1678, that is, 163 years or more from its commencement, this war was still going on.*

*These Giagas form one of the most horribly interesting subjects for investigation, in all history. In Western Africa, they extended their ravages as far south as Benguela. Their career in that direction seems to have been arrested by the great desert, sparsely peopled by the Damaras and Namaquas, extending from Benguela to the Orange River, and presenting nothing to plunder. In 1586, the missionary Santos found them at war with the Portuguese settlemen s on the Zambeze. He describes their ravages, but without giving dates, along the eastern coa·t for a thousand miles northward to Melinda, where they were repulsed by the Portuguese. Antonio Fernandez, writing fr m Abyssinia in 1609, mentions an irruption of the Galae, who are said to be the same people, though some dispute their identity. These Galae, "a savage nation, begotton of devils, as the vulgar report," he informs us, issued from their forests and commenced their ravages a hundred years before the date of his letter; that is, about the time of the invasion of Sierra Leone by the Cumbas. We find no express mention of their cannibalism; but in other respects they seem closely to resemble the Giagas. Thus we find them, from the commencement of the sixteenth century far into the seventeeth, ravaging the continent from the Atlantic to the Indian Ocean, and through thirty degrees of latitude. As to their original location, accounts differ. Some place it back of the nothern part of Liberia. This was evidently one region from which they emigrated. Their migrations hence to Sierra Leone on the north and Congo and Benguela on the south, are recorded facts. Hence, under the name of Mani, Manez, or Monou, though comparatively few in numbers, they exercised a supremacy over and received tribute from the Quojas, the Folgias, and all the maritime tribes from Sierra Leone almost to Cape Palmas. East of Cape Palmas, their cannibalism and general ferocity marked the character of the people quite down to the coast, especially along what was called the Malegentes (Bad People) and Qauqua coasts. The testimony is conclusive, that the Cumbas who invaded Sierra Leone and the Giagas of Ansiko and Benguela were from this region. According to other accounts, their origin was in the region on the eastern slope of the continent, from the upper waters of the Nile and the borders of Abyssinia, extending southward across the equator. In most regions, they appeared merely as roving banditti, remaining in a country only long enough to reduce it to desolation. Every where the Giagas themselves were few, but had numerous followers, who were of the same ferocious character. Every where, except perhaps among the Galae, they had the same practice of making scars on their faces by way of ornament. Every where they practiced the same cannibalism. On taking the city of Quiloa, a little south of Zanzibar, they butchered "three thousand Moors, for future dainties, to eat at leisure." Every where their religion was substantially the same, consisting mainly in worshipping the devil when about to commence an expedition. They had various names, some of which have been already mentioned. In the east, the were also called Mumbos, Zimbas, and Muzimbas. In the same region, and the vicinity of Congo, they were also called Jagges, Gagas, Giachi, and it was said, called themselves Agags. Compare also, of terms still in use, the Gallas, a savage people on the south of Abyssinia, who are doubtless the Galae of Fernandez; the Golahs, formerly written Galas, north east of Monrovia, in the Monou region, of whose connection with the Giagas, however, there appears to be no other evidence; and the Mumbo Jumbo, or fictitious devil, with whom the priests overawe the superstitious in the whole region south of the Gambia. Their followers, in eastern Africa, were called Caffres; but perhaps the word was used in its original Arabic sense, as meaning infidels. Near the Congo, their followers were called Ansikos, and their principal chief, "the great Makoko," which some have mistaken for a national designation. Here, also, Imbe was a title of office among them, while in the east it was applied to the whole people. In Angola they were called Gindae. Whether any traces of them still remain in Eastern Africa, or around Congo and Benguela, we are too ignorant of those regions to decide. In the region of Liberia, there can be no doubt on the subject. American missionaries at Cape Palmas have seen and conversed with men from the interior, who avow without hesitation their fondness for human flesh, and their habit of eating it. On the Cavally river, the eastern boundary of Cape Palmas, the cannibal region begins some twenty, thirty or forty miles from the coast, and extends nothward, in the rear of Liberia, indefinitely. Farther east, it approaches and perhaps reaches the coast. In this region, prisoners of war and sometimes slaves are still slain for food. Here, too, slaves are sacrificed at the ratification of a treaty, and trees are planted to mark the spot and serve as records of the fact. Such trees have been pointed out to our missionaries, by men who were present when they were planted. Compare, too, the human sacrifices of Ashantee and Dahomey, and the devil-worship of all Western Africa.—But after all, were the Giagas one race of men, as cotemporary historians supposed? Or were they men of a certain character, then predominant through nearly all Africa south of the Great Desert?

(*To be continued.*)

LETTER FROM DR. McGILL.

HARPER, *August* 22, 1844.

DR. JAMES HALL, *Home Agent, &c.*

Dear Sir,—Our colony and its affairs have undergone no material alteration since my last letter, except in the improvements and additional buildings erected by our new immigrants. These people now occupy their own houses, having left the Receptacle two months since. With two exceptions they are enjoying good health; one of these is likely to do well, the other, Abednego Contee, labours under a complaint which I fear must terminate fatally.

All of the *widow women* (five or six) have been furnished with dwelling-houses at considerable expense to your agent, and it is now to be hoped that (in the event their husbands cannot be rescued from slavery and induced to come out) they may speedily secure to themselves husbands, so as relieve your agent of all farther trouble on their account.

The health of the old colonists for the last three months has not been good. The irregularities in the seasons and weather have been productive of many complaints troublesome to the practitioner, but not in many instances fatal to the patient.

The natives occupying the town in our vicinity, show some disposition to remove to a greater distance from us; this is desirable, and we are exceedingly anxious that they should do so. We have long entertained the hope that our influence would so far operate favourably on them as to induce their abandonment of their savage customs and the adoption of civilized habits; but up to the present we regret no effect of this kind can be discovered; they are to a man polygamist, they murder each other constantly, and they scruple not at any act of dishonesty. There has been effected by missionaries and others some slight improvement in the young, but the bad influence exercised by their intimacy with their parents must exclude the hope of its permanency. If the young, after being civilized, were encouraged to become colonists, and to conduct and support themselves as virtuous ones, it would be an advantage to all parties; but unfortunately the missionaries do not encourage this, and are at last forced to see their labour spent in vain. A mongrel breed of half-civilized loafers, are turned out, who will not resume entirely the native habit and customs, nor adopt those of civilized men, and if not supported by the missionaries, must become a pest in community.

Although anxious for the removal of these natives from among us, we are averse to using compulsory measures, unless positively forced to it for our security. We wish it to be a kind of emigration like that of colonization, *voluntary*, and we doubt not but that they will yet find it to their advantage to go. Yellow Will, the government interpreter, has been discharged; he was found to have acted treacherously towards us in many instances, was perpetually engaged covertly in exciting, rather than using his influence to prevent the origination of difficulties between us. In consequence of his discharge he has removed from among us, and is now an open enemy, which is much better than his former profession of friendship. The former is regretted, but not feared.

Will has joined with Cragh, and commenced a town on the north side of Hoffman river, about a half mile up. It numbers about sixty houses.

We have every reason to hope that through the influence exercised by Cragh, (who I believe longs to clutch the regal sceptre of his brother) many men may be induced to remove. He is far more popular than the king, by whom he is looked upon with suspicion. Some two or three months since

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

1844