

really happened, until, finally, after eating his enemies one after the other, he was left alone in his dominions, and he then married the beautiful Arondo-ienu, daughter of a neighboring king.

"It was Atungulu's habit, after his marriage, to go daily into the forest to trap wild animals, with the Ashinga net, leaving his wife alone in the village. One day Njali, the eldest brother of Arondo-ienu—for Comimbie (King of the Air), their father, had three sons—came to take back his sister out of the clutches of Atungulu Shimba; but the king arrived unexpectedly, and ate him up. Next came the second brother, and he was also eaten. At last came Reninga, the third brother, and there was a great fight between him and Atungulu, which lasted from sunrise till midday, when Reninga was overpowered and eaten like his two brothers before him.

"Reninga, however, had a powerful fetich on him, and came out of Atungulu alive. The King, on seeing him, exclaimed, 'How have you contrived this, to come back?' He then smeared him and Arondo-ienu with *alumbi* chalk, and putting his hands together, blew a loud whistle, saying afterwards, 'Reninga, take back your sister.' He then went and threw himself into the water, to drown himself, through grief for the loss of his wife.

"Before dying, Atungulu Shimba declared that if Arondo-ienu ever married again, she would die; and the prophecy came true, for she married another man and died soon after. Her brother Reninga thereupon, through sorrow for the loss of his sister, threw himself into the water in the place where Atungulu died, and was drowned.

"At the spot where Atungulu Shimba died, a stranger sees, when he looks into the deep water the bodies of the king and Arondo-ienu side by side, and the nails of his beautiful wife, all glittering like looking-glasses. From that time, water has obtained the property of reflecting objects, and has ever since been called by the name of Arondo-ienu, and people have been able to see their own images reflected on its surface, on account of the transparency given to it by the bright nails of Arondo-ienu."

Medicine does not appear to have attained to any degree of cultivation or practice amongst the natives of Equatorial Africa. Thus, M. Du Chaillu:

"On the 22nd of April I saw a curious example of the surgical practice of the Otando people. In the stillness of the afternoon, when the heat of the vertical sun compels every one to repose, I was startled by loud screams, as though some unfortunate being was being led to death for witchcraft. On going to the place, I found a helpless woman, who was afflicted with leprosy, and suffering, besides, under an attack of lumbago, undergoing an operation for the latter disease at the hands of the Otando doctor and his assistants. They had made a number of small incisions in the back of the poor creature with a sharp-pointed knife of the country, and were rubbing into the gashes a great quantity of lime-juice mixed with pounded cayenne-pepper. The doctor was rubbing the irritating mixture into the wounds with all his might, so that it was no wonder that the poor creature was screaming with pain, and rolling herself on the ground. It is wonderful to observe the faith all these negroes have in lime-juice mixed with cayenne pepper. They use it not only as an embrocation, but also internally for dysentery, and I have often seen them drink as much as half a tumblerful of it in such cases. The pepper itself I believe to be a very useful medicine in this climate, for I have often found benefit from it when unwell and feverish, by taking an unusual quantity in my food.

"Whilst I am on the subject of native doctoring, I must relate what I saw afterwards in the course of Mayolo's illness. I knew the old chief had been regularly attended by a female doctor, and often wondered what she did to him. At length one morning I happened to go into his house when she was administering her cures, and remained, an interested spectator, to watch her operations. Mayolo was seated on a mat, submitting to all that was done with the utmost

gravity and patience. Before him was extended the skin of a wild animal (*Genetta*). The woman was engaged in rubbing his body all over with her hands, muttering all the while, in a low voice, words which I could not understand. Having continued this wholesome friction for some time, she took a piece of *alumbi* chalk and made with it a broad stripe along the middle of his chest and down each arm. This done, she chewed a quantity of some kind of roots and seeds, and, having well charged her mouth with saliva, spat upon him in different places, but aiming her heaviest shots at the parts most affected. Finally, she took a bunch of a particular kind of grass, which had been gathered when in bloom and was now dry, and, lighting it, touched with the flame the body of her patient in various places, beginning at the foot and gradually ascending to the head. I could perceive that Mayolo smarted with the pain of the burns, when the torch remained too long. When the flame was extinguished the woman applied the burnt end of the torch to her patient's body, and so the operations ended.

"It seemed to me that there was some superstition of deep significance connected with the application of fire in these Otando cures. They appeared to have great faith in the virtues of fire, and this is perhaps not far removed from fire-worship. I asked the old woman why she used this kind of remedy, and what power she attributed to fire, but her only answer was that it prevented the illness with which Mayolo had been afflicted coming again. The female doctor, I need scarcely add, had come from a distance; for it is always so in primitive Africa—the further off a doctor or witchfinder lives, the greater his reputation."

We turn from the survey of African medicine with the determination to trust for the future with greater confidence in the prescriptions of our own Galens; but an enlightened perception of the beautiful, as exhibited in the chignons of the ladies of Ishogo, must not be passed over in silence. A hint may be gleaned from the few following descriptive paragraphs; in which, perhaps, one or two things are mentioned which public opinion would scarcely sanction as proper for importation into this country:

"The men and women ornament themselves with red powder, made by rubbing two pieces of bar-wood together; but their most remarkable fashions relate to the dressing of the hair. On my arrival at Igoumbie, I had noticed how curious the head-dresses of the women were, being so unlike the fashions I had seen among any of the tribes I had visited. Although these modes are sometimes very grotesque, they are not devoid of what English ladies, with their present fashions, might consider good taste: in short, they cultivate a remarkable sort of chignons. I have remarked their different ways of hair-dressing as most prevalent among the Ishogo belles. The first is to train the hair into a tower-shaped mass elevated from eight to ten inches from the crown of the head; the hair from the forehead to the base of the tower, and also that of the back part up to the ears, being closely shaved off. In order to give shape to the tower, they make a framework, generally out of old pieces of grass cloth, and fix the hair round it. All the chignons are worked up on a frame. Another mode is to wear the tower, with two round balls of hair, on each side, above the ear. A third fashion is similar to the first, but the tower, instead of being perpendicular to the crown, is inclined obliquely from the back of the head, and the front of the head is clean shaven almost to the middle. The neck is also shorn closely up to the ears.

"The hair on these towers has a parting in the middle and on the sides, which is very neatly done. The whole structure must require years of careful training before it reaches the perfection attained by the leaders of Ishogo fashion. A really good chignon is not attained until the owner is about twenty or twenty-five years of age. It is the chief object of ambition with the young Ishogo women to possess a good well-trained and well-greased tower of hair of the kind that I describe. Some women are far better dressers of hair than others, and are much

sought for—the fixing and cleaning of the hair requiring a long day's work. The woman who desires to have her hair dressed must either pay the hair-dresser or must promise to perform the same kind of office to her neighbour in return.

"Once fixed these chignons remain for a couple of months without requiring to be re-arranged, and the mass of insect life that accumulates in them during that period is truly astonishing. However, the women make use of their large iron or ivory hairpins (which I described in 'Equatorial Africa') in the place of combs. The fashion of the "*chignon*" was unknown when I left Europe, so that to the belles of Africa belongs the credit of the invention. The women wear no ornaments in the ears, and I saw none who had their ears pierced; they are very different from the Apingi in this respect. Like the women of other tribes, they are not allowed to wear more than two denguils, or pieces of grass-cloth, by way of petticoat. This stunted clothing has a ludicrous effect in the fat dames, as the pieces do not then meet well in the middle."

M. Du Chaillu obligingly furnishes us with an inventory of the *trousseau* of a bride of Mobana, a highland town of the Ashangos:

"Mobana is a large place, with houses like those of Niembouai. Numerous bee-hives hang against the houses, or are scattered among the plantain-trees. Goats are plentiful; some of them are of great size, and very fat. These generally form part of the dowry given when a woman is married. While at Mobana, I assisted at the departure of a young woman who had been given in marriage to a man of a neighboring village. Her father was to take her there, with all the marriage outfit (*trousseau de mariage*). It consisted of eight of the plates of the country, such as I have already described; two large baskets for carrying plantains from the plantations, or calabashes full of water from the spring; a great number of calabashes; a large package of ground-nuts; a package of squash seeds; two dried legs of antelope; some fine nchandas (the name given to the denguils here), and her stool. Several members of her family carried this elaborate outfit. The bride-elect was smartly dressed; her chignon had been built up most elaborately the day before. As she left the village, the people remarked to each other, 'Her husband will see that the Mobana people do not send away their daughters with nothing?'

"Her old mother accompanied her to the end of the street, and then returned to her home, looking proud and happy at having seen her daughter go with such an outfit."

From M. Du Chaillu's chapter, entitled "Physical Geography and Climate," we extract a few particulars of much interest and considerable novelty:

"Equatorial Africa from the western coast, as far as I have been, is covered with an almost impenetrable jungle. This jungle begins where the sea ceases to beat its continual waves, and how much further this woody belt extends, further explorations alone will be able to show. From my furthest point it extended eastward as far as my eyes could reach; I may, however, say that, near the banks of a large river running from a north-east direction towards the south-west, prairie lands were to be seen, according to the accounts the Ashangos had received.

"This gigantic forest extends north and south of the Equator, varying in breadth from two to three degrees on each side of it. South of the Equator, it extended much further southerly than I have been, and on the north it reached further than I travelled in my former journey. Now and then prairies looking like islands, resembling so many gems, are found in the midst of this dark sea of everlasting foliage, and how grateful my eyes met them no one can conceive unless he has lived in such a solitude.

"Now and then prairies are seen from the sea-shore; but they do not extend far inland, and are merely sandy patches left by the sea in the progress of time.

"In this great woody wilderness man is scattered and divided into a great number of tribes.

"The forest, thinly inhabited by man, was still