

were deposited at the bottom. The body of the King was then lowered. Next were seen approaching nine of his women in their brightest garments, purposely intoxicated beforehand with copious doses of British *tafia*, or rum. They crossed through the throng, casting smiles on each side, believing themselves the objects of an ovation. When they reached the edge of the open grave they were made to kneel down, stunned with a blow on the head before they had any suspicions, and thrown still alive down upon the body of their royal spouse. Earth was then flung in to cover the whole pile of dead and living. At a distance of a few steps, a stake was prepared. There the King's ministers were to be burnt. But these astute politicians had dressed up some slaves in their robes of office, who perished in their stead, while they themselves made good their escape.

The sacrifices to the gods are marked by greater and more varied refinement of cruelty. The form of the shrines is that of a dog-house, very appropriate dwellings for such hideous-looking monsters as their idols are. The ceremonies begin with a dance. A circle is formed in front of the shrine by the leaders of people sitting down, while the mob remains standing. The priest dances to the centre, holding a tuft of human hair, while the circle utter savage cries, clap their hands, or play some wild instruments resembling bells, tambourines, and cymbals. During the night the fetish priests provide the god with one or more victims. The most common form of sacrifice to the war god, Ogun, is to behead the human offering and nail the body upside down to a tree, with the head placed above the feet. At other times a young tree is stripped of its branches, bent down by means of a rope, and retained by a kind of trigger. The victim is either