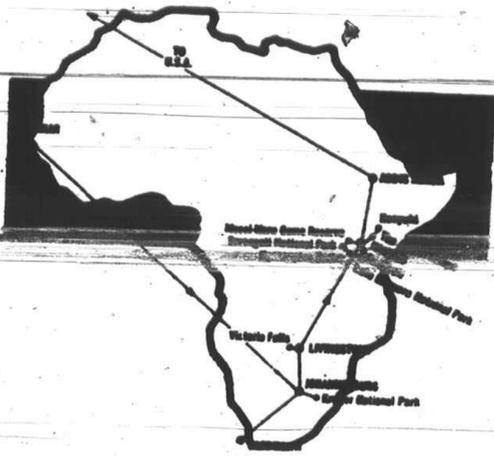


African Spotlight



The Peoples Of West Africa

West Africa is the home of black people. Though black races are found across Africa from the Atlantic to the Red Sea, and between latitudes 4 and 8 North, they are found in the largest numbers in West Africa. Thus, this part of Africa was known to ancient Greeks and Romans as blacklands. It is here that the so-called pure blacks live.

It is not known for sure when and from where the blacks came to live in West Africa. The popular tradition is that they came from the East (Asia), and settled here many years before Christ. They must have come at different times and in many different groups, hence the multiplicity of many people speaking different languages. According to linguistic theory, we can narrow African languages to five main groups. This probably will suggest five main ethnic groupings.

The Yorubas of Nigeria for instance, trace their origin to Arabia, the Hausas to Bagdad, and the Ibos to the Egyptian Jews. It has been said that the word Ibo is a corruption of 'Hebrew'.

Generally speaking, the blacks of West Africa fall into two groups, namely, the pure black and the mixed black races. With the exception of the Fulani, the geographical distribution of the two groups in about 1000 A.D. seems, to a large extent, similar to what it is today.

The pure blacks live mostly in the forest region of West Africa. Their racial purity has been preserved by the forest which prevented the penetration of foreign invaders from the north.

The principal pure blacks of West Africa are the following: The Woloffs, Serers and Tukulors who occupy most of the territory between the Senegal and Gambia rivers. They are mainly Moslems.

The Mande or Mandingoes inhabit most of the region between the Atlantic and the Upper Niger. They are divided into several ethnic groups speaking slightly different languages. The main ethnic groups are the Malinke in the south, the Soninke in the north and the Bambara. They are mostly Moslems.

To the south in the forest belt live the Kru of Liberia and Ivory Coast, the Akan and Ga of modern Ghana, the Ewe of Togoland, the Fon of Dahomey, the Yorubas of south-western Nigeria and the Ibos of south-eastern Nigeria. These are pagan or Christians.

The mixed blacks living north of the forest region have come under the influence of foreign Hamitic (Berber) and Semitic (Arab and Jewish) peoples from across the Sahara desert. The principal Hamitic blacks are:

The Songhai who occupy the country along the eastern bend of the Niger from Gao to Bussa. They are a mixture of Tuareg-Berber and blacks. They are mostly Moslems.

The Voltaic or Gur-speaking peoples - the Mossi, the Dagomba, the Gurma, and other small groups. They inhabit the country between the Songhai in the north and the forest in the south around the head-waters of the Upper Volta. They are mostly pagan.

The Hausa inhabit the grasslands of Northern Nigeria from the Niger in the west to the western limits of Bornu in the east. They are almost all Moslems.

The Kanuri are found around Lake Chad especially in Bornu-Emirate.

The Fulani are the Semitic blacks of West Africa and the last to arrive. It is commonly believed by many that the Fulani are a mixture of Jewish and black bloods. They are widely spread across the West African grasslands from Senegal to the Cameroons. They are mostly Moslems.

The Revolt Of Nat Turner

Nat Turner was born October 2, 1800, the son of a slave woman named Nancy and her owner Benjamin Turner. On August 21, 31 years later, he led a slave revolt that brought death to 57 Southhampton, Va., whites, including women and children. For six weeks, Nat Turner eluded his captors by hiding in caves. He was eventually captured, tried and convicted, and on November 11 was hung by the neck until dead.

The first program of this two-part series is set in Southhampton County at the

Pleasant Plains Church in Drewyville, where Nat Turner's great-grandchildren are members. After a presentation by Gary Grant and Evangeline Redding on the tradition of the spiritual, the congregation responds in a discussion of Nat Turner. The minister, a school principle, a teacher, a laborer and a senior citizen discuss what they think about Nat Turner and his commitment. Two books, William Styron's *Confessions of Nat Turner* and Henry I. Tragle's *The Nat Turner Revolt of 1831*, are a focal

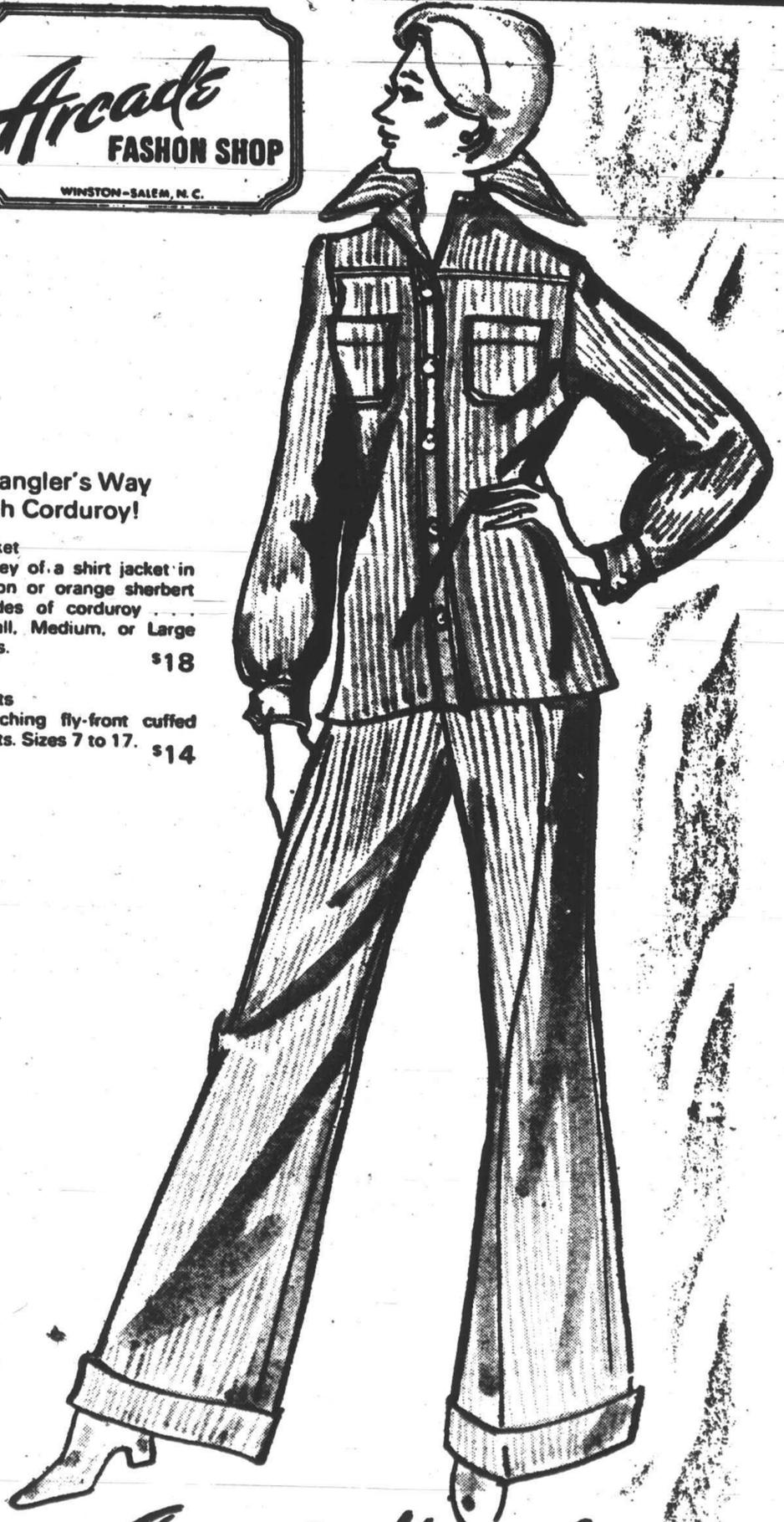
point of the discussion. James McGee, a 38-year-old highway worker in Southhampton County, is featured in the second part of the Nat Turner program. Obsessed since the age of nine with learning all he could about Turner, McGee has traced all the paths and studied the habits of Turner. While he provides the story line, the resident cast re-enacts scenes in Turner's life. The second part also includes an interview with two of Turner's great-grandchildren Herbert and Ashby Turner.



Wrangler's Way with Corduroy!

Jacket
Honey of a shirt jacket in lemon or orange sherbert shades of corduroy. Small, Medium, or Large sizes. \$18

Pants
Matching fly-front cuffed pants. Sizes 7 to 17. \$14



Arcade Has it!

• DOWNTOWN • REYNOLDA • PARKWAY • NORTHSIDE