SUNDAY MORNING

The Riffs of Morocco
A Picturesque But Murderous People.

New Light on a Wonderful Region.

New Light on the scientific mission, that is, to get at the characteristics of the strange race, the marquis was compelled to assume the character of a nomad. His hair was cropped, all but a small tuft, which the Riff folk wear in various forms on the very top of the head. His body was covered to the loins by a short tunic, its legs were bare and his feet sandaled. This tunic was fastened at the waist with a leathern belt, that symbolized all sorts of mysterious things to the initiated.

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Every part of the scant attire, in fact, symbolizes unspeakable things to the Riffians; the turban must be constructed of leather things, each typifying some mystery of the Riff cult; the sandals are woven of "Alfa," presumably "Alfalfa grass," while the brown and black stripes of the tunic signify the wearer's rank in the hierarchy of the tribe. Having spent 45 days unsuspected, among the ferocious Riffians, the Marquis de Segonzac made his way to the French consul at Fez, and that official, who had spent a quarter of a century in Morocco, received the strange visitor as a real Riffian. He had a strring tale to tell of the life of the mountain tribe. Their cuisine is, as nearly as can be judged, exactly that described of the wandering tribes in the Bible. They have honey in many forms unknown to the markets of the world, and make use of this in innumerable forms at every meal. All their crockeryware is of the type resurrected in the mountains of old Egypt, or the African cities during the Roman domination.

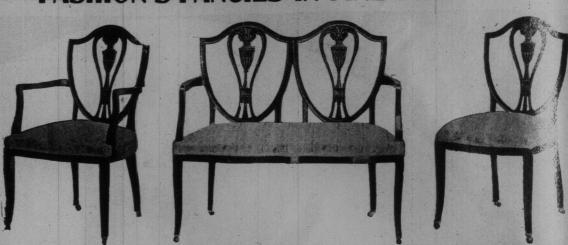
Their villages are built upon almost inaccessible spurs of the Riff Mountains, constructed solidly of rock, and differing from caves or tunnels only in the fact that they are not wholly covered by the mountain side. These abodes are in many cases thousands of years old, each generation inheriting from the fathers without a break. The men are of unusually large frame, and, thanks to incursions into the more civilized parts of Morocco, each warrior appears like a migrature arsenal be are

ized parts of Morocco, each warrior appears like a miniature arsenal, he carries such a stock of firearms, rifies and daggers. The chief industry of this engaging race is "man-hunting." Wherever, a defenceless stranger falls into the range of the Riff weapons he is brought to bay and either pillaged, or, if wo th it, held for ransom. The Riff women disdain a man who hasn't slain somebody, preferably a stranger. In battle these gentle dames, take part with their husbands, and even exceed them in fierceness. If their lords are on horseback, the women range themselves as skirmishers, fly to the wounded, and, when the crisis comes, defend the last line of the combat. Should a Riff warrior display the slightest sign of hesitation or fear, the women form a ring, hoot and even maltreat the luckless laggard, Again, a warrior who has seemed lukewarm in attack, finds his norse's tail festooned with wisps of straw, which signifies the last expression of derision. Each warrior possesses himself of three wives. A proverb of the race runs, "Two women in one house is hell; three paradise." Even among themselves, the Riffians are so uncertain of each other that they never travel except in caravans, since the lone traveler is invariably waylaid and despoiled, even the women making their species of warfare a common practice. Whenever members of a community have business or affairs calling them to a neighboring town, they form a caravan; as this moves along beggars hidden in the woods and caves emerge in order to get the protection of the crowd on their way to new stampling grounds.

The Spaniards who conquered Meilila in 1497 are still forced to this day to maintain as diligent guard as when they first took possession of the port. The territory surrounding Meilila, perhaps ten miles in extent, is guarded just as if the two races were at war. The customary diversion of the Riff idler is to take his place under covert near the frontier, marked by the lines of whitewashed stones and "draw a bead" on any, Spanish soldier who incauti



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reach the age of puberty. In at least one tribe, neither men nor women wear any covering. In a few tribes it wear any covering. In a few tribes it is customary for the women to remain nude until they are married. Some women denote their married state by covering their breasts with strange omaments, while others secure this object by elaborately dressing their hair, which they build up to a great height by aid of palm fibre and gum. Both men and women of whatever tribe, ornament themselves with just as many colors, bangles and anklets as they can obtain. Without exception, the possession of a few strings of colored beads is to them a source of great happiness. They gaze upon such treasures with delight and guard them with jealous care.

Cannibalism has long been suppressed.

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ures with delight and guard them with jealous care.

Cannibalism has long been suppressed by the Congo government, just as murder is suppressed among civilized communities; but the horrible practice is still indulged here and there, as opportunity occurs for evading the vigilance of the authorities. So recently as 1898, and possibly to the present day, it was necessary to maintain a constant guard at the cemetery in Leopoldville, the chief station on the Upper Congo, to prevent the Bangalas unearthing the dead and carrying them to feast uponseveral such cases were proved against them, and capital punishment had to be resorted to in order to stamp it out. Not all the cannibal tribes are so repulsive and cruel as the Bangalas. Most of them eat no other human flesh but that of their enemies slain in battle. That source of supply will not suffice for the Bangalas, who make up its deficiency with prisoners or slaves. Having broken their victim's limbs, they place him in a pool of water, with his head supported just above its surface so that he may not drown. After having left him in that position for three days (if he survises so long), he is killed and eaten. Amother method is to behead the victim, singe all the hair from the body over an ember fire, and then cut it into pieces for cooking. The portions not immediately eaten are smoke-dried and put aside for another occasion. The teeth are extracted and made into mecklaces by the women. Sometimes the skin is used for drumheads.

Rev. P. Kohl, a missionary, tells this

Rev. P. Kohl, a missionary, tells this ane-dote of a conversation with a young chief named Kolonda;



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