
heard of others, I am convinced that some of them were not nearly
so black as some negroes born in this country, while others were,
the complexion varying from black to dark brown, depending perhaps on the tribe to which they belonged, though variations occurred to some extent among the different members of the same tribe. A considerable number of them had followed their custom of filing the teeth, and so sharp were they, and so powerful the jaws, according to white men who knew these Africans when they were young as well as some of the people themselves, that some of them could perform such remarkable feats as biting off the heads of tenpenny nails or biting out the rim of a tin bucket! Some, if not all, had been branded in Africa with a hot iron on the chest, the resulting scar being faintly visible in the survivors to-day.

On arrival in this country many were suffering from various physical ailments, some of which were the natural result of the voyage. Intestinal affections, skin diseases, and to some extent scurvy seem to have been prevalent among them, the last named especially being doubtless due to the character of the diet on their ocean voyage. An indication of their eagerness for vegetable food is shown by an incident related of those sent by steamboat up the Savannah river. They landed near a field of growing corn, the ears of which must have been far from tender, as it was late in the season. The savages promptly began to pluck the ears and eat them raw, leaving little or none to be gathered later.

For a considerable time it was difficult to make them wear clothing, though if red flannel were given them, they would wear that more readily than anything else. This neglect to keep themselves properly clothed resulted in many contracting pneumonia in winter. In summer, clothing was still more distasteful to them. An incident is related where nine of them were picking peas with other negroes in Florida on a hot day. Suddenly with one accord the Africans quickly rid themselves of this unnecessary encumbrance, and proceeded in puri naturalibus with their work, unprotected from the rays of the sun or the gaze of their fellow-laborers. But after a process of elimination of the less fit individuals by natural selection, the others gradually became in their customs more like the other negroes with whom they associated.

It was noticed by their owners that, when they first came, the Africans would not steal or pilfer as so many other negroes did,
presumably owing to the severity of their native customs in dealing with theft. They soon learned, however, that in a limited degree stealing could be done here without fear of severe punishment.

Some of them thought it unreasonable of their white owners to require the discontinuance of polygyny.

Some reports represent the Africans to have been good laborers, others that they were of little service; doubtless some were strong and some not. All of them, so far as I have seen, speak kindly if not affectionately of their white masters in this country.

It is noteworthy that after forty years of freedom some would like to return to the old country and the old life. Cilucângy, or Ward Lee, has had circulars printed for distribution, which read as follows:

"To The Public:

"Please help me. In 1859 I was brought to this country when I was a child. I cannot say just what age I was then but I have been aroused by the spirit — and I trust it was the spirit of God — on last May. One year ago it was revealed to me to go home back to Africa and I have been praying to know if it was God’s will and the more I pray the more it presses on me to go and now I am trying to get ready if God be with me to go back to Africa soon as I can get off to go. And now I beg every one who will please help me. I will be glad of whatever you will give me. I have been trying to make some arrangements to go ever since it was revealed to me to go. I am bound for my old home if God be with me white or black yellow or the red I am an old African.

"Yours truly,

Ward Lee."

Augusta, Georgia.

NOTE BY FREDERICK STARR

Dr Montgomery believes that Zow Uncola came from the east coast of Africa. The other five — Manchuella, Mabilia, Cilucângy, Pucka Zeata, and Tahro — he thinks came from one district, "near the Bezy river" according to Mabilia. Is it possible to locate this region? I am not sufficiently acquainted with African languages to answer the question offhand. Some words in Dr Montgomery’s list are at once recognizable, as mauna (muana), gângâ, and mvoola. They are the same in perhaps all Bantu tongues. We have made a comparison between nineteen simple words from his list and words of the same significance from four great languages of the Congo Free State. The languages were selected to rep-
resent the four great areas into which that country is naturally divided — the Lower Congo, the Middle Congo, the Upper Congo, and the Kasai. The languages were the (Ba-)Kongo, Bobangi, Swahili, and (Ba-)Luba. While there were some agreements in all the lists, there was but one list which strikingly resembled Dr Montgomery’s. This was the (Ba-)Kongo, spoken throughout the lower Congo region, from the coast to the head of the Cataracts, at Leopoldville. The closeness of the resemblance is at once evident. Thus:

<table>
<thead>
<tr>
<th>English</th>
<th>Afro-American</th>
<th>(Ba-)Kongo</th>
</tr>
</thead>
<tbody>
<tr>
<td>baby</td>
<td>mauna</td>
<td>mwana</td>
</tr>
<tr>
<td>banana</td>
<td>bitibo</td>
<td>tiba</td>
</tr>
<tr>
<td>bread</td>
<td>dimpa</td>
<td>ndiba</td>
</tr>
<tr>
<td>cassava</td>
<td>madeoka</td>
<td>edika</td>
</tr>
<tr>
<td>cloth</td>
<td>ntyili</td>
<td>nele</td>
</tr>
<tr>
<td>crocodile</td>
<td>ngando</td>
<td>ngondu</td>
</tr>
<tr>
<td>dance</td>
<td>saccomma</td>
<td>ekinu</td>
</tr>
<tr>
<td>dead</td>
<td>fudy</td>
<td>fua</td>
</tr>
<tr>
<td>doctor</td>
<td>ganga</td>
<td>nganga</td>
</tr>
<tr>
<td>fire</td>
<td>tivia</td>
<td>tiya (= tuvia)</td>
</tr>
<tr>
<td>maize</td>
<td>maasai</td>
<td>masa</td>
</tr>
<tr>
<td>moon</td>
<td>ganda</td>
<td>ngonde</td>
</tr>
<tr>
<td>peanuts</td>
<td>gooba</td>
<td>nguba</td>
</tr>
<tr>
<td>plantains</td>
<td>maconda</td>
<td>mankondo</td>
</tr>
<tr>
<td>rain</td>
<td>mvooila</td>
<td>mvula</td>
</tr>
<tr>
<td>rocks</td>
<td>matade</td>
<td>matadi</td>
</tr>
<tr>
<td>sun</td>
<td>tago</td>
<td>ntangwa</td>
</tr>
<tr>
<td>water</td>
<td>nsasa</td>
<td>maza</td>
</tr>
<tr>
<td>white man</td>
<td>mondelly</td>
<td>mundele</td>
</tr>
<tr>
<td>one</td>
<td>corse</td>
<td>kosi</td>
</tr>
<tr>
<td>two</td>
<td>corla</td>
<td>-ole</td>
</tr>
<tr>
<td>three</td>
<td>kootalo</td>
<td>-tatu</td>
</tr>
<tr>
<td>four</td>
<td>koyiy</td>
<td>-ya</td>
</tr>
<tr>
<td>five</td>
<td>kootano</td>
<td>-tanu</td>
</tr>
<tr>
<td>six</td>
<td>koosambano</td>
<td>-sambanu</td>
</tr>
<tr>
<td>seven</td>
<td>tamboody</td>
<td>nsambwadi</td>
</tr>
<tr>
<td>eight</td>
<td>nana</td>
<td>nana</td>
</tr>
<tr>
<td>nine</td>
<td>evuii</td>
<td>evuii</td>
</tr>
<tr>
<td>ten</td>
<td>koomi</td>
<td>-kumi</td>
</tr>
</tbody>
</table>

This really is identity. The Africans in this country have dropped initial *m* and *n* before another consonant in some cases. These combinations are so strange and foreign to English speech that the omission causes no surprise. Apparent variations are *dimpa* = *ndiba*, which is slight, and *ekinu* for *saccomma*. *Ekinu* is the name of a special kind of dance, and there are other names for other kinds. I do not find one that resembles *saccomma*. There is a verb *sakumuka*, which refers to the growth of plants usually, but which is capable of the translations “to spring out of the ground,” “to spring up.” I do not assert a relationship between these. The Kongo words here given are taken without change from Dr Bentley’s Dictionary.

We can assert without hesitation that these five negroes came from the lower Congo area, between the Atlantic coast and Leopoldville. To Katie Noble (Manchuella) this seems “deep in Africa”; to the geographer, it is at the fringe of the continent. Four place-names are given by Dr Montgomery’s blacks — the Besi river and the towns Cowany, Colombandy, and Kuluwaka. These I fail to identify. There is a Lubuzi river in the northern part of the District of Boma. *Besi* may be
Buzi. These slaves may have come from there, but the statement is only a guess. African towns are often named from their chief, and when he dies the name is lost. Villages are often moved from one to another place, for trifling reasons. Town names are constantly disappearing. It is difficult to identify the towns visited by African explorers a few years after their journeys. Failure then to locate these towns need cause no surprise. It is possible, however, that a man like the Rev. John H. Weeks, who has known the lower Congo country for a quarter of a century, might identify them. The name Mfotila, given as the chief of one of the towns, is not an uncommon one in the lower Congo. One of that name, Mfutila, became ruler of the kingdom of Kongo in 1891. Of the Mfotila here mentioned I know nothing.

University of Chicago.